


## INCLUSIVE EDUCATION: (RE)THINKING TEACHER TRAINING AS A POLICY OF COGNITION

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Larissa Ferreira Rodrigues Gomes<sup>1</sup> and Elaine Ferreira Wetler Pereira<sup>2</sup>

### ABSTRACT

The purpose of this article is to analyze the processes of teacher training in the field of special and inclusive education, based on the mapping of the local reality, with the purpose of (re)thinking formative practices from the perspective of inventive training (Dias, 2012). The study intends to analyze teacher training under the lens of the National Policy on Special Education (PNEE/2008), investigating the challenges and potentialities of school inclusion. As a methodology, it uses the cartographic research forged by Deleuze; Guattari (1995) tracing a mapping of local data and the reality of school inclusion. We delve into the analysis of teacher training, defending the need for a critical and transformative approach, which promotes the development of "techniques of the self" Foucault (2006) and the production of disruptive subjectivities (Deleuze; Guattari, 1995). As a result, it points to the importance of an inventive training, which challenges the established truths, which (re)thinks, with teachers, practices that enhance inclusive education in its various contexts.

**Keywords:** Teacher Training. Special and Inclusive Education. Inventive Training.

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<sup>1</sup> Dr. in Education from the Federal University of Espírito Santo (UFES)  
Professor of Technical and Technological Basic Education at UFES, at the CRIARTE Early Childhood Education Center and a professor at the Professional Master's Graduate Program in Education (PPGMPE/UFES)  
E-mail: [larissa.rodriques@ufes.br](mailto:larissa.rodriques@ufes.br)

<sup>2</sup> Master's student in education at the Federal University of Espírito Santo  
E-mail: [elaineftp@gmail.com](mailto:elaineftp@gmail.com)

## INTRODUCTION

### MAKING SOME INTRODUCTORY CONSIDERATIONS

The purpose of this article is to analyze the processes of teacher training in the field of special and inclusive education, based on the mapping of the local reality, with the purpose of (re)thinking formative practices from the perspective of inventive training (Dias, 2012). We seek to weave contributions to the debate on special and inclusive education from the mapping of the local reality, tracing paths for the construction of a more inclusive educational system.

The article derives from a master's research<sup>3</sup>, which traces strands in inventive training with teachers (Dias, 2012). From this perspective, teacher training is understood not only as a process of acquiring content or techniques, but as a practice of invention and continuous transformation. Inspired by the idea of training as a dynamic and open field, the research is aligned with the proposal that pedagogical practice should be constantly reconfigured, allowing teachers to create, recreate and transform their own ways of acting, being and being in the world.

By adopting inventive training, it seeks to displace the teacher's thinking, questioning logical truths and stimulating the construction of new knowledge that emerges from lived experience. Dias' (2012) approach challenges the traditional logic of fixed and closed knowledge, proposing, on the contrary, a learning that is built from movement, experimentation and critical reflection on everyday practices, focusing on the construction of a sensitive and adaptive look at the diversities present in the educational environment.

As a methodology, this study was developed from cartographic research (Deleuze; Guattari, 1995) that intended to map the processes of continuing education of teachers of special and inclusive education. We seek to map without tracing, in "[...] a map that must be produced, constructed, always dismountable, connectable, reversible, modifiable, with multiple entrances and exits, with its lines of flight" (Deleuze; Guattari, 1995, p. 32).

This approach is justified by the need to investigate the complexity of the characteristics of inclusion, which, in its multiplicity, involves different actors, policies, practices and conceptions, all intertwined in a continuous movement of production and reconfiguration of educational relations. In this line, in the tracing of these relationships, the

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<sup>3</sup> PEREIRA, Elaine Ferreira Wetler. What can a children's curriculum do in the municipality of Rio Novo do Sul/ES? Conversations and experiences in training with teachers of babies and very young children. Federal University of Espírito Santo – UFES.

accompaniment "[...] of the processes also requires the collective production of knowledge. There is a collective being made with research, there is research being done with the collective" (Barros, L. P.; Kastrup, 2009, p. 73). In this way

"[...] Cartographic research is not only about data collection, or information collection, on the contrary, it is based on the analysis of problems, "[...] analysis is, therefore, a procedure of multiplication of meanings and inauguration of new problems" (Barros; Barros, 2013, p. 375 *apud* Pereira, 2024, 32).

Thus, cartography becomes a means to trace these connections, which are not fixed, but are in constant movement, immersed in flows of power and transformation. The research, by aligning itself with this perspective, aims to (re)think the processes of continuing education with teachers, in the construction of formative processes that aim at a policy of cognition.

We bet on inventive training, seeking to break with traditional models that prioritize fixed standards and regulations. Inspired by a processual and creative perspective, this approach values the construction of knowledge that emerges from experience, from the encounter with diversity and from the problematization of pedagogical practices.

Instead of offering ready-made answers, inventive training proposes the creation of spaces for experimentation and reflection, where teachers can become co-authors of transformative practices, welcoming the singularities of students, but also of their own teaching. This training is not limited to the technical, but connects the ethical, aesthetic and political dimensions.

## **FROM THE MARGINS TO THE CENTER: INCLUSIVE BECOMING IN SPECIAL EDUCATION**

Seeking to weave a brief history of special and inclusive education, we initially focus on the fact that it has been consolidated as a global movement that seeks to transcend historical practices of exclusion and discrimination, in order to enable all students the right to quality education in environments that value diversity.

This approach combines equality and difference as inseparable values, recognizing that educational exclusion is not just an individual issue, but a reflection of social, cultural and historical inequalities.

From this understanding, inclusion presents itself as a process in constant construction, which breaks with the linear logic of crystallized educational practices. What is

intended is to welcome multiplicity, to enable spaces for collective creation, where differences are no longer seen as obstacles and are recognized as powers that enrich learning and relationships. According to Deleuze; Guattari (1995), multiplicity cannot be "[...] defined by number, but by the nature of the connections and internal relations that compose it" (Deleuze; Guattari, 1988, p. 14). In this aspect, inclusion can be seen as a field of possibilities that is not limited to a single way of being or learning, but that embraces the complexity and plurality of experiences, identities and ways of existing, creating a dynamic and transformative space in education.

We can cite the Salamanca Declaration of 1994 as an international milestone for inclusive education. This document proposes a model of inclusion that aimed to reorganize schools to serve all children, regardless of their physical, social, linguistic or cultural conditions. Such an approach expanded the concept of inclusion to encompass both the target audience of special education and those who, for different reasons, suffered from processes of marginalization and segregation. The Declaration states that schools should take a proactive stance in promoting diversity and ensuring universal access to education

"[...] Schools must adjust to all children, regardless of their physical, social, linguistic or other conditions. In this concept, they will have to include children with disabilities or gifted, street children or children who work, children from remote or nomadic populations, children from linguistic, tribal or cultural minorities and children from disadvantaged or marginal areas or groups." (Salamanca Declaration, 1994).

The global movement for inclusion reflects a political, cultural, social and pedagogical action based on the defense of the right of all students to a quality education, without discrimination. Inclusion, in this sense, goes beyond physical access to schools, it requires the transformation of pedagogical and institutional practices, in order to meet the individual needs of students and ensure the construction of environments that value both equality and differences.

By adopting inclusive education as a global guideline, the international community confirms that educational exclusion is deeply rooted in historical and structural inequalities. Thus, inclusion is conceived as an advance in relation to equity, as it considers the specific conditions that perpetuate exclusion inside and outside schools.

The challenge is to integrate public policies that align human rights with educational practices, promoting contextualized education that is attentive to the cultural, social and historical particularities of each country. This international movement consolidates itself as a

continuous struggle for educational justice, affirming the ethical and political commitment to the construction of a democratic and inclusive society.

In Brazil, special education has been tracing a historical trajectory marked by significant transformations, ranging from segregating and institutionalized practices to the construction of an inclusive perspective. From the 1930s onwards, civil society began to organize itself to meet the demands of people with disabilities, creating associations and promoting external actions for this public. The government began to launch some initiatives, such as the creation of schools next to hospitals and regular education. However, "[...] specialized philanthropic entities continue to be founded, there is the emergence of differentiated forms of care in clinics, psychopedagogical institutes and other rehabilitation institutes (Jannuzzi, 2004, p. 34). This model was characterized by segregated care, which reinforced the social and educational exclusion of people with disabilities.

Over the past decades, many advances have been improved in special and inclusive education, especially through the creation of legal frameworks that guarantee rights and consolidate guidelines for school inclusion. Among these milestones, the National Policy on Special Education in the Perspective of Inclusive Education (PNEE/2008) stands out. Such a policy emphasizes education as a fundamental human right that must be guaranteed to all, regardless of physical, intellectual and social limitations.

Among the central objectives, the guarantee of access to regular education, the provision of Specialized Educational Service (SES) and the training of professionals for inclusion stand out. The PNEE/2008 proposed a special education that is not a substitute, but transversal, promoting actions that extend from early childhood education to higher education:

"[...] ensure the school inclusion of students with disabilities, pervasive developmental disorders and high abilities/giftedness, guiding education systems to ensure: access to regular education, with participation, learning and continuity at the highest levels of education; transversality of the special education modality from early childhood education to the provision of higher education; training of teachers for specialized educational service and other education professionals for inclusion; transport, furniture, communications and information and intersectoral articulation in the implementation of public policies." (Brasil, 2008, p. 14).

The PNEE/2008 also outlined a historical overview of Special Education policies in Brazil, evidencing the movements in favor of the social and educational rights of students who are the target audience of special education "[...] bringing a diagnosis of the growing

enrollment of these subjects in regular schools, facing the segregation experienced in specialized institutions/classes (Vieira et al, 2024, p.17).

The implementation of the PNEE/2008 boosted the creation of regulations that reinforce the commitment to inclusive education, such as Resolution No. 4/2009, Decree No. 7,611/2011 and Law No. 13,146/2015. These regulations reaffirmed the role of Special Education as a complementary and/or supplementary modality to schooling that differs from the activities carried out in the common classroom "[...] not being substitutes for schooling. This service complements and/or supplements the training of students with a view to autonomy and independence in school and outside it." (Brazil, 2008, p. 16).

Inclusive education in Brazil is the result of a continuous historical process of struggle for the educational rights of people with disabilities and other specific needs. From the segregated care of the early decades to the inclusive proposals of the PNEE/2008. However, the effectiveness of inclusion still requires articulated efforts between public policies, teacher training and awareness of society for the promotion of an education that actually enables inclusion.

## **CARTOGRAPHIES OF INCLUSION: DISPLACEMENTS AND MULTIPLICITIES IN SPECIAL EDUCATION**

Teacher training for Special and Inclusive Education is a complex process that, although it has advanced over the years, still faces significant challenges in terms of qualification and training of professionals. Vieira et al (2024) mapped the training scenario of teachers in the municipal and state networks of the state of Espírito Santo. In this mapping, they find that:

The initial training of Special Education teachers is carried out in various degrees, plus training courses of 120 hours or more, or specializations. There are education networks that have graduates of the Pedagogy Course for the Teaching of the Initial Years of Elementary School and Qualification in Special Education. Few bring specific degrees. The attributions permeate the activities pertinent to specialized educational service, in most cases, simplified in the multifunctional resource rooms. As for continuing education on Special Education, the narratives confirm that the Departments of Education implement opportunities and, when possible, in partnerships, for example, with the Federal University of Espírito Santo (Vieira et al, 2024, p. 28/29).

The research carried out by the authors also shows that continuing education, despite being an essential component in the teacher training process, is not always offered in a systematic way. The Departments of Education have implemented some training

opportunities, often in partnership with universities, such as the Federal University of Espírito Santo. They found that many of these training processes take place outside working hours, which hinders the participation of professionals and may limit the effectiveness of training.

According to Vieira et al. (2024), another preponderant aspect "[...] it is the offer of sparse training during the school year, without a curriculum that promotes continuity between the topics discussed and with the absence of common education professionals (Vieira et al, 2024, p. 29). This data brought by the study highlights the limitation in the training of Special Education teachers, which becomes fragmented and discontinuous, without a continuous flow of knowledge.

In this article, different from what was found by the aforementioned research, we bet on continuing education with teachers of special and inclusive education, in a non-linear view, but as a rhizomatic process, in which knowledge is connected in a non-hierarchical and fluid way, creating new forms of existence (Deleuze; Guattari, 1995). In this sense:

it was not a fixed structuring, but open to possible modifications, like an open map under constant construction (Deleuze; Guattari, 1995). A rhizomatic formative process, where knowledge is multiple and does not follow predetermined paths. Just as the rhizome spreads without a center, we propose education as a dynamic process, connecting knowledge and experiences (Pereira, 2024, p. 147).

In this article, we also highlight a formative approach, from a perspective focused on listening to everyday life, which is not reduced to the model of unilateral transmission of knowledge, but promotes networks of conversations, in which the subjects involved are not reduced to mere objects of each other. In these networks of conversations, we bet on the valorization of "[...] voice of those who, immersed in the daily life of the school, are usually disauthorized, thus weaving another sense of public and collective" (Ferraço, Carvalho, 2012, p. 07).

Such a conception challenges the traditional view of continuing education with teachers, centered on themselves, whose approach is more horizontal and not very participatory. We share the thought of Carvalho (2012):

[...] We propose an education oriented to make teachers able to talk-talk, students and teachers can talk-talk, schools and other instances, including the media and other cultural products, can talk-talk, considering otherness, so that it enables the conversation of others as themselves. Specifically, in relation to the possibilities of establishing conversations within the school, especially the power of these meetings [...] (Carvalho, 2012, p. 196).



It is necessary to think about continuing education with teachers and the teaching becoming distanced from the vertical power relations (Foucault, 2006), in search of formative processes that strengthen the reflection of practice from the perspective of the lived space (Certeau, 1994). From this point of view, continuing education aims at intertwining with teaching practice. A reflection on *practice-theory-practice* (Alves, 2001) that involves a cyclical process, in which practical experience is analyzed from the perspective of theories and concepts, promoting a deeper understanding of reality.

It resembles a toolbox, where theory should not be seen as a fixed set of universal principles or truths, but rather as a set of analytical tools that can be used flexibly to examine and understand different aspects of society, power, and knowledge. Rather than adopting a single theory or paradigm to interpret reality, continuing education should build a "theoretical toolbox" (Deleuze, 1979), composed of a variety of concepts, methods, and approaches, applying them in a selective and contextualized way to analyze specific problems in different contexts.

Formative spaces, distanced from states of mere domination, can translate into something much more than the acquisition of new knowledge and technical skills, but also into a space for the development of "techniques of the self" (Foucault, 2006), promoting a process of self-knowledge and self-development, generating the power of collective action for curricular processes and pedagogical practices. In a "[...] understand how teachers see themselves, say themselves, judge themselves, form themselves and transform themselves according to ethical and aesthetic aspects in their pedagogical and formative practices" (Rodrigues, 2011, p. 69). Rodrigues also states, quoting Foucault<sup>4</sup> (2006), that there must be techniques of life:

What is at stake, in this combat, in the experience of oneself and in care, between encounters and disagreements, loneliness and multitude, passivity and turbulence, is to find an ethic that guides the techniques of life to develop with an "Art of Existence", in order to "know how to govern one's own life to give it the most beautiful form possible (in the eyes of others, of himself and of future generations, for whom he can serve as an example). [...] constitute himself as the artisan of the beauty of his own life" (Foucault, 2006a, p. 244 *apud* Rodrigues, 2011, p. 68-69).

Rodrigues (2011) emphasizes in Foucault (2006) that self-care is a "[...] a certain way of looking at things, of being in the world, of practicing actions, of having relationships

<sup>4</sup> FOUCAULT, Michel. *Hermeneutics of the subject*. 2nd ed. Translation: Márcio Alvez da Fonseca, Santa Tannus Muchail. São Paulo: Martins Fontes, 2006a.



with the other [...] is an attitude – towards oneself, towards others, towards the world" Foucault (2006, p. 14). It highlights the importance of taking care of oneself as a precondition for exercising freedom. "In the techniques of the self", suggests that self-knowledge and self-care are fundamental for a free and authentic life.

[...] to conduct oneself well, to properly practice freedom, it was necessary to take care of oneself, to take care of oneself, at the same time to know oneself – this is the familiar aspect of the *gnôthi seauton* – and to form oneself, to surpass oneself, to dominate in oneself the appetites that could enrapture oneself (Foucault, 2006b, p. 268 *apud* Rodrigues, 2011, p. 73).

Thus, when using the expression *gnôthi seauton*, in ancient Greek, which means "know thyself", he emphasizes that knowing oneself is a fundamental aspect of self-care.

The transformation of educational processes, which are generally tainted with domination, requires an ethical approach that promotes new, more horizontal power relations, allowing freedom of creation, learning, teaching and living. This path is pointed out by Rodrigues (2011):

Producing curricula, pedagogical practices and ethical experiences of the self [...], involves the creation of new power relations among professionals, capable of breaking with states of domination that stifle the political field of production in education. It is necessary for a new way of being to expand, a way of being ethical, capable of promoting the freedom to create, learn, teach and live (Rodrigues, 2011, p. 73).

Thus, the formative proposal adopted in this article is not limited to the transmission of contents, but seeks to cultivate a critical and creative attitude, where teachers and children act as co-authors of the educational process. In spaces where the production of theoretical knowledge "cannot be understood as autonomous in relation to everyday life and the subjects who produce it". (Oliveira, 2012. p. 51). The visibility of the teacher needs to be ensured in proposals for more reflective continuing education, which value all ways of producing knowledge, which aim at the production of shared subjectivities.

For Foucault (2006), subjectivity is not something given or innate, but is constructed through social practices, discourses and power relations that shape and regulate bodies. The production of subjectivity refers to the process by which subjects are formed, identified and constituted within certain historical, cultural and social contexts. This process involves the internalization of norms, values, beliefs, and identities that are produced and disseminated through institutional practices, dominant discourses, and technologies of power.

In addition, Foucault also investigated how discourses and practices of truth contribute to the production of specific subjectivities, legitimizing certain ways of being and knowledge while marginalizing and silencing others. He argues that power and knowledge are intrinsically linked in the production of subjectivities, as dominant discourses and power relations determine what is considered true, normal, and legitimate in a given society or historical era.

In relation to continuing education, the understanding of the production of subjectivity in Foucault is fundamental to critically reflect on educational practices and training processes. Continuing education can be a *space-time* for educators to question and challenge the imposed, instituted forms of power and the dominant discourses that influence their productions of subjectivities and those of others in education.

In the meantime, continuing education can create channels of problematization of power relations, channels of resistance, creating lines of flight to these hardened relations. Foucault (2006) states that:

[...] After all, where there is power there is resistance and, however, (or rather for this very reason) it is never in a position of exteriority in relation to power [...]. These points of resistance are present throughout the network of power. Therefore, there is no place of great rejection with regard to power [...]. But resistance, in the plural, which are unique cases: possible, necessary, improbable, savage, solitary, planned, dragged, violent, irreconcilable, ready to compromise, interested or doomed to sacrifice; by definition, they cannot exist except in the strategic field of power relations (Foucault, 2006, p. 105-106).

Tebet (2017), in weaving a network of considerations about subjectivation, highlights the following statements made by Deleuze<sup>5</sup> (2010):

[...] When Foucault arrives at the final theme of "subjectivation", it essentially consists in the invention of new possibilities of life, as Nietzsche says, in the constitution of true lifestyles (Deleuze, 2010 *apud* Tebet, 2017, p. 145).

Thus, subjectivation refers to the process by which individuals are formed as subjects within certain discourses, practices, and power relations.

[...] A process of subjectivation, that is, a production of a mode of existence, cannot be confused with a subject. (...) Subjectivation does not even have to do with the "person": it is an individuation, private or collective, that characterizes an event (an hour of the day, a river, a wind, a life...). It is an intensive mode and not a personal

<sup>5</sup> DELEUZE, Gilles. Gilbert Simondon, the individual and its physical-biological genesis. *In fashion*: DELEUZE, Gilles. The desert island and other texts: texts and interviews (1953-1974). São Paulo: Iluminuras, 2010.

subject. It is a specific dimension without which one could not overcome knowledge or resist powers). (Deleuze, 2010 *apud* Tebet, 2017, p. 145).

Deleuze (2010) argues that subjectivation is a dynamic and collective process of creation and individuation that goes beyond the traditional idea of the personal subject. It is essential for the formation of authentic modes of existence and for resistance to established forms of knowledge and power. Tebet (2017) in weaving dialogues with Deleuze (2010) shows that:

[...] I even think that subjectivation has little to do with a subject. It is rather an electric or magnetic field, an individuation operating by intensities (both low and high), individuated fields and not people or identities. This is what Foucault, on other occasions, calls passion (Deleuze, 2010, p.121)

Subjectivation, according to Tebet (2017), transcends the idea of an individual and personal subject, configuring itself as a dynamic and collective process of individuation. It is not limited to a fixed identity, but expresses itself as a mode of existence that is simultaneously creative, intense, and passionate. Subjectivation "[...] it is, therefore, individuation. It is a way of existence. It's creativity. It's passion. It is the production of 'life as a work of art' and to a certain extent, it is also 'experience'" (Tebet, 2017, p. 145).

Thus, when we consider that subjectivity [...] affirms an ethical-aesthetic-political principle that distinguishes training and training, in which the process of formation is not separated from the way of doing it; the raw material is, then, a policy of cognition that deviates from the logic of training" (Dias, 2012, p. 29).

From this perspective, continuing education that produces difference promotes evident actions that the teaching practice goes beyond the mechanical application of knowledge. Reflective training spaces promote an analysis of practice and "[...] it is this reflection that produces the practical solutions that the teacher uses in his daily life and builds new knowledge-in-action that will be mobilized in future situations" (Oliveira, 2012, p.153).

It is necessary to do much more than guarantee the training of teachers from the perspective of inclusive education. It is necessary to ensure that these trainings are translated into spaces capable of understanding the cultural and political dimensions that permeate the teacher's capacity for reflection with other teachers, contributing to a more critical and contextualized approach to special and inclusive education.

Ferraço (2007) points out the importance of emphasizing that continuing education should be intertwined with *the practiced curriculum* and should not function as an artifice to comply only with the formal curriculum. It signals that:

[...] continuing education and the curricula practiced are daily processes intrinsically intertwined, which are mutually determined, and there is no way to differentiate them, to think of them in isolation, in the midst of the weaving and sharing of the daily networks of *know-how* (Ferraço, 2007, p. 76).

Training rooms become a field of potentialities, in which the relationships between trainers and teachers participating in continuing education are intertwined, challenging conventional hierarchies. Certainties give way to experimentation, to the multiplicity of perspectives and to the intensity of the encounter with the new.

In view of this understanding, we bet on inventive training that "[...] it affirms an ethical-aesthetic-political principle that distinguishes between training and training, in which the process of training is not separated from the way of doing it; the raw material is, then, a policy of cognition that deviates from the logic of training" (Dias, 2012, p. 29).

## **INVENTIVE TRAINING IN SPECIAL AND INCLUSIVE EDUCATION: TRANSFORMATION, CREATIVITY AND SUBJECTIVITY IN THE FORMATIVE PROCESS**

Intending training processes with special and inclusive education teachers, we sought an approach that goes beyond the simple acquisition of techniques or contents, but that involves these teachers in a continuous process of transformation and invention. Dias (2012) proposes in this strand the inventive training, forged in experience, in cognition policies, where the teacher creates and recreates everyday problems, transforming himself and the reality that surrounds him. A path of collective construction, where each learning is a creative and subjective act that implies both the construction of knowledge and the construction of a sensitive and adaptive look at the diversities present in the classroom.

Inventive training is linked to the act of imagining, of formulating images not represented as [...] something given, but an experience that does not stop inventing itself and the world, also the parts that compose it and participate in it do not stop being produced and participating in the production of themselves (Dias, 2012a, p.125). Rickes; Simoni (2012) points out that walking in the training processes does not translate only into transmitting and receiving information and content:

[...] rather, it is an operation that allows the subject, in contact with some ideas, to take them through hard work, adding them to what has already been constituted, imputing his style to them, reconstructing them and producing, as a result, something that he recognizes as his own; which can be far from what they wanted to convey to him. Thus, even if knowledge is taken for granted by the place it has conquered in the history of thought, a work of reconstruction, of appropriation, is necessary – a labyrinthine process, impregnated with comings and goings. In view of the missteps that all training implies, we can suppose that its progress will depend on the subjective investment that a given enigma arouses. As Freud reminds us, there is a difference "between a fortuitous flirtation and a legal marriage with all the duties and difficulties (Rickes; Simoni, 2012, p.112).

This formative process is based on imagining, creating spaces for displacements that transcend established truths. According to Dias, "imagining [...] in a dimension of being an agent with a work [...] it should be said that [...] it is an exercise in displacement. At the same time, it forces thought to derive itself from what is already placed as truth" (Dias, 2012a, p. 125). The invitation to imagine forces one to move by reconsidering what is posed, opening oneself to multiple constructions, to a dynamic and transformative field, where thought is constantly renewed and expanded.

The process of imagining other possibilities, which leads to invention in the formative processes, transfigures the complexity and depth of the creative process. As Deleuze (2007, p. 91) shows us:

[...] It is a mistake to believe that the painter is standing in front of a blank surface. [...] The painter has several things in his head, around him or in the studio. Now, everything he has in his head or around him is already on the screen, more or less virtually, more or less currently, before he starts the work. All of this is present on the screen, in the form of images, current or virtual. In such a way that the painter does not have to fill in a blank surface, but rather empty it, destroy it, clean it. Therefore, he does not paint to reproduce on the canvas an object that functions as a model; he paints over images that are already there, to produce a canvas whose functioning subverts the relations of the model with the copy (Deleuze, 2007, p. 91).

Deleuze (2007) challenges the simplistic notion that the painter begins with a blank canvas, devoid of any influence or preconception. The painter already has a series of images, thoughts and influences that permeate his environment and his mind, and that are present on the canvas in a virtual or current way even before the painter starts his work. Just as the painter does not truly begin with a blank canvas, the *thinking practitioners* also do not begin their continuing education without having previous experiences, pre-existing knowledge and a set of established practices. These previous experiences and knowledge are virtual or potential images on the teacher's mental "screen".

Also according to Deleuze (2007), as the painter produces his art, he seeks to "empty" or "clean" the canvas, he needs to destroy or transform the pre-existing virtual images to create something new and innovative. On the mental "screen" of teachers in training, it is necessary to establish (de)constructions, forming new images, challenging beliefs and opening up to multiple and inventive experiences. This implies not only adding new knowledge, but revisiting and reinterpreting present and past experiences in order to build other practices or enhance existing ones.

The challenge of inventive formation does not only imply filling the "canvas", but also "emptying it", "cleaning" it of preconceptions or establishing co-constructions with the *lived experiences practiced*, so that something new and multiple can emerge. It's not simply replicating a preexisting object or model. It is a subversion of the traditional relations between the model and the copy, abdicating pre-existing images to produce differences.

Linking this idea to the inventive training discussed by Dias (2012), it can be understood that teacher training and educational practice also involve a continuous deconstruction and reconstruction. Educators do not work with a "blank mind", as they bring with them a baggage of knowledge, experiences and beliefs that influence their practice. It is not only about adding new information, but also about challenging and reconfiguring these influences to create new pedagogical approaches that subvert, transcend, that are configured in creation by imagination.

Dias (2012) highlights the importance of a deep and personal engagement with lived experiences as a basis for the creation of knowledge and meaning. Thus, "[...] imagine assumes what he feels and experiences life [...] forces in a compound of sensations. A plan that is not abstractly preconceived, but that is created as the work progresses [...]" (Dias, 2012a, 127). This process is not limited to reproducing pre-existing knowledge, but rather to producing effects and meanings directly influenced by the individual trajectories of educators.

Dias (2012), by stating that "learning is invented", challenges the exploration of new methods, theories and practices, building knowledge that is not static, but dynamic and adaptable to the ever-changing demands of the lived spaces.

Displacement, thinking, inventing stutter and show the error of believing that when imagining we are facing a white, smooth surface. Imagining under the sign of invention is composed of dreaming and handcrafting, as a manual work from which painting, work, research and learning can only come later, a posteriori: fabricated by what forces us to think (Dias, 2012a, 127).



In this way, there is a dynamic relationship between the individual and his formation through the practice of the living body in movement. There is an emphasis on lived experience and continuous practice as essential elements for personal and professional training. Inventive training is placed "[...] in movement, of their living body, of a relationship between those who practice it and their own training [...] a cultivation of exercise that makes it possible to be surprised by prescriptions (Dias, 2009, p. 171).

The idea that practice makes it possible to "find oneself strange to prescriptions" allows a process of deconstruction and questioning of established power relations, allowing the *thinking practitioner* greater freedom and autonomy in the development of their skills and knowledge. Thus, the movement of the living body is not only a physiological activity, but a reflective practice that challenges and transforms.

In the practices of resistance and escape, according to Ferraço (2017), there are dynamics that manifest themselves in the microphysics of everyday life, where teachers, childhoods and other subjects resist the modeling and impositions of hardened curricula. We commune with Zouain; Gomes (2019) who, when dialoguing with Ferraço (2017), defend:

[...] the need to, with our research, strengthen the movements of resistance and escape that take place in the microphysics of school daily life, in the different interstitial spaces of schools, (Ferraço, 2017, p. 544). Between. Space. Composition. Resumes. Text. Practices. Practitioners. Cultures. Subjectivities. Significant. Events. Folds... (Zouain; Gomes, 2019, p.20).

It is necessary to create learning environments that encourage experimentation, reflection and the deconstruction of previously established concepts. This includes enabling spaces for *thinking practitioners* to unlearn, while simultaneously developing other skills, where "[...] to form is to create other ways of living-working, learning, unlearning and not just instrumentalizing the other with new technologies or even giving critical awareness to the other" (Dias, 2012, p.36).

Silva (2018) when weaving dialogues with Dias (2012) states that:

[...] the inventive training of teachers develops a conception that considers improvisation, the unexpected, the unplanned; but that happens in the daily school life, presenting itself as the new, the different. The action of inventive training excels in denaturalizing what is placed as unquestionable truth in the process of teacher training. As we see, in some situations, methodologies are transmitted to teachers as the only alternatives for the development of activities with children/students. We understand that it is necessary to denaturalize these formulas to make room for moments of experience that enable the invention of other methodologies, based on the needs experienced by teachers and students. (Silva, 2018, p. 82).

According to Dias (2013, p. 39), "An inventive training is, in particular, a matter of learning how to keep a problematic field alive, letting the intensive forces vibrate so that they can create forms and deform crystallizations in the course of life". Rather than seeking to stabilize and fix knowledge, *thinking practitioners* are encouraged to create environments that foster curiosity, experimentation, and the art of questioning. This includes the promotion of pedagogical practices that allow active engagement with real and complex problems, developing critical and creative thinking skills.

It is a continuous process of personal and collective transformation, promoting learning that is always open, dynamic and capable of deforming and decrystallizing *practical theories* produced throughout the educational path and life, "[...] an inventive formation is an exercise of the power of creation that constitutes the living, it is an invention of oneself and of the world, it is forged in the networks of knowledge and practices produced historically and collectively" (Dias, 2012, p. 36). Continuous exercise of the power of creation that characterizes the living being, it is not limited to the acquisition of knowledge or technical skills, but involves a profound invention of oneself and the world around oneself. It is to develop networks of *knowledge-doings* that are produced historically and collectively.

Inventive training, therefore, is not limited to filling gaps or reproducing models, but to an exercise of constant reinvention, where the living body, vivid experiences and the confrontation with the educational reality generate new paths for the construction of knowledge and teaching practice.

This article sought to reflect on the policy of special and inclusive education in Brazil, with a focus on teacher training, from the perspective of inventive training proposed by Dias (2012). It analyzed the developments and implications of the National Policy on Special Education in the Perspective of Inclusive Education (PNEE/2008). The data pointed out that teacher training is an essential axis for the effectiveness of school inclusion, evidencing the need for innovative training strategies that promote pedagogical practices sensitive to the multiplicity and uniqueness of each subject.

Inspired by Foucault's thoughts (2006), Deleuze; Guattari (1995) and Dias (2012) seek to weave possible paths by proposing to break with traditional conceptions of training by emphasizing experimentation, creativity and imagination as constitutive elements of teaching practice. Inventive training proposes a deconstruction of preconceptions that often

crystallize ways of teaching and learning, making room for pedagogical practices that dialogue with differences and recognize the power of multiplicity (Deleuze; Guattari, 1995).

Multiplicity, according to Deleuze; Guattari (1995) is not defined by the quantity, but by the quality of the connections that make up his internal relations. In this sense, thinking about inclusive education from the perspective of multiplicity implies seriously considering the school as a field of dynamic forces, where singularities, histories and diverse trajectories coexist. Inclusion, therefore, is not a fixed state, but a process in constant transformation, which takes place in the encounter of differences and in the creation of new possibilities of existence and learning together.

The results of this research also highlighted persistent challenges in the effectiveness of school inclusion in Brazil, such as insufficient investments in teacher training. However, these challenges should not be seen as insurmountable barriers, but as territories of creation that require inventive solutions and the articulation of effective public policies.

On the other hand, the research brings advances, such as the increase in legal regulations and public policies that intend to raise awareness about the importance of inclusion and the effectiveness in practice of such policies, guaranteeing the right to education for all. Such advances reinforce the need to look at inclusion as a field of multiplicities, where different voices, experiences and realities connect, expanding the possibilities of building inclusive education.

Inventive training thus appears as a promising way to foster pedagogical practices that dialogue with the complexity and plurality of subjects in the classroom. This approach is not limited to providing ready-made answers or shaping teachers according to predefined patterns (Dias, 2012). On the contrary, it values experimentation and collective creation, allowing teachers to continuously reinvent themselves, in line with the demands and singularities of their contexts.

When thinking of the school as a space of multiplicities, physical, pedagogical and communicational accessibility must be conceived as a fundamental element for inclusion. The adaptations are not just techniques, but connective practices that expand the field of educational possibilities. For these practices to be consolidated, it is essential to overcome historically rooted prejudices and discrimination, promoting an education that celebrates differences as creative powers.

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