

The Power of the Sensitive in the *Educação & Realidade* Journal: encounters and affections

Andréa Scopel Piol¹
Alice de Souza Gomes¹
Sandra Kretli da Silva¹

¹Universidade Federal do Espírito Santo (UFES), Vitória/ES – Brazil

ABSTRACT – The Power of the Sensitive in the *Educação & Realidade* Journal: encounters and affections. The education of the sensitive opens possibilities for aesthetic experiments of sensitivity and inventiveness in pedagogical practices, enabling the creation of other ways of thinking about our existence, ways of being and being in the world. From this perspective, this text aims to problematize how the theme of an education of the sensitive is evidenced in discursive practices expressed in articles published in the journal *Educação & Realidade*, from 2019 to 2023. This is documentary-bibliographical research that analyzed abstracts of 329 articles published during this time frame, 21 of which were selected for this composition, which were grouped into three blocks of sensations. The results point to the emergence of an ethical, aesthetic and political commitment that already inhabits the multiple modes of experimentation in education, teaching, curricula, and teacher training.

Keywords: Education of the Sensitive. Teaching. Curricula. Teacher Training.

RESUMO – A Força do Sensível na Revista *Educação & Realidade*: encontros e afetos. A educação do sensível abre possibilidades às experimentações estéticas da sensibilidade e da inventividade nas práticas pedagógicas, possibilitando a criação de outros modos de pensar a nossa existência, modos de ser e de estar no mundo. Nessa perspectiva, este texto objetiva problematizar como a temática de uma educação do sensível é evidenciada em práticas discursivas expressas nos artigos publicados na revista *Educação & Realidade*, no período de 2019 a 2023. Trata-se de uma pesquisa documental-bibliográfica que analisou resumos de 329 artigos publicados durante esse corte temporal, sendo selecionados 21 para essa composição, que foram agrupados em três blocos de sensações. Os resultados apontam para a emergência de um compromisso ético, estético e político que já habitam os múltiplos modos de experimentação na educação, na docência, nos currículos, na formação de professores/as.

Palavras-chave: Educação do Sensível. Docências. Currículos. Formação de Professores/as.

The Dimension of the Sensitive in Education

The dimension of the sensitive places us before an aesthetics focused on the experience of education, linked to the affections of the body, in which our sensitivity is invited to expand. A sensitivity present in our corporeality that allows it to be experimentation, that is, we build a world to give meaning to our existence. Thus, producing meaning as an experience of the sensitive is not a purely cognitive or intellectual activity, it is circumscribed by a relationship of powers between bodies and affections, of feeling life in its capacity to affect and be affected.

An education focused on the dimension of the sensitive becomes essential nowadays, because it allows people to seek to build other ways of life, an aesthetics of existence (Foucault, 2007) or the art of living, a way of making life a work of art. This is an ethical, aesthetic and political principle that can guide Brazilian public schools in the construction of knowledge and practices articulated with real everyday situations, replacing education marked by technical and methodical, repetitive and standardized knowledge, with inventive and differential methods, which operate driven by affections and affects, with initiatives from schools and teachers who wish to build an aesthetics of sensitivity, of sharing the common world (Rancière, 2005) in the educational process.

When Rancière (2005, p. 15) thinks about the *sharing of the sensible*, as the “system of sensible evidence that reveals, at the same time, the existence of the common and the cuts that define places and respective parts within it”, he highlights, at the same time, a shared common and exclusive parts. *Sharing* implies both participation in a “common” and a “place of disputes” over this common that reaffirms the function of constructing a collective space.

Being aware of these signs can bring more meaning to each person's existence, to the body's knowledge, and to expressive life. In the education of sensitivity, the body is fundamental as an existential field that encompasses intelligible knowledge, which concerns how the world is thought of by us, and sensitive knowledge, which would be how our body knows the world (Duarte Jr, 2001).

In this sense, this article seeks to problematize how the theme of the education of the sensitive was evidenced in the discursive practices expressed in the articles published in the journal *Educação & Realidade*, over a five-year period (2019 to 2023). We take as an affirmation that, in this journal, the dimension of the sensitive appears as an ethical and aesthetic experience, enhanced in the inventiveness of encounters, in the art of experimentation, in the practices of freedom, in the possible ways of life.

This is, therefore, documentary-bibliographical research that took as its object of study a total of 329 articles published in the journal *Educação & Realidade* and, within the time frame 2019-2023: being, 80 articles in volume 44 (2019); 63 in volume 45 (2020); 64 in volume 46 (2021); 57 in volume 47 (2022); 65 in volume 48 (2023). Initially, we read the abstracts of all the articles. Then, we selected those that seemed to

address the theme of an education of the sensitive, which were 30 articles. Subsequently, we read these in full, discarding 09 articles that distanced themselves, in some way, from the objective proposed here. So, in the end, we carried out a work seeking to compose with 21 articles. We point out that, in this set of articles, the dossier *Sandra Mara Corazza: a life...* (2022), strongly highlights the strength of the sensitive in a life thrown into affections and ways that refer to a beautiful existence.

In the context of the sensitive dimension, the following table presents three blocks of sensations that connect and move the forces of these articles.

Table 1 – Articles Selected by Blocks of Sensations – Education & Reality Journal (2019-2023)

BLOCKS OF SENSATION	NUMBER OF ARTICLES: 21
The dimension of the sensitive in teaching, curricula and teacher training	09
Sensitive educational experiences: other ways of experiencing life	05
Sensitive crossings composing existence	07

Source: Education & Reality Journal.

Through these In three blocks that connect to each other, we seek to compose a set of statements about the education of the sensitive in the different ways of experiencing, thinking, feeling the powers of the body and, affected by the crossings of the sensitive in the encounter with these articles, we raise some questions: what does this movement provoke us to think about in the context of an education of the sensitive that launches itself into the possibility of other ways of being and existing in the world? What can an education of sensitivity reverberate in our lives, in our curricular experiments, in our schools?

We reiterate that this text is part of the research “The discourse of the academic-scientific community on social sensitivity education in curricular guidelines”, funded by CNPq, coordinated by professor Janete Magalhães Carvalho, which aims to analyze the academic-scientific production published in journals classified in Qualis Capes Educação, in the upper strata A1 and A2, convergent with the sensitive dimension.

The Power of the Sensitive in Teaching, in Curricula and in Teacher Training

Among the 21 articles analyzed in the period from 2019 to 2023, 9 highlight the strength of the sensitive, especially in differential ways of existing in teaching, in curricula and in teacher training, by highlighting encounters and learning that unfold in lines of affections and af-

fects between bodies, as well as in movements that create other possible ways of thinking and existing through experience, through encounter, through events.

In this composition, we wish to argue that the strength of the sensitive present in the selected articles involves the production of affects as a power to think about teaching, curricula and formative processes, in the sense of problematizing the clichés created for schools and, thus, freeing life where it is imprisoned so that other and new images of education can be invented.

Therefore, these texts show approaches to an education of the sensitive by affecting expansive and inventive movements in the ways of thinking and doing education, producing images that touch us and affect us through other languages. Thus, the productions enhance new encounters, other meanings for curricula, teaching and research, creating training movements, since they articulate non-institutionalized ways of educating.

In the sensitive force of a life thrown into becomings and affections, the encounter with issue 47, published in 2022, which deals with the dossier *Sandra Mara Corazza: a life...*, reveals an explosion of affections. A composition of ten texts focused on the movements that Corazza was involved in: research, teaching and academic guidance, as well as the theoretical approaches of her intellectual trajectory. An intriguing dossier that challenges us and shakes our certainties, bringing us, in the writing arts of the members of this dossier, sensitivities of a way of existing that affects us as a power of life. Of these texts, we selected five that reverberate a sensitive force of a beautiful life in homage to Sandra's presence-absence.

In addition to this dossier, we found four more texts – two in issue 44 (2019), one in issue 47 (2022), one in issue 48 (2023) –, which reverberate the power of the sensitive in teacher training, in the curriculum and in teaching.

Corazza's exuberant life-work-thought to which we dedicate ourselves here translates into multiple reverberations of a transcreative way of existing in teaching, an artistic didactics of his ethical and political craft. In this sense, we think with the texts: what affects does this composition of life pass through us? What effects does this expansive movement of life provoke in our body? In what way do these affects that reverberate in these texts empower us?

The article *A way of existing in teaching*, by Angélica Vier Munhoz (2022), highlights Corazza's legacy in what it says respect for her teaching life, taking it as a transcreative way of existing in the world and, above all, in teaching. Based on the constitutive traits of Corazza's life-work: the creation of concepts, gestures, movements of thought in classes, the marks left by her thought on those who passed through her, the author points out that Corazza constituted her teaching as a sensitive force. A force of existence affirmed in fables, discoveries, sensitivities, images, music, tastes, states of mind, affections, in new ways of being

and doing in the midst of a common space, and not only in certain practices of teaching and learning.

The power of the sensitive emerges in the movement of experiencing oneself in the living work of thought, freeing the forms of representation, the clichés, the teacher's place of identity, bringing the power of more life into teaching. A teaching power that subsists in creation, in vibrations, in affections, in desires, in the smallest gestures experienced in the encounter with other bodies.

In this sense, *Academic guidance as a space for more life*, produced by Julio Aquino (2022), explores the professor's legacy regarding her work as a supervisor of postgraduate work. The article articulates Corazza's manifestations as a supervisor and those of her students based on archival research of theses and dissertations, putting into play the implementation of expansive movements of thinking and doing educational research with the invention of compositional modes of existence, an operative ground in supervision practices.

From our encounter with the text, we perceive a sensitive force in the manifestations made by Corazza in the defenses of his advisees and in the "Guidance and Research Group", as compositional and distributive modes of life between bodies, gestures that provoke joy in the experience of guidance. These sensitivities affect us in his poetic ways of writing and in the free spirit of the practice of guidance.

Likewise, her students express feelings of gratitude to Sandra, affirming the sensitivity in the experience of living together, in the provocative writing, in the strength of friendship, in courage, in the joy of encounters and in the pain of farewell, in the passion for curiosity, in the artistic teaching of teaching, research and guidance, in the collective experience, the power of existing together for a certain period of time.

In this life intertwined with so many other lives, paying homage to Sandra's legacy reveals itself to be an experience in the realm of the sensitive, a subject impossible to exhaust in terms of its intensities, events, affections and affects. Certainly, a life vibrates, and Corazza left open, in the creation of her footprints, in the legacy of her writings, the strength of the sensitive in the art of her thought, in the vitality of her body, in the joy, in the affections, in the provocations, sensations, reverberations. Crossed by many thinkers, she created concepts, shook up Brazilian educational thought, composed neologisms, created problems, invented gestures, poetic modes that provoke concerns, moods, challenges in many and many others.

Thus, Marlucy Alves Paraíso (2022), in *Curriculum and its sayings, doings and desires: a teacher's will to power?*, draws a beautiful map of the curriculum as conceived, written, conceptualized and disseminated by Corazza in his intense production of the ANPEd Curriculum Working Group activities. It is a living document in which Paraíso incorporates some sensations awakened by his presentations, when he watched them. Sensations that show that Corazza loved what he did in

his teaching: the events, his work, the conversation and the confabulation, the loud and fast thinking, the buzz, the objections, the emotion, the affections. Sensations of the bodies that moved from one side to the other, causing a lot of discomfort, questions that touched the body, summons that invited to leave the comfortable place, of the modern curriculum that needed to be shaken up, reviewed, turned over (Paraíso, 2022).

These sensations refer to the compositions that Corazza produced and explored in the curricular field. Therefore, Paraíso, awakened by the encounter with the body, affection, and speech, states that Corazza's productions seek the existence of a combative ethics-politics of what has already been said in the field of curriculum, didactics, and teacher training to produce other meanings for education. Meanings in which "he made *the language of the curriculum stutter*, twisted words, transformed nouns and subjects into verbs, verbs into phrases, joined unusual words transforming them into concepts" (Paraíso, 2022, p. 15).

Paraíso (2022) strongly highlights Corazza's desire to create by stating that she kept life moving continuously and that she really enjoyed experimenting: "[...] changed all the time: changed its study material, its theoretical tools, its working method, its writing, its reading, its thinking, its research" (p.15). Always with the desire to question, to problematize, the curricula of the present, in order to create the new.

Corazzian work is permeated by *poetic activity*. This poetizing means inventing, manufacturing, creating new meanings in the curriculum so that it does not become paralyzed. This requires a *teacher with will to power*, a teacher concerned with *minor curricula* (Paraíso, 2022).

Thus, Corazza "*links curriculum with the power of a teacher who creates*" (Paraíso, 2022, p. 03), who moves and produces, in the field of curriculum, in his own way, a space for creation in education. We can then see, from Paraíso, that Corazza placed his bet on the creative teacher, who deconstructs, unlearns, breaks what has already been done so that a curriculum can be revitalized in the force of transformation and creation that education so much needs. It is in the smaller curricula that experimentation and creation can be done, in the contours of other improvisations, other languages, in the ways of a teacher who moves, undoes, redoes, invents.

Taking on an investigative style of studies on acts of creation in pedagogy, the text *Touching the future on its side here: Translation in Sandra Mara Corazza*, by Cristiano Bedin da Costa (2022), brings *writing-reading* – one of the key notions offered by Corazza – to affirm teaching as artistic-didactics, a space-time that moves away from the law of meaning and establishes a continuous variation of tradition.

The text presents the notion of transcreative translation as a place of appropriation in the geography of Corazza's thought, exploring it as a task of a teacher's life always in the process of becoming a present of creation, a teaching know-how called artistic didactics that constitutes a translation craft, an operation in search of a theory, of encounters

with matters of art, science and thought. Translation as a critical unfolding of writing-reading, a transcreative way of reading and rewriting scientific, philosophical and artistic elements in the curricular and didactic language.

Thus, the didactic artist lives and acquires more life in transcreation, a condition that makes its duty to translate an ethical and political commitment to differentiate. We believe that assuming the act of translating in class, in the curriculum and in teaching is a question of thought and creation, a way of enhancing the craft itself. Translating as a poetic and transcreative mode of study, research and teaching as occasions for the displacement of meaning in movements of openings to other possibilities of encounters. Encounters that are intended to be intensive, inventive and, above all, collective.

Aquino (2022) and Costa (2022), in the article *Fragments of a life before the eyes of death*, present the dossier *Sandra Mara Corazza: a life...*. The text presents events from this exuberant life that the members of this dossier studied. These events are operated from the assembly of some biographical excerpts taken from the writings of the honoree, which bear the marks of a present making, of a living-together by each of the hands that wrote this dossier. A collective sharing of affections, feelings, sensitivities, emotions, desires, thoughts, strength in the articulations between Corazza's life and work .

In this set of biographical excerpts that the authors outline, they bring memories of Corazza 's life ; the chronology; her speech as a multiplicity in itself, a mode of affections; the ascendancy of this life; the studies; the school bench; the storytelling, the writing, the teaching, the works, the presence, the response.

In this way, they contextualize the dossier in two thematic blocks: the first focused on the empirical instances that Sandra dealt with: teaching, research and academic guidance; the second refers to the theoretical thinking addressed in her intellectual trajectory: childhood, didactics, curriculum, writing and translation.

The assembly of this set of biographical excerpts from the honoree reveals a condition of affections of those who shared with her in this dossier, in *this life as a teacher that touches us in the search for some meaning. Thus, the text highlights the vitalism of Corazza's thought, revealing a rare experience, a subject impossible to exhaust in terms of its intensities.*

This condition of production of affections operates expansive movements of thinking and doing education in the invention of modes of existence enhanced by inventive experiments, in which they express lives, exposing a commitment to teaching, curriculum, training, and school.

In this sense, we will bring four other articles published in this time frame (2019 to 2023) that are not contained in the dossier *Sandra Mara Corazza: a life...*, but that also reverberate the strength of the sensitive in teaching, in the curriculum and in teacher training, enhancing other encounters.

In the article *Existing is ordinary: maps of resistance in curricula and teaching*, Alexandra Garcia and Allan Rodrigues (2019) map resistance movements of the public and the *common* in everyday practices based on narratives of teachers and students. The work is based on the results of research carried out by the group between 2015 and 2017 regarding the production of curricula and teacher training, aiming to discuss resistance movements in public education and the presence of senses of *common* (Negri, 2001) that emerge in practices woven into everyday life.

In this composition, we feel the affirmation of life in the power of creation in curricula and teaching as an inventive way of existing, through narratives of teaching and student practices collected in this research, which presents itself as an ethical, aesthetic and political experience that acts in the dimension of the sensitive.

The text works with the sense of common from Negri's perspective, realizing that the constitution of the common occurs in schools as an act of existing in and with the collective. The authors point out that the common, for Negri (2001, p. 106), "[...] is the ontology considered from the point of view of passion, of the force that agitates and constitutes the world [...]". In this sense, the common refers to a production of life itself, a mode of resistance through the practice of struggles for freedom, a way of existing in society as a condition and production of ways of being and living, and not to the material production of goods. In this way, they establish a dialogue in the field of the philosophy of difference and studies of everyday life, pointing out that research practices are articulated with the development of integrated training actions that work in a dialogical and shared perspective in the production of knowledge.

In view of this, we affirm with the authors that the modes of resistance are not necessarily produced as responses to hegemonic logics, but rather, they are made in the modes of existence of the common in movements of production of curricula as invention, as *political practices* invested with meanings and constituted in the diversity of knowledge circulating in schools.

From this perspective, Rosimeri Oliveira Dias (2022) and Eduardo Antonio De Pontes Costa, in the article *Self-management modes and investigative clues in teacher training*, discuss the importance of lines of thought or self-management modes fabrics in school spaces, in the relationship between research practices and the field of inventive training, together with Education teachers Basic, seeking to enhance resistance and counter-hegemonic methods that singularize ways of training teachers. Thus, it takes the training processes in a micropolitical position, since it problematizes and deviates from macropolitical practices.

It operates a research mode that produces thought for the field of teacher training, creating actions that produce relationships and effects of force enhanced in collective meetings on a plane of affection. The authors state that there are ethical-aesthetic-political operating

concepts that support the theoretical and empirical work, to think about what is produced in practices of training. Such operator concepts question the dominance of the notion of subject produced by the Cartesian dichotomous scene, generating investigative clues created by gestures, practices, knowledge, in the experience of forming teachers from the perspective of invention.

In this way, they consider that inventive training and experience are in favor of denaturalization practices, in formative processes open to the invention of oneself and of worlds. It is worth highlighting that one of the great challenges of inventive teacher training (Dias, 2022) is to keep a problematic field alive.

We noticed that both the article *Existing is ordinary: maps of resistance in curricula and teaching* (2019) and the article *Self-management modes and investigative clues in teacher training* (2022) discuss resistance movements woven into school spaces. Thus, it takes educational processes from a micropolitical position, operating an inventive mode enhanced by collective actions in the plan of an education of sensitivity in the curricular field and within the scope of teacher training.

As an invention of other modes of existence, Fernanda Rossi and Mônica Caldas Ehrenberg (2023), analyze, in the article *Body, yoga and continuing education of teachers: experiences and sensitizations*, the potential of bodily experiences with yoga in continuing education for the resignifications of teachers of Early Childhood Education and the initial years of Elementary Education in a city in the interior of São Paulo.

The authors reflect on the body in the context of teacher training and show that bodily experiences, “as the guiding thread of the training process”, contribute to the blurring of the boundaries “between what is lived and what is taught, between the cognitive and the sensitive” (Rossi; Ehrenberg, 2023, p. 20), enabling teachers to expand their understanding of themselves and their relationships with others, in a way that reverberates in their personal and professional training. They understand that training is configured as a multidimensional element that is not limited to academic-scientific issues, but affects sensory perceptions, gestures and expressions of affection.

In this sense, the body and bodily experiences with yoga are problematized as an existential attitude and a condition for the construction of knowledge in teacher training from a sensitive perspective that expresses the body in its entirety, enhancing the expansion of self-recognition in the world and its relationship with others.

We believe that the reflections constructed permeate the resignifications of corporality, taking it as a collectivity in the act of being affected, through feeling, through the emotions of the body. It is about expanding teacher training with an idea that seeks to break the fragmentation of body and intellect in teaching, operating expansive movements towards the practice of a deterritorialized, rhizomatic education, in the exercise of a creative action.

From the perspective of militancy around a minor education, Fernando Bonadia de Oliveira (2019), from the Federal Rural University of Rio de Janeiro (UFRRJ), in the article *The Spinoza Practice of a Minor Education*, states, based on an analysis of Spinoza's life and work, that this 17th century philosopher constituted a non-institutionalized way of educating in his teaching activity: a *minor education*, that is, a rhizomatic way of thinking and doing education in his time and space.

This notion of *minor education* developed by Gallo (2007), at the beginning of the 21st century, mobilizes several dimensions of educational practice, sparking debates in the educational field that oppose traditional lines of pedagogical thought. Thus, Oliveira (2019) points out, based on Gallo (2007), that a lesser education resists, confronts, leaks, does not follow rules, but creates other possible ways of existing through experience, through the micropolitics of the event. It is produced outside the *greater education* controlled by the State and institutions, typical of the great education plans formatted in official documents.

The author's analysis leaves no doubt that Spinoza practiced, in his own way, an education that was alien to what happens in the great academies, implementing "political ramifications in the name of a collective project of defense against the attacks of the superstitious and prejudiced" (Oliveira, 2019, p. 11). We cannot forget that social and political pressure from the Church and the State was intense at that time, but even so, he created his small network and inscribed his name among those who were willing to practice a revolutionary education common to the voice of the minority.

In this sense, Oliveira (2019) highlights a collective value in Spinoza's practice. A value that is shown in the voices and practices that occupy it. We do not see a manual to be offered to students, but a work – Ethics – being constructed with the disciples, which is what we must think about, contrary to the greater education, the opening of other ramifications that are established in the collective arrangements of a militant educator, in the inventive ways that are made in educational experiences amidst the macropolitics that surround us.

This set of articles composes a mosaic of multiple approaches to the art of creating other possibilities in curricula, teaching, educational processes, public schools, the power of the sensitive, and studies of the Philosophy of Difference. Thus, these texts helped us to think about the importance of incorporating into our educational processes an education of sensitivity open to the world, to life, to educational experiences. Now, experimenting with ways that engender joy, inventing other worlds that are more desirable, more attractive to our thoughts and our learning, produces feelings and sensations produced by practices of freedom; however, it constitutes a challenge in the production of education, curriculum, teaching, research, and teacher training.

We are on the lookout for smaller ways of education, for ethical events in a constant exercise of producing multiplicities that provoke shifts in the majority ways of being and doing that seek to frame curricular experiments.

Sensitive Educational Experiments: other ways of experiencing life

In the midst of the movement of reading and selecting articles for this composition, we found ourselves crossed by discursive practices that intended our thinking towards a specific and peculiar dimension. Unlike the collection of articles about Sandra Corazza, we found published in different years and volumes, in this time frame, a set of texts that establishes an urgency to think and act in the construction of other relationships with education in natural sciences in educational spaces, especially the teaching of biology and science, the relationship with nature and the ways in which these dimensions inhabit schools.

A force that affected us through the sensitivity and relationship given to life in the natural sciences curricula through the art of enhancing good encounters with nature, beings, children, people, through the way of affecting and being affected by them, making emerge, in this set of articles, this block of sensations, which points us towards a new affection, towards other relationships of experiences and feelings between life, nature, children, school.

We perceive and argue in this movement, then, together with the forces that demand passages and intensify the lives of those who experience the multiple ways of inhabiting schools and the world through sensitivity, vitality, and joy constituted through teachings and learning in education and natural sciences. In this way, the sensitive and aesthetic experience permeates relationships between people and natural beings, as evidenced by Léa Tiriba and Christiana Cabinets Profice (2019), in the article *Children of Nature: experiences, knowledge and belonging*, the importance of nature for the development and well-being of children of indigenous and non-indigenous ethnicities, bringing reflections on how children experience *biophilia* due to the presence of environments and natural beings in their socio-ecological context and in biopsychosocial development.

This is an exploratory study carried out with groups of children from the Tupinambá de Olivença ethnic group, inhabitants of the southern coast of Bahia; from the Mura ethnic group, inhabitants of the Amazon; and non-indigenous children from a private Catholic school in the *Queens neighborhood* of New York. These authors, based on the Spinoza perspective, in which “beings are modes of expression of nature that affect and are affected; that live in a state of connection with other modes and that are strengthened in this state of connection” (p. 6), understand that everything is constituted from nature, with humans being beings of nature and culture.

The concept of *biophilia* that underpins the authors' reflections is based on Edward Wilson (1984), who conceives it “as a human condition that makes people feel affiliated with nature and that induces the search for relationships with other living beings and natural processes” (2019, p. 8) and affirms that the socio-historical context and culture can promote or inhibit it : communities that live in daily interaction with

living beings and natural processes have more opportunities to promote *biophilia* than those located in urban contexts, where natural environments are rarer. Thus, among indigenous children, nature is their own life context, given that indigenous communities directly extract their sustenance from it. Among children in New York, “nature is seen as a place where humanity is not and as a victim of human action that, according to them, should be less destructive and more caring” (2019, p. 15).

This research indicates that indigenous children, while participating in outdoor school activities, express their knowledge of local biodiversity and demonstrate attachment and belonging to the territory, with natural environments being the spaces of their daily experiences, as they are subject to local traditional knowledge passed down from generation to generation. Conversely, children living in the urban context of New York revealed limited knowledge of the local flora and fauna. However, despite this lack of knowledge of the natural world so distant from their experiences, American children proved to be aware of both environmental problems and the effects of the scarcity of nature on their health and well-being.

We can think with the authors, based on this composition, that the concept of *biophilia* is articulated and present in the sensibilities that cross and establish relationships between people and natural beings, giving rise to sensitive practices in which, for these subjects, nature is life itself.

Bringing other existential ways of life, the article *Post-critical environmental education as a possibility for more sensitive educational practices* (2021), by Valéria Ghislotti Iared, Lakshmi Juliane Vallim Hofstatter, Ariane Di Tullio and Haydée Torres de Oliveira, discuss the relevance of sensitivity for the creation of affective bonds in environmental issues among different groups of people. The arguments were constructed based on the content analysis of three doctoral research projects.

The first study, conducted using interview and focus group techniques, investigated the training process and the creation of identities of elementary school teachers from the Municipal Government of São Carlos/SP as environmental educators, seeking to bring out the sensitive aspects that contributed to this training from the perspective of the teachers themselves. The second study was conducted through semi-structured interviews and walks in the Cerrado with groups of people who had a history of emotional involvement in relation to the Cerrado, aiming to understand the formation of aesthetic and ethical values in the Cerrado biome. The third study took place in the city of Salvador and worked on the importance of urban environmental experiences, the creation of emotional bonds between people and places, and the unfolding of what was experienced in childhood in relation to nature, aiming to understand how the human relationship with biodiversity occurs in the urban context and what are the paths taken and experienced by people who have emotional bonds with urban nature.

The dialogue between the three research projects reflects on the potential of the sensitive dimension in educational activities in the field of environmental education, which aims to build sustainable societies. The results presented data that allowed convergent reflections: experiences in nature during childhood; experiences and affective connections to places and moments; aesthetic/sensory experience in the environment. The authors argue the relevance of an ontological turn in research and in the deepening of studies that investigate the interface between new ecological epistemologies and environmental education.

Thus, the results indicate that experiencing nature in urban and natural green areas in childhood is important in the formation of affective bonds, as well as in the aesthetic, ethical and political formation of people, showing that the sensory aesthetic experience in the environment, the experience of teachers, and the joy of working with environmental education are aspects of sensitivity that are very present in the educational process.

We believe that schools, in addition to the cognitive dimension of the teaching-learning process, need to include in the curriculum the potential of the sensitive dimension in educational practices. Thus, José Luís Schifino Ferraro (PUCRS), based on theorizations by different authors of the philosophy of difference, in the essay *The Concept of Life: a discussion in the light of Education* (2019) brings a possible epistemological approach to the concept of life at the intersection of philosophy and biological sciences with practices that come from the field of education, seeking to understand its power and its effects within a discourse that, before claiming to be scientific, is philosophical.

We understand with the author, within the school curriculum, that there is life that escapes the traditional organization of Biology from the Biological Sciences, that is, Biology as a school subject can be crossed by the different perspectives of the Biological Sciences. This is an exit that refers to the importance of life as a central element in the field of Sciences.

In this sense, the treatment given to life in the Biology curriculum enhances life itself. However, Ferraro (2019) points out that “the Biology curriculum offers biological discourse as an official, valid and, therefore, scientifically endorsed form of knowledge about life” (p. 7). Historically, the curriculum has accounted for life from a binary dimension in which “a considerable number of conceptual errors occur, restricting specific processes to certain groups” (p. 8).

Thinking, then, about what escapes the organization of the biological discourse expressed by the curriculum says that the discipline of Biology cannot continue to silence life, to continue to leave aside the perspective of a powerful body in favor of a simply physiological body. The problematization within this discipline would perhaps be to think about how to treat life and its potency, offering other ways of relating to the world, constituting new ethical perspectives, other forms of truth about what life is or can become.

In this way, sensitivity as an experimentation that is social, not only aesthetic and artistic, enables approaches that lead discursive

practices to questions that broaden conceptualizations and experiences, especially in school. Thus, the article *Ways of Inhabiting the World: an education in science within the midst of/through life*, by Tiago Amaral Sales, Fernanda Monteiro Rigue and Alice Copetti Dalmaso (2023), published in, addresses the sensibilities that manifest themselves in teachings and affections with education in natural sciences. The authors use a somewhat free and fable-like writing-workshop to provoke thought about the crossings that open paths to multiplicity, the complexities of being and the world, dialoguing and being inspired by the Deleuzian conception to structure arguments and defend bets that affirm life.

The text aims to reflect on a knowledge of science that is not a legislator and limiter of thoughts (p. 3), recognizing that the educational process has potentialities that allow the emergence of affections in different times, spaces and subjects, opening up conditions to think about dimensions of education, such as teaching, for example. Fernand Deligny 's contributions permeate the discursive composition with the aim of intensifying the role of the educator, in this article, as a creator of circumstances (p. 8) favorable to the fruition of spaces of creation in education in natural sciences.

The commitment to sensitive educational experiences that is based on the authors' arguments seeks not to result in the ineffectiveness of thinking, but, on the contrary, is intertwined with the strength of a perspective in order to sensitivities that work towards making the possibilities of invention, observation, participation and perception of the world fertile.

It is interesting how the authors explore the notion of home and make us problematize the educational ways of thinking about our contact with the environment, with the intensities that inhabit and constitute the universe. The idea of home that we build imprisons us (p. 15), they say, arguing that the relationship that science education has been provoking us to establish with nature and animals limits the power of nomadism, of transformations and sensitive experiences, leaving each of us in a kind of singular and unique place possible, with no room for movement and wandering.

Similarly, *Teaching Science and Biology: strange, non-human loves, conversations & alliances with plants and other ways of narrating life*, an article authored by Leandro Belinaso and Daniela Ripoll (2023), from 2023, bets on this same entanglement, on coexistence, on the thawing of insipid and fixed existences (p. 4) that, as *problematized* in the previous article, have been presenting themselves and establishing themselves in science education.

Thinking about biodiversity, biological events and the issue of teaching, the authors make a discursive construction that converses with references already existing in research on the ways of experiencing the science classroom, including the writing of Sales, Rigue and Dalmaso (2023).

Stating that the establishment of a scientific fact involves the unraveling of a web of threads, through complex plots of power-

knowledge, and the participation of countless beings, things, phenomena, and concepts (p. 7), we recognize, in this construction of ideas, sensitive textures that shift the problematization to issues that cross ways of life and, in this encounter, affect subjects and spaces. In this discussion, it is possible to dialogue and provoke concerns about gender issues, hierarchies, and the production of meanings within education and everyday life, strengthening the art of cultivating stories that are rhizomatic, entangled, and diverse.

In this composition, we perceive the intensities that have already been reverberating in school bodies that expand when thinking about other ways of experiencing life, triggering countless possibilities for enchantment and production of sensitive practices in education, touching and attributing new meanings to existence. In this way, this article contributes, mainly, to the perception that an education of sensitivity has already been experienced in the most diverse conditions and aesthetics of schooling and that this other way of thinking about curricula, sciences, relationships, is also present in the discursivities that permeate research in the field of education.

Some of the encounters arising from the agency with the publications of the *Revista Educação & Realidade* awakened our attention to a specific line that, certainly, approaches and intertwines with our studies on/with the philosophy of difference, in the effort to strengthen the expansion of thought and the possibilities of doing and understanding education.

Crossings of the Sensitive Composing Existence

The encounter with the seven articles that make up this block of sensations leads us to move our thinking about the sensitive in the composition of modes of existence, pointing out to us a force that emerges from the contributions of Michel Foucault (2007) and John Dewey (1979), especially. The agency with these discursive practices brings to light a world marked by unpredictability and contingencies that influence the form how everyday social, educational and political relationships are constituted. In this meeting, we problematize our own existence and the constitution of other ways of life, highlighting the complexity, contrasts and contradictions that trigger inconsistencies that significantly modify our experiences.

The composition with the article *Experience in the Existential World, according to Dewey*, by Leoni Maria Padilha Henning (2019), moves our thinking towards the understanding that these crossings we speak of, those that infer in/in the ways of existing, are a potential for experience that, for Dewey, “modifies whoever does it and goes through it and the modification affects, whether we want it or not, the quality of subsequent experiences, since it is another, in some way, the person who will go through these new experiences” (Dewey, 1979 apud Henning, 2019, p. 10).

Our argument in relation to the sensitive with which we articulate is strengthened when we understand that this movement aims at a critique of the modes of subjectivations. In a Rancierian reading, all there is is the possibility of being open (Carvalho, 2022, p. 422), becoming sensitive to these multiple ways of inhabiting our existences.

The Notion of Experience in the History of Sexuality: Political and Formative Implications, by Santiago Pich (2021), enhances our thinking about existence through provocations that touch on the collective construction of experiences by highlighting a life that is lived through permanent struggles and renewals, one that seeks and ventures through continuities. By thinking about the intersections that make up an existence that is continuous, we reflect on a sensitive power and touch on processes of subjectivation that today are established through, above all, dualisms. Pich argues about this construction of ways of existing through the problematization of political, individual and collective dimensions that cross subjectivities and, in an engendered way, exist in the field of education.

With Henning (2019), we dialogue with the existential world that circulates and composes the school, thinking about why the educational experience is necessary for the subjects, since the school space can produce a lot through micro-agencies, of what has potential and expands when relating to, causing intensities that blur and make other ways of existing school, curriculum, collective emerge. The educational experience, betting on sensitivity, transcends attempts to capture and the potentialities of existence reach our intelligibility, transforming us into other and constantly subjectivities, ideas, invitations.

The sensitive, in these journeys, produces forces by grounding bonds, affections and affections through multiple modes of existence. In this sense, when thinking about the complexities of existence and dealing with the strength of the sensitive that has emerged among academic discursive practices, we see, with Pich (2021), an approach that intends “the notion that experience is a way of relating between the subject and life that presupposes a being -affected-by-the-subject in its being as a subject, which presupposes its transformation, which never has a set destiny, always involving a risk” (p. 5).

Thus, we compose with the idea that one has of experience, of being, since these conceptions move in such a way as to highlight ways of existing and producing subjects and subjectivations. Taking existence as something that escapes, overflows and forms by lines of flight means recognizing the condition of being a subject constituted by oneself and many others, opening gaps for the intertwining and research movements with multiple ways of being and doing, of sharing and composing life.

Understanding experience as a mode of relationship is linked to the idea of existence and the sensitive through an aesthetic, a political ethic that occurs in the encounter between the subject and the other, we enhance sensitivity due to this transformative character of being. The author shifts the discussion to an understanding of the formative

processes and the relationship between body, pleasure and thought, dimensions which, in Rancière (2010), makes us think about the in-betweens of micro - situations, creating and recreating connections and producing new ways of participating in/in ordinary life. These processes can constitute a sharing of the sensitive that establishes and re-configures existences.

With Maria Diederichsen (2019), author of the article *Researching with Art: ethics and aesthetics of existence*, we search for the sensitive and come across art touching on existence. Using the Deleuzian conception of philosophy, Diederichsen (2019) states that “artistic languages also provide the opportunity to visit the relevant dimensions of the unconscious, the landscapes of the imagination and some of the most significant questions about human existence” (p. 4).

It is almost impossible to think about sensitive crossings without visiting studies that discuss aesthetics, politics, and art, especially due to the recognition that artistic research provides space for other perspectives and ways of existing, and is fundamental for research that aims to problematize the conditions for the development of intelligibility, critical thinking, and an existence with meanings. The sensitivities that permeate artistic language cannot be captured, just like our existence. A Rancièrian reading of the sensitive and the arts, especially those that operate with the body, provide “spaces for the possibility of building new relationships with the world and with others and, perhaps, of establishing a disposition towards openness and recognition of what is diverse [...] In short, the arts of the body require a movement outside of oneself” (Carvalho, 2022, p. 425).

The composition of these micro-agencies broadens the perception of ways of existing and makes the poeticization of thought political in order to feel what we do not yet know about ourselves and others. To exist sensitively and poetically is to be faced with the unknown and allow oneself to articulate with it. The power of art comes in to resist the normalization of existence, moving away from clichés and thinking of new ways of representing the world.

Deleuze and Guattari (1995) state that creative thought depends on the dismantling of the face, on a clandestine becoming, which can contribute to the understanding of existence as a becoming-sensitive, which plays with the event and can enhance it. The articulation that we found between the articles that make up this text fragment speaks of neoliberal forces that intend specific, rigid, empty and insensitive identities, making it difficult to think of existence linked to existence, in fact. We compose with this thought by believing that sensitive practices shift understanding to a sense that is neither apolitical nor linear, opening the way to think of other existences.

The encounter with the writing of Maria Elizete Guimarães Carvalho, Maria das Graças da Cruz Barbosa and Wellegton Jean Barbosa de Souza, responsible for the discussion in *Telling the World about Oneself in Freirean Literature: the human right to the word*, enabled connections between the reading of Freire and the study of sensitivity through

approaches to collective social representations and their conjunctures. The debate invites writing processes to compose this argument.

In this article, the authors state that “telling the world about oneself means placing oneself in the world in order to enjoy the human right to be a person. It is also assuming oneself as a historical subject capable of forming and transforming oneself and the realities around oneself” (p. 2), attributing meanings to existence that provoke the composition with multiple, diverse dimensions, similar to Rancière an thought, which starts from equality as a principle and assumes the many possible entanglements of relationships as triggers of ideas, of new ways of seeing and talking to reality.

In this context, we understand writing as a sensitive crossing that affirms existences and, especially, the democratic movement of transforming realities. The school returns to the conversation and composes with sensibilities by operating, in this discursive encounter, reading and writing as affirmative assumptions of valuing human dignity (Carvalho; Barbosa; Souza, 2023, p.4), guaranteeing the enhancement of the right to speak of oneself, to be, to exist.

Linking studies of the sensitive from the human perspective of the authors of the article, we believe that “to exist, humanly, is to pronounce the world, is to modify it” (Freire, 2011, p. 108 apud Carvalho, Barbosa, Souza, 2023, p.2) and that “a sensitive politicality is thus, from the outset, attributed to the great forms of sharing” (Rancière, 2005, p. 20). Thus, we understand and argue that existences are traversed and constituted by what is collective and constituted with it, as what thinks the dimension of the sensitive, deconstructing conceptions of everyday life that subject and giving space to the life that emerges through the word.

Walking through and with these discourses, we were also affected by the crossings of the sensitive in practices that discuss experiences in childhood and adolescence. Some of the articles with which we work approach questions of existence that touch on the dimensions of schooling, work and struggles experienced by subjects. One of these writings will talk, especially, about the existence of people *trans*.

Between Work and School: life courses for poor young people, by Ana Karina Brenner and Paulo Cesar Rodrigues Carrano, carries sensibilities that touch existence in a very peculiar way, shifting affections to Youth and Adult Education (EJA) and to the new meanings produced in the lives of these subjects. from the experimentation of this *spacetime*. The article uses narratives to talk about the importance of the school experience and problematizes the neoliberal forces that act on education, stealing rights and conditions of access to sensitive and democratic educational practices.

Investigating the meanings of returning to school in the lives of EJA youth, Costa (2011) emphasizes that re-entry is identified with the commitment to reconfigure life projects and dreams postponed due to adverse circumstances. The resumption of schooling gains a new meaning for those who are experiencing it for the second, third or more times. Thus, it can be said that the

return is related to the meanings that young people attribute to their schooling process and that are related to future projections and reformulations of life projects (Brenner; Carrano, 2023, p. 14).

The authors denounce vulnerabilities and fragilities of our world, while demonstrating, sensitively, how these can be marked and transformed by that which shakes our (un)certainities and (in)securities. We understand, in a Rancierian reading, from experience, that there is no way to be prepared for the sudden irruption of a world that was previously invisible (Carvalho, 2022, p. 423). Therefore, we see how necessary it is to become sensitive.

These new sensitive practices are not only a matter for schools, but also for human development, because, as we have shown in this block of sensations, it is about existences that we speak. Here, thought expands and intelligibility is broadened in the encounter with these writings, above all, understanding education as a trigger and enhancer of sensitivities that nourish, dance and compose many ways of life.

The Education of Trans People: reports of exclusion, abjection and struggle*, by Thais Pimentel de Oliveira Xavier and Cláudia Vianna (2023), also traces lines with the exclusionary processes that provoke analyses on gender relations and the right to education and life. It is interesting how these movements are constituted by traces that are not limited to what is seen. In these meanders, the discussion extends to broader political issues.

We have been problematizing, especially within research movements, the clash between forces that operate within education. It is towards the conceptions that tend to reduce the subject and strengthen the maintenance of unequal practices that annihilate differences and existence that we have begun to think. Sensitivity permeates our discourses and makes us see systems designed to neglect identities, especially if they belong to those seen as minorities, as undesirable. The sensation that thinking about these existences provokes in us becomes disturbing. We need practices (and discursive practices) that return to existences massacred by policies that do not give space to what emerges and constitutes the plural world in which we live.

Our attention is drawn to the way in which the encounter with these existences affects us and makes us walk through these intensities. Xavier and Vianna (2023, p. 8) will say that

The experiences of these *trans* people* at school, in addition to provoking hegemonic notions of gender, also challenge us to rethink the school space and invite cisgender people to reflect on the privileges of certain groups, which are configured as inequality for others.

We see thus, managing with the contributions of Dewey, Freire, Rancière and other scholars who went through this research movement, the different perspectives that emerge from this encounter come together in order to enhance sensitive thinking and ways of existing. Sensitivity composes existence and has constituted discursive practices in order to make bodies of thoughts and subjects visible.

A Youth in the Skin: the dilemma of becoming an adolescent or becoming ill, by Edson Saggese (2021), the last article on this theme, will bring to light the sensitivities of young people who find themselves without alternatives to enjoy their lives and who, amid a culture of tendency towards medicalization, as an attempt to prevent the exercise of self-harm and suicide, are led to pharmacological practices.

The study also reflects on issues that cross the ways of existing and the body, its compositions. The way in which the understanding of these dimensions has been related to the dilemmas of youth is highlighted in this article. Saggese (2021) articulates with Judith Butler (2004, p. 6) to think that “gender is not something inherent to the body, but an unstable social category, a performance that can change with the transformation of societies” and that this way of existing, like so many others, affect and bring about different conceptions of collectivity.

The discussion goes through the school and talks about what we think here as the practice of the dimension of the sensitive: recognizing that “existences” (existence-relationships, existence-encounters, existence-sensitives) are indispensable assets for the development of ways of being. The author works with a specific study by Sigmund Freud that dealt with the power of the effect of pain as an external stimulus as an internal affection on the self. (p. 12). This effect moves in favor of decrease in the capacity of action of the subject who suffers it. In a Deleuzian reading, we come across sad passions here, which paralyze our bodies and rob us of the possibilities of resistance. Composing with sensitivity diverts our gaze from these manifestations, making it impossible to think about the dimensions of the collective in a fragmented way. We return to problematizing and researching how these “existences” relate, react and feel.

Above all, the analysis of the articles that composed this block of sensations is moving in such a way as to highlight how questions of the sensitive have permeated existences and touched what we perceive as shared common, emerging from the sharing of the sensitive. We work with that which composes and enhances ways of life, spaces and encounters. Investing in a practice of sensitivity and seeking the presence of these microaffections, micro-agencies in the academic and social dimension means, therefore, perceiving the potential for action of that which we believe moves in other directions, thought, giving our existences freedom for reinvention, creation and agency.

For a Sensitive Education

Throughout its 40 years of existence, the *Educação & Realidade* Journal has contributed to the dissemination of scientific production in the educational field and, thus, broadened the debate and movement of thought in the field of curriculum, teacher training and the daily life of schools.

The purpose of this text was to highlight the strength of the sensitive dimension present in the statements of the discursive practices

of the Revista Educação & Realidade, from 2019 to 2023. This work is part of a larger research that also analyzes the sensitive dimension in other periodicals, as we believe that the ideas and concepts expressed in qualified periodicals enhance the debate, the problematization of current policies and open up the possibilities of new educational practices and policies.

In this cartographic mapping, we perceive the power of the sensitive crossing the educational field, especially the field of curriculum, teacher training and didactics. As Deleuze and Guattari (2010) said, art preserves blocks of sensations, that is, a compound of percepts and affects. When we enter into relation with the 329 articles selected for our analysis and map the power of the sensitive that overflows through the enunciations of discursive practices carried out in various places in Brazil, we are happy and strengthen our attention to the becomings that move us to invent other ways of doing research in education.

In essays on wonder, Peter Pál Pelbart (2019) invites us to think about how to conceive a non-fascist life, a life that escapes and circumvents biopolitical modulation. In the texts chosen to compose this article, we were affected by the lives that pulverize the democratic sharing of the sensitive and, in this encounter, with the art of the sensitive and with the experiences of researchers and educators, we vibrate with the different forms of life and formless lives that seek to live a new ontological paradigm - an operational ontology. In this movement, the operation, the process, the effects are important and not the result or the final product.

Political or literary statements produce effects on the discursive practices of teachers and researchers and on reality. They define models, ways of doing things, and regimes of sensitive intensity. The statements expressed in the most widely circulated journals in the academic-scientific community produce effects on educational thought. Thus, we question: what effects will the field of educational research have by expanding the strength of the dimension of the sensitive that flows into the curricula and daily life of schools? What does a teaching life propose to experience in the power of an education of the sensitive, in the affections of the body, in the existence of singular and common worlds? What sensitive forces draw us toward an aesthetics of existence as a possible ethic for the reinvention of our own lives?

We invite you to continue dialoguing with the potentialities of life and sensibilities that emerge in everyday existential life, especially bringing these ways of being and researching to compose our discursive practices and movements within and outside education. Our intention and commitment are to expand collective forces and life in our experiments with the world.

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Andréa Scopel Piol is a PhD student in the Postgraduate Program in Education at Ufes; a professor in the Pedagogy course at the Faculty of Higher Education of Linhares and a professor at the Municipal Government of Aracruz. Member of the Research Group "Comparisons with post-critical theories in curricula and teacher training", coordinated by Prof. Dr. Janete Magalhães Carvalho.

ORCID: <https://orcid.org/0000-0002-1118-0903>

E-mail: andrea.scopel.piol@gmail.com

Alice de Souza Gomes has a degree in Pedagogy from the Federal University of Espírito Santo (UFES); a Scientific Initiation scholarship holder. Member of the Research Group "Comparisons with post-critical theories in curricula and teacher training", coordinated by Prof. Dr. Janete Magalhães Carvalho.

ORCID: <https://orcid.org/0009-0008-4285-465X>

E-mail: alice.s.gomes@edu.ufes.br

Sandra Kretli da Silva is a professor in the department of educational theories and practices; professor and assistant coordinator of the Postgraduate Program in Education at Ufes (PPGE) and professor of the Professional Postgraduate Program in Education (PPGPE). Member of the Research Group "Com-

Versions with post-critical theories in curricula and teacher training", coordinated by Prof. Dr. Janete Magalhães Carvalho.

ORCID: <https://orcid.org/0000-0001-9800-6192>

E-mail: Sandra.silva@ufes.br

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