

## SUPERVISED INTERNSHIP: THE DESIRE FOR ANOTHER CURRICULUM FOR TEACHER TRAINING



<https://doi.org/10.56238/arev6n2-204>

Submitted on: 09/30/2024

Publication date: 10/30/2024

**Vânia Cristina da Silva Rodrigues<sup>1</sup>.**

### ABSTRACT

This text aims to mobilize the theory of Deleuze and Guattari to problematize what has been desired in the curricula of mathematics teacher training and how desire can be taken in other ways when considering the encounter of students, as trainees, with collective movements. The lines of writing in this work are composed from the writings of the students in training, produced in the discipline of Supervised Internship, when they were able to report the possibilities and difficulties of desiring in the curriculum and how the desires produced in the collectivity gave flow to other curricular creations. In this sense, we understand that the Supervised Internship allowed an incursion and contact with the community assisted by the school, this provided (trans)form their knowledge and the relationship with teaching through the intensities and singularities produced in the territory, as the territory is also a producer of guidance and (trans)formation of the knowledge and actions carried out, which are only possible through bodies and affectations with the community.

**Keywords:** Supervised Internship. Curriculum. Desire. Teacher Training.

---

<sup>1</sup> Dr. in Education from the Federal University of São Carlos (UFSCar)  
Federal University of Triângulo Mineiro  
E-mail: [vaniacs.rodrigues@gmail.com](mailto:vaniacs.rodrigues@gmail.com)  
ORCID: <https://orcid.org/0000-0003-3642-9418>  
LATTES: <https://lattes.cnpq.br/3490615524948327>

## INTRODUCTION

Because I do not want to get bogged down with complicated definitions, I would propose to call desire all forms of the will to live, the will to create, the will to love, the will to invent another society, another perception of the world, other value systems. For the dominant modeling, [...] this conception of desire is totally utopian and anarchic (GUATTARI; ROLNIK, 2000, p. 215-216).

This text aims to mobilize the theory of Deleuze and Guattari to problematize what has been desired in the curricula of mathematics teacher training and how desire can be taken in other ways when considering the encounter of students, as trainees, with collective movements.

The lines of writing are composed from the writings of the students in training, produced in the discipline of Supervised Internship, when they were able to report the possibilities and difficulties of desiring in the curriculum and how the desires produced in the collectivity gave flow to other curricular creations. The material was constituted from the records of the students as interns of the Mathematics Teaching Degree course of a public university in the state of Minas Gerais, in a public school of Basic Education in the State of Minas Gerais.

The interns, operating in a *policy of narrativity* understood "as a position that we take when, in relation to the world and to oneself, we define a form of expression of what happens, of what happens" (PASSOS, BARROS, 2015, p. 151), echo in their writings the ways in which the assemblages constituted during the internship period produced other thoughts that involved the school, the curriculum and, particularly, their training. Such discursive productions were carried out under the guidance of the author of this article, as a teacher of the discipline, seeking to problematize what affected the trainees to such an extent that it spilled into their writings.

The proposal of this work is based on the idea that the curriculum is more than a selection of contents and that such selection says a lot about who one wants to "train", one can think of it as a powerful instrument in the construction of desirable subjects, "after all, a curriculum seeks precisely to modify the people who will follow that curriculum" (SILVA, 2005, p. 15). Curricular texts, by assuming a regulatory role, produce erasures of subjectivities and cultural multiplicities, that is, they produce "modes of existence" (DELEUZE, 2013, p. 120).

The curricular texts theorize and produce a narrative that prescribes how education should be, education in turn, according to Hall, takes place through the imposition of norms and values that regulate people's actions. The author also points out that

[...] Is education the process by which society instills norms, standards, and values—in short, "culture"—into the next generation in the hope and expectation that it will thus guide, channel, influence, and shape the actions and beliefs of future generations according to the values and norms of their parents and society's prevailing value system? What is this if not regulation – government of morality by culture? (HALL, 1997, p. 40-41).

Education plays its role based on actions entangled in the curricular territory, that is, the production of identities permeates centrally through the curriculum. Guattari and Ronilk (2020, p. 388) when bringing the notion of territory highlight that:

[...] it can be related both to a lived space and to a perceived system within which a subject feels "at home". Territory is synonymous with appropriation, with subjectivation closed in on itself. It is the set of projects and representations in which it will pragmatically lead to a whole series of behaviors, investments, in social, cultural, aesthetic, and cognitive times and spaces.

Thus, starting from Deleuze, we understand that territory is not reduced to a physical space, or to a set of actions, but is something processual, in constant movement and production, it requires learning to look, calmly and attentively.

Thus, the curricula describe and propose what a desirable behavior of a so-called "qualified and productive" citizen could be like for society through discourses that make up teaching and learning processes. In this sense, the curriculum can be closely related to the production of desires in favor of a neoliberalist mechanism strengthening a way of existing in the world. With regard to teacher training, for example, to train "a teacher capable of continuing his own learning process, a responsible and participative citizen, integrated into the project of society in which he lives and, at the same time, critical and transformative" (CUNHA, 2004, p. 18).

In dialogue with Deleuze (1998), Deleuze and Guattari (2011), Deleuze (1997), Spinoza (2009), Paraíso (2009, 2010, 2015), Carvalho (2016), among others, it is argued that desire, understood as a process and production and not as a lack, drives and expands the force of collective action in/of the school, to create resistance to neoliberal and neoconservative policies and invent new curricular movements. "Desire, thus seen, is a builder, it constructs worlds, subjectivities, realities [...] it is made in assemblages [...] they produce meanings" (COELHO; FARINA, 2010, p. 203), in addition, it becomes a power, a

revolutionary subversive force. It is collective and is born from the meetings and/or relationships established, for example, in the school context.

## **CURRICULA AND THE PRODUCTION OF DESIRABLE SUBJECTS**

Spinoza (2009), in his studies on affects, proposes a definition of desire that encompasses the efforts, impulses and appetites that vary according to the encounters between bodies. Spinoza explains that "the desire of one individual differs from the desire of another, as much as the nature or essence of one differs from that of the other" (SPINOZA, 2009, p. 57). Based on this statement, Spinoza, according to Merçon (2013, p. 31) "[...] transforms the way in which the notion of essence has been conceived in tradition. Instead of attributing universalizable traits to the human essence (rationality, sociability, etc.), the philosopher refers to the uniqueness of individuals in order to define them.

For Spinoza, desire, the effort to persevere in life, is the essence of man, but it is essence in movement, since desire happens when bodies meet. He also proposes that this desire can be with or without consciousness and move in an unstable way, tending to sadness or joy, as primary affects, also dismembering into many other affects.

Here, therefore, one understands by the name of desire all the efforts, all the impulses, appetites and volitions of man, which vary according to his variable state and which, not infrequently, are so opposed to each other that man is dragged everywhere and does not know where to go (SPINOZA, 2009, EIII - DA 1).

Even with all the instability, Spinoza demonstrates that it is by desire that man acts. In this sense, based on Spinoza, Merçon points out that

The encounter with new objects may not, however, be a sufficient condition for a change in the form we desire. Exposure to things and contexts different from those we usually experience can often lead us only to the propagation of our passive or to new experiences of our old ignorance. For this reason, it is important to emphasize that the key to the activation of desire is not found in the things that affect us, but precisely in the relationship we establish with them (MERÇON, 2013, p. 34).

Based on these ideas, Deleuze and Guattari (2011) propose new approaches to desire, relating it to social machines, particularly capitalism. According to Silva (2000), the authors, through this new concept of desire detached from lack, remove desire from its sphere of action limited to the subject and its subjectivities, to introduce it into the political and social field. In other words, there is no subject of desire, desire is not static, and it is produced by a predetermined structure. "It is not a matter of adapting, socializing,

disciplining it, but of connecting it in such a way that its process is not interrupted in a social body and that it produces collective enunciations" (DELEUZE, 2010, p. 337).

Thus, for Deleuze and Guattari, desire is revolutionary, since it consists of the creation of machines that, when inserted into the social field, are capable of launching, jumping, causing displacements and fissures. In this way, "you never desire someone or something, you always desire it as a whole" (DELEUZE, 1998). A set of different elements that produce something in common. A common that creates other possibilities, other realities. However, such a desire is displaced by the social machines by putting at risk modes of existence conserved in society.

From Deleuze and Guattari (2011) it is possible to perceive how much the desires displaced by machines and neoliberal strategies are associated with the idea of lack and, therefore, weaken or conserve political and social actions. This idea of desire as a lack was produced by the mechanisms of capture, of domination to normalize desire itself, with the intention of controlling our bodies.

Treating the student, teacher and trainees as desirable characters based on curriculum descriptions is to make them imperfect and incomplete, and thus contribute to an efficient strategy that shapes them in favor of a social gear. Thus, taking desire for lack is interesting to preserve a way of existing in modernity.

The qualifications necessary for the student and/or desirable teacher seem to be elements that the subjects lack even before entering the school environment, whether in the training as a student, or in the professional training of the teacher always responsible for the learning of the other. It seems that school characters desirable for a math curriculum always lack something so that they can be citizens in a modern world. These are professionals who are never complete because they are always missing something.

The curriculum is responsible for completing them with useful and valid knowledge in an era. Guattari and Rolnik (2000) reinforce the idea that one never desires something or someone, for them desire is always collective, this fact is also evident in an interview by Deleuze to Claire Parnet, when he highlights that:

When a woman says: I desire a dress, I desire such a dress, such a *chemisier*, it is evident that she does not desire such a dress in the abstract. She desires it in a context of her life, that she will organize the desire in relation not only to a landscape, but to people who are her friends, or who are not her friends, with her profession, etc. I never desire something alone, I desire much more, I also do not desire a set, I desire in a set (DELEUZE, 1997, p. 14).

Moving to the curricular discussions, we can say that when we want students to be conscious, critical, efficient, enterprising citizens, etc., we want much more than the establishment of moral norms or isolated behaviors, we want the maintenance of a society, a way of existing and being in the world.

There is a whole discursive production of the missing subject that seems to have captured teacher education, which leads us to the following question: is another idea of desire possible, just as other curricular constructions can be invented? In this sense, Paraíso (2009, p. 282) "it is possible, in a curriculum, to wait for encounters that go beyond the place that is being assigned to it in the curriculum, offering the opportunity for each one to allow experiences to be built".

Thus, bringing the issue of desire to the debate regarding the training of mathematics teachers can be a powerful instrument to denaturalize paths traveled so long ago and to invent other forms of training. Considering that a curriculum, too, is always full of possibilities of breaking the lines of being; of contagions that can be born and move along unsuspected paths; of building ways of life that can develop in particular ways. A curriculum that thinks of desire as an event "[...] it needs to stop reproducing and, especially, interpreting. Interpreting the student, diagnosing and classifying him/her [...]" (PARAÍSO, 2009, p. 280).

By narrating the events in the Supervised Internship discipline, we want to disarrange habits, open fissures in structures and put into operation another type of discontinuous movement in which the unusual appears in the cracks, thus showing that it does not propose to guide, but to exalt problem areas and institute events where there is none.

## **IS IT POSSIBLE TO WISH FOR ANOTHER CURRICULUM FOR THIS TEACHER TRAINING?**

Is another curricular desire possible? Another idea of desire is possible, just as other curricular constructions can be invented. In this sense, we agree with Paraíso (2015) when he argues that there is no method to make desire in a curriculum, but it is possible to build convenient encounters in the curriculum to make the power of life grow. Also, as Deleuze and Guattari (2011) point out, the difficult thing is not to achieve what one wants, the difficult thing is to desire.

Guattari and Rolnik (2000) question the useful desire, castrated or framed by society. For them, "desire is always the mode of production of something, desire is always the mode of construction of something" (p. 216), so another way of organizing society is possible.

It is perfectly conceivable that another type of society can be organized, one that preserves processes of singularity in the order of desire, without this implying a total confusion in the scale of production and society, without this implying generalized violence and an inability of humanity to manage life. It is much more the production of capitalistic subjectivity - which leads to incredible devastation at the ecological and social levels, on the planet as a whole - that constitutes a factor of considerable disorder, and that, then, can lead us to absolutely definitive catastrophes (GUATTARI; ROLNIK, 2000, p. 217).

A possible movement to avoid falling into seduction and surrendering oneself for lack to the colonial-capitalist regime of Suely Rolnik (2018), is to think about desire in the social field and in the collectivity. Breaking with habitually idealistic conceptions of desire

[...] it implies contesting its logic in the curricula. Students and teachers are not composed with signs, languages, knowledge and affections due to deficit or lack and imagining this is very frequent in the perspective of acquiring new learning. Students and teachers are composed with a desire, not as the tension of a subject towards an object (logic of the representation of desire), and with its possession; with this, not only do we not realize the reality of desire as such or its formation, but also the desire that deceives itself (CARVALHO, 2016, p 442).

For Guattari and Rolnik (2000), historically, they were collective expressions of desire that broke traditional political formations. A collective desire that aims at a common construction through the creation of differences, that is, to create outside the usual discourse.

In this sense, a curriculum that thinks of desire as an event must move away from the intention of wanting at all costs that a certain objective be achieved. It needs to stop reproducing and, especially, interpreting. Interpreting the student, diagnosing and classifying him/her, then no way! (PARAÍSO, 2009, p. 280).

To take desire as the production and creation of gestures, images, ideas, actions is also to propose new modes of existence.

At the same time that the desire for lack is manufactured by capitalistic subjectivity, desire as production for somewhere escapes. At the same time that curricula intend to manufacture desirable school characters, curricula-others escape when what is proposed does not have an effect, or does not make sense. In the collectivity, school characters are no longer desirable by the curriculum and start to desire in their singularities, then "desire

fulfills its ethical function as an active agent of the creation of worlds" (ROLNIK, 2018, p. 65).

We present fissures in a curriculum produced during the demonstrations in 2015, of a state school in the Triângulo Mineiro, for the improvement of conditions, a curriculum-another produced by the crossing of desires.

Interns of the Mathematics Degree course, teachers and students of the school and the local community in collective movements use various actions to protest, protests lasting almost 58 days, against the stoppage of the construction of the new school headquarters.

An expression of desire that brought together interns, the school and the local community to shout *no* to an arm of capitalist subjectivation. "There are no longer prescriptions (do it this way), identities (I am like this), truths (this is it), correct pedagogies (you must teach this way), tranquility (you learn if you do this or that) (PARAÍSO, 2010, p. 601).

If, as a molar stratum, the school hardens into forms and hard lines, of discipline and examination, we have that, as an agency open to desiring movements and deterritorializing affections, the school is also a space of other becomings.

## **POSSIBLE CRACKS IN A RESUME**

The writings published here were taken from the production of four interns of the discipline of Orientation and Supervised Internship II, the letters EST followed by a number, such as EST-1, were used to identify them. We analyzed the records of the interns from the data construction devices used: logbook, institutional inventory, internship report considering the displacements in the inhabited spaces.

We conceive the class as a territory, a passage, in which the flows of experiences-experiments leak through the productions of subjectivities of the teachers of this article and of the students in their crossings of the social markers of differences crossed by their gender, race, social class, sexualities, disabilities and point us to the compositions that emerge when the subjects are not co-opted by a discourse of conformation. The experience here has much of the "ex-position" in the encounters of bodies, in relationships, in intersubjectivity. It does not throw itself into the unknown with its risks and experiments crossed by active forces involving signs. Thus mobilizing thoughts embodied in the situated reality of formative events



It should also be noted that the students of the Degree in Mathematics of the university analyzed throughout the course must complete 480 (four hundred and eighty) class hours of Supervised Curricular Internship, from V (fifth) to VIII (eighth) the undergraduates in a total of 120 (one hundred and twenty) class hours per semester, of which 30 (thirty) face-to-face class hours, with the teacher in the classroom, and 90 (ninety) class hours of field activities. The internship must be carried out in the following order:

- ✓ 1st moment: V period, the student will get to know formal and non-formal educational spaces of education;
- ✓ 2nd moment: VI period, the intern will develop his observation and regency actions in the final years of Elementary School;
- ✓ 3rd moment: VII period, the intern will develop his observation and conducting actions in the three years of High School; and
- ✓ 4th moment: VIII period, the intern will present and implement an educational project in the field school based on the observations and experiences built throughout his training path.

The considerations come to complete scenes and narrate situations of the movement engendered in the school. Fragments or shattered paragraphs that give clues to curricula moved by desire not displaced by capitalist devices and machines. According to Arroyo (2002, p. 32-33), [...] "historical collective subjects moving, bothering, resisting in movement".

The school under discussion in this work was created at the end of 2010, to meet the emergence of housing centers in nearby neighborhoods, some of which are the federal government's Minha Casa, Minha Vida program. The alternative found by the Regional Superintendence of Education (SRE), for the school to start its activities, was to adapt the school on the second floor of a rented commercial building, located a few meters from a gas station on the banks of the BR-262. Because of this situation, the school, which began its activities in this location in 2010, is now commonly called "Escola do Posto".

On the first floor, there was a commercial space, with convenience stores, pharmacy, feed house and lottery and the teacher's room and school library, on the second floor the classrooms, the principal's room and the school's secretariat.

There is no ventilation, in the heat it is very hot. And what has been done? Nothing, no one cares. They are students from the periphery, because someone would care. Several notes in the city's newspapers, union personnel came according to the

director to talk to students and parents, but nothing, simply nothing has been done. I wonder how we as interns could help, effectively show that we stand in solidarity with them, with their demands. [...] What the eyes do not see, the heart does not feel, the population needs to know the situation of the school. [...] It is, and noise is difficult for the teacher to work with (EST-2).

There's no way not to be outraged! I heard somewhere that many lives depend on school to make their lives a livable life! I believe that the school has the purpose of making the different existing lives into livable lives. [...] Doing an internship at this school showed me that I am distracted from my purpose of not letting injustice, sadness and suffering be indifferent to me (EST-4).

During the period in which the students developed the internship, the school served more than 540 students in three shifts, and elementary school children studied in the afternoon. The lunch was prepared in an improvised room in the hallway, which was also the students' courtyard, in this space the students ate and spent recess time. As the classrooms were improvised from office rooms, the school did not have independent bathrooms, each room had its bathroom, which according to teachers and students this fact caused a series of inconveniences and constraints. In addition to the constant movement and noise, teachers, students and interns highlighted the strong smell of gasoline and the fact that the gas station had been the target of two robberies.

After the donation of land in 2014, negotiations began for the construction of the new headquarters of the Escola do Posto. The fact that the land proposed for the construction of the school was located far from the neighborhoods that the school served ended up generating a series of demonstrations in the sense that the school was built in a strategic location, which could serve the community that mostly used its services. Finally, the works began, however, with about 40% left for the completion of the construction of the school, the works were paralyzed, with no forecast for resumption, a fact that generated a series of demonstrations that were accompanied by the interns of the Supervised Internship discipline.

The interns of the Mathematics Degree course in collective movements participated in the organization of a series of protests that lasted 58 days. An expression of desire that brought together parents, students, teachers, interns and the community to shout *no* to an arm of capitalist subjectivation.

The first move, on the part of the interns, was to produce logbooks to record, question and reflect on the spaces, experiences, affections and relationships of the path that permeate the implications, experiments, interventions and the training of the future teacher. The logbooks are consistent with the records of the experiences that occurred

during the Supervised Internship, a period that included navigation through the community, through meetings and dialogues with teachers, parents, students and classmates and participation in the demonstrations.

The interns were crossed by the struggles of that community that moved so that their children could have a dignified place to study.

It was a shock when I came across the school the first time. A school at a gas station, what do you mean? I had heard about the school, but it was still a shock, I almost gave up doing my internship there. I only took it forward because I had already agreed with three friends, I couldn't go back. The teachers' room was on the ground floor between the pharmacy and convenience store. [...] The students used a rented court to take the Physical Editing classes, to which they must move about more than four blocks. The library worked in the teachers' room, it didn't have a suitable place for the students' recess, something surreal, unbelievable. I was wondering if doing the Internship at this school would contribute to my training, maybe it would make me give up the profession, with which I am no longer very excited (EST-1).

These students of the school tried to show everyone and to anyone who wanted to see, that they know, feel and see the problems of the school/education that is offered to them. Escaping from the programmed tasks, from the subject posed, the students and interns chose, planned other things to compose the curriculum: theater, literature, cinema, poetry workshops, debates. From themes such as: feminism, racism, funk, music, art or legislation. Themes that escape a curriculum that wants to fill critical and active citizens for the job market.

Wow, it's totally crazy! Students, teachers and parents on the street, stopping traffic, fighting for their rights. Showing that fighting for quality education is fair, that fighting for your school was worth it. We could feel the looks of approval and reproach from the people who were passing by, but we were there. Some shouted "You have nothing to do!" others "That's it, fight for your rights!" (EST-4).

We had desires, anxieties and fears that sometimes potentiated us, sometimes paralyzed us! [...] There were conflicts and tensions related to differences in positions, personal, professional and institutional backgrounds. It was necessary to dialogue and work on the differences! (EST-1)

Cultural presentations, debates, all this allowed us interns to (re)know, to see these students and teachers, before it seems that I did not see them. I wondered why? [...] It was beautiful to see the strength and struggle of these people and to think that we were part of it, that we were together with them and for them in this struggle (EST-3).

As Gallo (2017, p. 84) points out, "[...] learning cannot be circumscribed within the limit of a class, in the conference listening to the reading of a book; it goes beyond all these borders, tears up the maps and can establish many possibilities". We defend this

conception of education because it leads us to think, disagree, tension, since therein lies the multiplicity of the answers that we will find, in a production that is characterized by singularity in the face of reality that is multidirectional and multifaceted.

To create practices that started from the students' own experiences, sensitive encounters. Think and discuss together with them, what to do, what actions, what activities, what experiences, without ready-made models. A chaotic search to organize desires with the collective intention of defending rights and fighting for a space, destined for them, belonging to a community, belonging to the same geographical region.

And what about us interns in the Mathematics Degree course? We are fighting for these students not to have to study in that school anymore, with that precariousness, in terrible conditions. [...] While they fought for better conditions, they also demanded more listening to their desires. Particularly, I felt like a dizzy cockroach, not knowing which way to go, how to continue, how to insert myself, what to do. Completing the internship was in the background, there was much more at stake (EST-3).

Being in school in a different way, perceiving oneself in it in another way that was not imposed, is the initial motto for first, not wanting to be governed like this anymore and, second, experiencing conducting in other less technical and more ethical-affective ways.

[...] This is the great problem of our education: we are not prepared to transgress, resist, experience, act, fight [...]. Also, our curriculum doesn't help much, a lot of math, always more math. I think there are other things besides the content that can help us become teachers. [...] Developing the internship in this school and the way it was threw away all the certainties I had about the school, the students, the management. I remember a piece of advice from a friend who has already graduated "when you get to school you don't get the students, you arrive with a serious and closed face, only then will they respect you". And I ended up singing and dancing funk (EST-2).

We are taken by desire, especially when it comes to unprecedented situations that have the power to impel us to want. They were willing to expand the limits of the possible in the curriculum. The interns ended up involved in the desire to create other relationships with themselves. There is the desire to mark a path, a process that opened space for problematizations on the part of the interns: What school is this? What is the role of the teacher? What is this Mathematics of the school curriculum and training? How am I becoming a teacher? Questions that mobilized other perspectives and other writings that took place, also in the university space. "To erect the new event of things and beings, to always give them a new event: space, time, matter, thought, the possible as events [...]" (DELEUZE, 2003, p. 42).

Other writings that have also been producing practices of resistance, microevolutions, training of Mathematics teachers, others, which open the door to denaturalize the *natural*, learning through affections, in which a thinking that is born and reborn is manifested to liberate the affirmation of difference. For, as Pelbart (2014, p. 252) summarizes, the event consists precisely of this: "a change of perspective, of plane of existence".

It is necessary to erase rational models of being teachers, through new ways of inhabiting teaching, acting in the composition of other teaching profiles, in a world that does not yet exist and a subject in the future. This movement stands out in the flow of professorship, in a game of active forces, in favor of life and the politicization of public education, fighting unanimity and provoking differential insurgencies of our markers of gender, race, class, sexualities and disabilities in the conflicts waged in the territory of classes in the university and in basic education.

## **CONCLUSION**

Our (in)conclusions revolve around the need to discuss a formational thought without a pivot in the processuality. A certain requirement for qualified openness in which student and faculty expressiveness, in their multiple singularities, can compose knowledge untethered from institutional codifications in an absolute way, and, on the contrary, emphasize the instituting movements in the experimental flows.

From Deleuze and Guattari (2011) we realize how much the desires displaced by capitalistic machines and neoliberal strategies are associated with the idea of lack and, therefore, weaken or conserve political and social actions. It was also possible to perceive how powerful curricula are for this weakening and conservation of students and teachers to happen.

However, another idea of desire is possible, just as other curricular constructions can be invented. Taking the example of the collective movement of a state school in the Triângulo Mineiro in 2015, it is noted how the desires produced in the collectivity can crack the neoliberalist gear, even if occasionally, and give flow to other curricular creations. The desire was built by assemblages between interns and school teachers, interns and school students, interns and other professionals who work in the school, a formative process in the making. A becoming that displaced Supervised Internship and all its actors.

We understand that the Supervised Internship allowed an incursion and contact with the community assisted by the school, this provided (trans)form their knowledge and the relationship with teaching through the intensities and singularities produced in the territory, as the territory is also a producer of guidance and (trans)formation of the knowledge and actions carried out, which are only possible through bodies and affectations with the community.

As Deleuze and Guattari state, "[...] The body is not a matter of partial objects, but of differential velocities. These movements are movements of deterritorialization. They are the ones who 'give' to the body an organism, animal or human" (2012, p. 26). What good is desire if we don't rebel to unsettle the instituted and (re)invent our memories and writings for what we have?

In our understanding, the experience transcended the understanding of the technical rationality of teacher training, and was embodied as an inventiveness of other ways of occupying teaching, in the relationship bordering university and basic education, whose partnership strengthens ties and calls us to (dis)dislocations about teacher training, undoing many of our beliefs and prejudices about the public school and the curriculum place of lack, casting glances of potentialities into becomings.

A politicized movement in the variations of the exercise of professoriality, deterritorializing calcified modes in uniform regimes that have as their tonic the embargo of differences, not recognizing multiplicities of meanings embodied in the instituting formative praxis. The flow of the empirical field points to formative arrangements devoid of solidified representations that do not fit with vivacity. After all, expressiveness of life is a great core in the composition of student and faculty subjectivities involved in the transformations of everyday life.

## REFERENCES

1. Arroyo, M. (2009). *Ofício de mestre: Imagens e autoimagens* (11th ed.). Petrópolis, Rio de Janeiro: Vozes.
2. Carvalho, J. M. (2016). Desejo e currículos e Deleuze e Guattari e... *Currículo sem Fronteiras*, 16(3), 440–454.
3. Coelho, D. de M., & Farina, J. T. (2010). Entre o moribundo e o embrionário: A escrita delirante. In L. B. Costa, T. M. G. Fonseca, & L. B. Costa (Eds.), *Vidas do fora: Habitantes do silêncio* (pp. 203–219). Porto Alegre: Editora da UFRGS.
4. Cunha, M. A. (2004). *Guia do tutor: Pro-formação* (5th ed.). Brasília: MEC/FUNDESCOLA.
5. Deleuze, G. (2001). *Abecedário de Gilles Deleuze* (C. Parnet, Interviewer). Brasil, Ministério da Educação, TV Escola; Paris: Éditions Montparnasse. (Original work published 1997, VHS, 459 min).
6. Deleuze, G. (2013). *Conversações* (3rd ed.). São Paulo: Editora 34.
7. Deleuze, G. (1998). *Diálogos*. São Paulo: Escuta.
8. Deleuze, G., & Guattari, F. (2012). *Mil platôs: Capitalismo e esquizofrenia* (Vol. 3). São Paulo: Editora 34.
9. Deleuze, G., & Guattari, F. (2011). *O Anti-Édipo: Capitalismo e esquizofrenia* (2nd ed.). São Paulo: Editora 34.
10. Gallo, S. (2017). *Deleuze & a educação* (3rd ed.). Belo Horizonte: Autêntica.
11. Guattari, F., & Rolnik, S. (2000). *Micropolítica: Cartografias do desejo*. Petrópolis: Editora Vozes.
12. Hall, S. (1997). A centralidade da cultura: Notas sobre as revoluções culturais do nosso tempo. *Educação & Realidade*, 22(2), 15–46.
13. Merçon, J. (2013). O desejo como essência da educação. *Revista Filosofia e Educação*, 5(1), 1–17.
14. Paraíso, M. A. (2009). Currículo, desejo e experiência. *Educação & Realidade*, 34(2), 277–293.
15. Paraíso, M. A. (2010). Diferença no currículo. *Cadernos de Pesquisa*, 40(140), 587–604.
16. Paraíso, M. A. (2015). Um currículo entre formas e forças. *Educação*, 38(1), 49–58.
17. Passos, E., & Barros, R. B. de. (2015). Por uma política da narratividade. In E. Passos, V. Kastrup, & L. Escossia (Eds.), *Pistas do método da cartografia: Pesquisa-intervenção e produção de subjetividade* (pp. 150–171). Porto Alegre: Sulina.
18. Rolnik, S. (2018). *Esferas da insurreição: Notas para uma vida não cafetinada*. São Paulo: n-edições.
19. Silva, T. T. da. (2005). *Documentos de identidade: Uma introdução às teorias do currículo* (2nd ed.). Belo Horizonte: Autêntica.
20. Spinoza, B. (2009). *Ética*. Belo Horizonte: Autêntica.