

Conversations and meetings: anticapacitist cartographic writing in a school in Niterói (RJ)

ARTICLE

Jussara Silva Cavalcanteⁱ

Universidade do Estado do Rio de Janeiro, São Gonçalo, RJ, Brasil

Rosimeri de Oliveira Diasⁱⁱ

Universidade do Estado do Rio de Janeiro, São Gonçalo, RJ, Brasil

1

Abstract

This article is composed as an effect of a research developed collectively with the research group Workshop for Inventive Training of Teachers of the Graduate Program in Education – Formative Processes and Social Inequalities and a diaristic work of a specialized educational support teacher in a school in Niterói (RJ). The work analyzes capacitism and attitudes of oppression and prejudice about the subjectivities called disabled, through intervention research as a thought exercise that proposes cartography. The writing discusses the effects of a culture of normality, called capacitism. A posture that hierarchizes bodies in relation to people as a function of corponormativity, that defines subjects with a vision of incapacity. It is a problematization that affirms the gesture of meeting, conversation and listening as a possibility to problematize the instituted knowledge.

Keywords: Capacitism. Cartography. Disability. Normality.

Conversar e encontrar: escritas cartográficas anticapacitistas em uma escola de Niterói (RJ)

Resumo

Este artigo compõe-se como efeito de uma pesquisa desenvolvida coletivamente com o grupo de pesquisa Oficina de Formação Inventiva de Professores do Programa de Pós-Graduação em Educação – Processos Formativos e Desigualdades Sociais e de um fazer diarístico de uma professora de apoio educacional especializado em uma escola de Niterói (RJ). O trabalho coloca em análise o capacitismo e as atitudes de opressão e preconceito sobre as subjetividades chamadas de deficientes, por meio da pesquisa-intervenção como exercício de pensamento que propõe a cartografia. A escrita coloca em discussão os efeitos de uma cultura de normalidade, chamada de capacitismo. Uma postura que hierarquiza os corpos em relação às pessoas em função da corponormatividade, que define os sujeitos com uma visão de incapacidade. Trata-se de uma problematização que afirma o gesto do encontro, da conversa e da escuta como possibilidade para problematizarmos os saberes instituídos.

Palavras-chave: Capacitismo. Cartografia. Deficiência. Normalidade.



1 Introduction

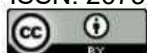
2

In this article, there is an excerpt of affectations that arose in the development of the research, which was written collectively, in the research group Oficina de Formação Inventiva de Professores (Workshop for Inventive Training of Teachers – Ofip) of the Pós-Graduação em Educação – Processos Formativos e Desigualdades Sociais, da Faculdade de Formação de Professores (Postgraduate Program in Education – Formative Processes and Social Inequalities, of the Faculty of Teacher Training, UERJ).

This is a research that is affected by the encounters and conversations thought up in the intercession with Gilles Deleuze and Claire Parnet (1998, p. 6), making us aware of the affirmation: “no proper name designates a person, but rather something passed on in the encounter, capturing something that would be in the other, forming an exchange, a mixture”, affirming the effects forged between and with others. Through this statement, we enter the problematic field of research in order to think of other ways of doing pedagogy that are crossed by the fields of pedagogy, philosophy and art, which call for experience and writing in the power of anticapacity action in a municipal school in Niterói (RJ).

Displaced by these intercessions, we seek to problematize the logic of absolute and definitive convictions of “conditioning”, as rules to follow, impositions, prescriptions to frame or correct the way of being and its stereotypes. “A body that is manipulated, shaped, trained, obeys, responds, becomes skillful or whose forces are multiplied” (Foucault, 1999, p. 117). Assuming that, in the exercise of the role of specialized educational support teacher in her daily practice, it would be possible to invent ethical and generous actions to accompany the subjectivities that we name as disabilities.

Through this concern with capacist logics that are not concerned with the otherness of students, we also began to problematize the concern with inclusion at any cost, but what kind of inclusion is this? Thinking about inclusion is different from following normative guidelines that say that the student should be in the classroom, without worrying about the unique issues of the so-called disabled person.





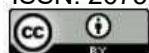
Thinking about the person and committing to meeting so as not to be impregnated by the words of others, talking to get to know the person and listening as a gesture that enables a way of being together and, consequently, intervention without this established and absolute understanding, but of affirming the difference and affirming the person before the disability.

In *becoming*¹-specialized educational support teacher and teacher advisor, through gestures of encounter, conversation, listening and cartography, we affirmed our way of doing research and betting on an ethical-aesthetic and political education. “Ethics because it opens up the possibility of making choices. Aesthetic because it is possible to create a beautiful and free formation, and political because of the attitude of forging new encounters, in order to differ from what we are” (Dias, 2011, p. 260).

The cartographic writing is done as a conversation that problematizes the field of action and research in capacitism and is based on the desire to problematize, but above all, to make the discussion a way of affirming a problematic, critical and articulating field to the demands of the movements of so-called disabled people. There are three axes of analysis and intervention: the rights of people with disabilities; the institution of disability and the training of teachers involved in cartographic modes and anticapacity policies linked to art. The idea is to summon up experience and writing as the potential for anticapacitist action in educational practices and to accompany processes.

These and other issues become fundamental to denaturalizing established practices that enhance ableism and its standardized logics, which make it more difficult for these students to fit in outside the normative pattern and it is possible to say that displacements enhance the ability to differentiate oneself in order to invent oneself and thus be able to, “position oneself between existential territories in constitution” (Dias, 2011, p. 260).

¹ “Becoming” (“devir”) is becoming different from oneself. It is the potential to happen, differing from itself without ever being confused with the state resulting from this change. Luis Fuganti, in *Pesquisar na diferença: um abecedário* (2012, p. 73).





2 Methodology

Sunny day... What a delight it is to be here with M. warming us up in the heat of the sun and through our encounters and conversations, which are forged by looking at each other... I think he knows when I'm not well, just as I know when he's not. One day he saw me crying, he looked right into my eyes and for a long time... I'm sure he understands... (Diary entries – 2019).

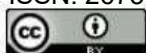
4

Moved by the ways of perceiving, feeling, learning and by everything that has been said about this student, such as judgments like: “he's a grown man, black, gluttonous, doesn't speak, has intellectual disabilities, wears diapers, has no stimulation, is strong and aggressive and sometimes arrives doped up. Without any family, living in a shelter since he was four years old” (Cavalcante, 2022, p. 13), several questions came to light, which we can highlight: how do we relate to a person who is aggressive? How to do activities if the person is doped up? How to talk if the person is not verbalized?

These questions allowed us to analyze our own learning process, to think about the students' notions of skills and competencies, and also our own. We think about the feeling of unpreparedness, the fears and worries that a new encounter may or may not bring, because these feelings are anticipations or guidelines given to us by third parties about people who are different from the norm.

Therefore, this writing is the effect of the intervention research and the analysis of the field diaries that allow us to make an analysis, immersed in it, capable of problematizing the conditions of inclusion and the “various discursive practices that determine truths” (Rocha, 2013, p. 8) about inclusive education. Thus, intervention research (Rocha; Aguiar, 2003) is linked to the cartographic and diaristic mode (Kastrup, 2019) to problematize instituted logics and forge openings for instituting practices (Rodrigues, 2007). Something close to what Rolnik (2006) teaches, namely: multiplicity is like a rhizome and like a plant that finds ways to grow – clarity, humidity, obstacles, gaps, detours, etc. Nothing is fixed.

In this sense, the text is written cartographically in intercession with Gilles Deleuze and Claire Parnet (1998). The aim is to affirm the effects of an encounter forged in between and everything else that arises from these encounters, as well as the cartography that is





being built to “problematize events and convictions that are forged in different ways of relating, of knowing, of seeing practices, their uses and disuses and the effects on training and life” (Cavalcante, 2022).

Cartographic writings materialize in Delignyan practices, which focus on the experience of encounter, which welcome experience and otherness, making their trajectories vibrate. It's important to say from the start of this article that when we talk about understanding “disability as an institution, it means admitting that at the same time that certain care for people with disabilities emerged, the meanings and destinies attributed to them also began to be constructed” (Cavalcante, 2022).

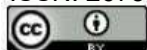
Thus, with the analyses and interventions carried out in a public school in Niterói, Rio de Janeiro, it is possible to highlight the need to problematize words and attitudes and, at the same time, force the search for possible ways to think about forms of inclusion.

3 Between conversations, diaries and a problematic field

Thinking about capacitism in relation to social justice requires a greater understanding of the anticapacitist struggle and its modes of oppression. Regarding the definition of capacitism:

A network of beliefs, processes and practices that produces a particular type of self and body (the bodily pattern) that is projected as perfect, typical of the species and therefore essential and fully human. Disability, then, is presented as a diminished state of the human being [...] term “norm(al)”, a bodily standard by any other name; is both a value and a judgment, as Canguilhem argued: [...] how ambiguous this term [normal] is because it designates at the same time a fact and a value attributed to that fact by the speaker, by virtue of a value judgment for which he takes responsibility [...] It is not the disability that is unthought of, but capacitism, or more precisely capacitist relationships that are unthought of, making the task of undertaking studies in capacitism even more challenging. It's worth reminding ourselves that “ability” or what I now call capacity is a norm and not a fact that is always in postponement and sometimes aspirational, depending on the framework of the reference body (Campbell, 2021, p. 2).

It is in the commitment to denaturalize these practices of domination that writing/*ethos* takes place, with an emphasis on modes of alterity and welcoming difference. Writing “is





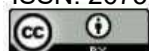
guided by problematization, by questioning what disrespects the existence of others, causes them suffering or limits their power to live” (Mello, 2019, p. 84).

B. is enrolled in the 6th grade of middle school. Appointed to me so that I can accompany him. No medical report, but the mother was instructed by the school to go to a doctor to check for the possibility of a disability or disorder. I went to see him. I've noticed a certain aggressiveness, but nothing that differs from the behavior of the boys in his class. He's the biggest in the class and seems to want to be the sheriff (lol). After a few days of meetings and conversations, I checked his school record. If you looked at it, you could tell it was a “rap sheet” because of the number of notes of fights, but without a specific reason. I then went to check the family history. Son of a divorced mother with a troubled relationship. Scared to death of his mother, won't accept being told that the school will call his mother in for a chat. What to think? There could be any number of possibilities. He can read, write and understand explanations. It could be that he really does have an issue, but it could be that it's an influence in his own home, causing him to reproduce what he goes through. They may prescribe medication to “docile this body” when they see him (Diary entries – Cavalcante, 2022, p. 55).

This diary entry raises more questions: how can this body be calmer without medication? How can I get closer if he doesn't accept my “close presence², in order to promote a unique experience” (Rodrigues; Ribeiro, 2019, p. 298)? A writing driven by the practices of Deligny (2018a) and his art of living together with the institutional movement of inclusion with the behavior of autistic children in asylums (who live in institutions), difficult and delinquent, sought another form of verbal and representative language “of these people” (as he called them), being a paradigm shift in the art of living together.

This way of seeing the “other” allows Deligny (2018b) to distinguish himself from humanist and reparative discourses, which refuse to normalize the mentally ill, delinquents and outcasts. This makes us wonder: how is inclusion constituted and the practices instituted in basic schools? How can we problematize the gaze, inclusion, with a focus on the experience of encounters? Deleuze states that to problematize is to show “the conditions of a problem's position do not disappear with its solution, because it persists beyond the solutions it may eventually receive” (Lemos; Cardoso Júnior, 2012, p. 189).

² “Close presence” is a form of resistance to the educational norms conventionally adopted in clinical processes related to autism (Poppe; Taborda, 2018, p. 278).



In this conception, we see:

Deligny (1913-1994) worked for fifty years with children and adolescents considered maladjusted, delinquent, psychotic and autistic in France, seeking to escape the incessant control and impositions of ways of being, and offering other opportunities in a society that excludes or seeks to normalize difference and diversity. The approach to Fernand Deligny [...] is shaped by problematizing questions: how can we deal with the strange, madness and deviance without using tools that frame, fix or imprison? How can we cause shifts in the logic of the normalization of life that affects the social field and the care of others in institutions of health, assistance or justice? How can we create devices that promote other ways of living with difference and that create ethical, aesthetic and political openings for the transformations in thought, sensitivity and clinical actions underway today?

Adapting, correcting and adjusting are requests often made by families or institutions that refer children or adolescents to CAPSI. In these requests, one hears the suffering, anguish and exhaustion of a family member, a shelter worker or a teacher asking for support, as well as talk of resistance to dealing with difference in everyday life and in the social fabric, coupled with the expectation of a quick response that will cancel out or correct the “problem” in question (Mendes; Castro, 2020, p. 345).

We can rethink this problem: how can we cause displacement in educational institutions, thinking about the otherness of these students? Foucault (1999), in his book *The History of Sexuality I: The Will to Knowledge*, analyzed the subject and the strategies of subjection of the body, such as “the flesh” in the Christian conception, the hysterization of women, the denomination of the perverse, the regulation of populations and the family, and his studies spread to factories, hospitals and prisons. Disciplinary forms that affect bodies in order to standardize behavior, ways of being, acting and saying, defined as anomaly, madness or illness (Mendes; Castro, 2020). Through these different practices – psychological, medical, penitentiary, educational – a standard model of humanity was formulated.

This mass culture precisely produces individuals; normalized individuals, articulated to each other according to hierarchical systems, value systems, systems of submission – not visible and explicit systems of submission, as in animal ecology, or as in archaic or pre-capitalist societies, but much more veiled systems of submission. And I wouldn't even say that these systems are inward or internalized according to the expression that was very much in vogue at a certain time, and which implies an idea of subjectivity as something to be fulfilled. On the



contrary, there is simply a production of subjectivity. Not just a production of individualized subjectivity – the subjectivity of individuals – but a production of social subjectivity, a production of subjectivity that can be found at all levels of production and consumption (Guattari; Rolnik, 1996, p. 16).

It is this standardization that produces normalized, hierarchical individuals and that transforms society, also creating norms of conduct and producing subjectivity. What Foucault describes as:

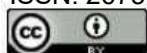
8

The disciplinary power that “trains” the multitude in order to appropriate it, making it necessary to separate it into individual elements, analyzing, differentiating, all those who break the norm. To do this, one of the devices is the “gaze” [...] Disciplinary power is not discontinuous, on the contrary, it implies a continuous control procedure; in the disciplinary system, you are not at someone’s eventual disposal, you are perpetually under someone’s gaze or, in any case, in the situation of being looked at (Foucault, 2006, p. 59).

A panoptic gaze that, on the one hand, automates and de-individualizes, universalizing behaviors, making visible those who are “outside the norm”, imposing individualizing discipline on those who are excluded; and, on the other hand, universalizes disciplinary controls by modifying behavior, training or “taming” individuals. Foucault (1999, p. 187) draws attention to the problem: “Should we still be surprised that prisons look like factories, schools, army barracks, hospitals, and that they all look like prisons?”

In this sense, thinking and acting with anticapacity practices problematizes this normalization of school knowledge and the wisdom that students carry in their bodies and which is sometimes disregarded by schools and, above all, by society. Mapping these thoughts of what goes on the school, we present a passage from the field diary of one of the researchers:

Today, I was very saddened to see this open capacitism in conversation with a colleague (a support teacher, like me). When I proposed the idea of entering our students in an institution’s photography competition, I heard her say the following phrase, which still echoes in my memory: “No, we can’t, they have disabilities. They are unable to!” I reply: “We already have the no”. How can one have that look, being a support teacher? If we don’t believe, who will? (Diary entry – Cavalcante, 2022).

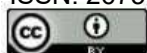




The support teacher's speech, which is not necessarily the individual's, refers to the capacitism instituted in school knowledge and practices about people with disabilities. The inscriptions that inhabit teachers' bodies need friction, problematization. What does it mean when what is proposed with the research is to make naturalized capacitist practices seen and spoken about? How can we get away from them if there is no problematization of the multiple institutions at play in working with children and young people who are called disabled? Capacitism can also appear in other cases, such as students who are not yet fully literate and/or who do not pronounce and/or write outside the normative standard. This hegemonic, judgmental knowledge hinders the literacy process of these students.

M. doesn't like to read in front of other people, he's embarrassed. When he reads, he speaks very quietly so that no one can hear, for fear of making a mistake and being made fun of. I remember a teacher asking me to leave the classroom with him so that I could do some literacy work with him, saying that she wasn't a literacy teacher. The suspicion is that M., who is in 7th grade, has dyslexia, but these are just assumptions. His mother, under pressure from the school's pedagogue, took him to a doctor who, without asking for any tests, gave him a medication to help him concentrate. However, he couldn't adapt and his mother ended up stopping the medication on her own and never went back to the doctor. Another issue involving M. is that they think he can't speak. The other day, he asked the coordinator a question about the next class, using an unconventional way of expressing himself, just like the boys his age, the region he lives in and the linguistic and cultural peculiarities of his family, which is all from the northeast of Brazil: "What class will we *has* now?" and the coordinator replies: "When you learn to speak, I'll answer you". His mother and father have only studied up to the 4th grade of elementary school and are unable to teach him. Attention is what M. needs most (Diary entries – Cavalcante, 2021).

Perhaps, what we want to analyze and intervene in, with diarized cartographic writings, forces us to think that it is not possible to exempt the social and cultural aspect to the detriment of the pathologization and medicalization of students. Both constitute the subjectivities of the students. The fact that M. is still in the literacy process and can't read by normal standards doesn't define him. M. is very perceptive, likes math and his math teacher took him to the robotics group, which won the state championship the following year. In the midst of so many issues, how can we guarantee the inclusion and permanence





in school of these students? How can we create strategies that are sensitive to singularities/differences and promote a processuality in schooling?

This is one of the cartographic writings that we bring to think about other ways of constituting the self and worlds, open to a perspective that is not closed to the unfinished and uncompleted gestures of each student, each teacher. To this end, we articulate inventive teacher training (Dias, 2012) with special education so that, at the same time as inclusion, we can make visible other ways of inhabiting a problematic field in which it is possible to forge gaps and produce other ways of seeing, writing and relating to oneself and others (Dias, 2010).

Something close to what we have forged with M., who had the opportunity to experience new and different readings, and this meant that they no longer saw him as the “problem” in the classroom and began to see him as the “robotics champion”, reverberating in his own reading of himself and becoming self-confident. It is important to constantly problematize our incompleteness. It's common to think of a majority future (when I'm big, when I have power...), when the problem is that of a becoming-minority: not pretending, not doing as or imitating the child, the madman, the woman, the animal, the stutterer or the foreigner, but becoming all of these, in order to invent new forces or new weapons (Deleuze; Parnet, 1998).

With this, it is possible to go back to the principle of capacitism, to be able to say that the biomedical knowledge of Modernity brings different categorizations to individuals. “The utterance is the product of an agency, always collective, which brings into play, in us and outside us, populations, multiplicities, territories, becomings, affections, events” (Deleuze; Parnet, 1998, p. 43), as a process of differentiation. “The event is not what happens (accident), it is in what happens the pure expression that signals and awaits us” (Deleuze, 1974, p. 83).

It is with this problematization that we are betting on cartography, as analysis and intervention, so that the reader can find in this article a series of diaristic writings that have the challenge of an ethopoiesis, that of transforming truth into *ethos*, a way of life:





The other day, on the first day of an autistic student, who has moved on to sixth grade, visiting his classroom, a teacher didn't hold back and asked me the following question: he's quite tall... is he aggressive? Has he ever hit you? Referring to the student he had just met. With an affirmative answer and completed with: in fact, many times. Then the teacher replies: you're going to heaven! (Diary entries – Cavalcante, 2024).

11

The teacher, like so many people, doesn't understand that these “strange” bodies can and should occupy the same spaces (not just school spaces) as the so-called “normal” ones. How can we talk about inclusion policies in the field of education with so many pre-judgments? How do we qualify a person based on concepts that have been established within us?

Typically, the literature within cultural and disability studies has focused on the practices and production of capacitism, specifically examining the attitudes and barriers that contribute to the subordination of disabled people in liberal society. Disability is a set of assumptions (conscious or unconscious) and practices that promote the differential or unequal treatment of people due to real or presumed disabilities (Campbell, 2008, p. 1).

Currently, the strategy adopted for this social change is the insertion of people with disabilities into normative civil society, in order to change these negative attitudes and provide reparations in the event of lasting vulnerability (Campbell, 2008). This reminds us of a situation at school: at the beginning of each school year, we usually show a video with the faces of students with disabilities, so that each teacher can get to know their student.

In this sense, the article is designed with the idea of positioning itself “happening”, in conversation with the school and the university, amidst the concerns and tensions that provoke displacements, among the micro-politics of inventive teacher training, positioned in the present (Dias, 2023). How to open up to conversation while affirming the need for “unlearning”³ and denaturalizations? The idea of conversation, with Deleuze and Parnet (1998), is a problematization that constitutes a becoming on a plane of forces. To converse *with* in order to de-individualize processes is to exercise this problematization.

³ Singularizing gestures, practices and achievements, taking into account the fabrics of a journey-formation between two – university and basic school – opens up space and time for “unlearning” (Dias, 2017, p. 11).





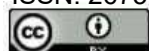
The cartographic writings are organized into three conversations, namely: with the rights of people with disabilities; with the institution of disability and with the training of teachers involved in cartographic modes and anticapacity policies. The article aims to discuss the implementation of public policies, with regulations, deliberations and standards for people with disabilities. In Brazil, we have several laws, described as inclusive movements, that deal with this topic. However, when we analyze emancipatory social change, we realize that these displacements go beyond these norms. We need to think about strategies for the implication and transformation of new values, with different approaches to those we have in disability studies.

At another point, we will talk about the concept of disability, with attention to studies on disability itself and thinking of it as a “disability” institution, as a production of exclusion, the understanding of normality and inclusion policies, which are different from standardizations. Finally, the conversation forces us to think about teacher training, intertwined between implicational processes with cartography, forging anticapacity policies, as a means of displacing the already established.

3.1 Conversations with public policies and the rights of people with disabilities

In recent years, the struggle for public policies and the debate for an inclusive perspective for people with disabilities have intensified, not only in terms of educational inclusion, but also in life itself. Giving a bit of context to the regulations, we can see some existing inclusive movements in disability studies in Brazil.

First movement: Federal Constitution of 1988, which states in art. 5: all are equal before the law, without distinction of any kind, guaranteeing the inviolability of the right to life, liberty, equality, security and property and art. 205: education, a right of all and a duty of the State and the family, will be promoted and encouraged with the collaboration of society, aiming at the full development of the person, their preparation for the exercise of citizenship and their qualification for work.





Second movement: Law 7.853/1989 establishes general rules, ensuring the full exercise of the individual and social rights of people with disabilities with effective social integration, with the guarantee of inclusion in public, private and special educational systems.

Third movement: Law 8.069/1990 – Estatuto da Criança e do Adolescente (Statute of the Child and Adolescent – ECA) – guarantees the full protection of children and adolescents, without discrimination based on birth, family situation, age, gender, race, ethnicity or color, religion or belief, disability, personal development and learning condition, economic condition, social environment, region and place of residence or any other condition that differentiates people, families or the community in which they live.

Fourth movement: The Salamanca Statement, signed at the World Conference on Special Needs Education in Salamanca/1994, does not have the effect of law, but is considered one of the main movements for the rights of people with disabilities. Created at the initiative of the United Nations (UN), the Statement showed the whole world the need to draw up public policies to serve everyone equally, regardless of the different ways in which people present themselves. It affirms that every child has the right to specialized care according to their unique interests, abilities and learning needs. With its participation, Brazil is now committed to transforming educational systems into inclusive ones, guaranteeing a child-centered pedagogy capable of meeting these needs, and adopting inclusive guidelines to combat discriminatory attitudes.

Fifth movement: Law 9.394/1996 – Lei de diretrizes e bases da educação (Law of guidelines and bases of education – LDB) – guarantees equal conditions for access and permanence in school; freedom to learn, teach, research and disseminate culture, thought, art and knowledge; pluralism of ideas and pedagogical conceptions; respect for freedom and appreciation of tolerance.

Sixth movement: Law 10.048/2000 guarantees the right to priority service for people with disabilities, people with autism spectrum disorders, elderly people aged 60 or over, pregnant and breastfeeding women, people with infants, obese people, people with reduced mobility and blood donors.





Seventh movement: Law 10.098/2000 establishes general rules and basic criteria for the accessibility of people with disabilities and reduced mobility, reducing barriers and obstacles on roads and in public spaces, as well as in furniture, construction and renovation of buildings and means of transportation.

Eighth movement: Decree 3.956/2001 – Inter-American Convention on the Elimination of All Forms of Discrimination against Persons with Disabilities – aims to prevent and eliminate all forms of discrimination against people with disabilities and to promote their full integration into society.

Ninth movement: Law 12.764/2012, known as the Berenice Piana Law, created the National Policy for the Protection of the Rights of People with Autism Spectrum Disorders, regulated by Decree 8.368/2014, which guarantees the rights of autistic people and equates them with people with disabilities.

Finally, we would like to highlight Law 13.146/2015 – Lei Brasileira de Inclusão da Pessoa com Deficiência (Brazilian Law for the Inclusion of People with Disabilities), better known as the Estatuto da Pessoa com Deficiência (Statute of People with Disabilities) – which ensures that people with disabilities can exercise their fundamental rights and freedoms on equal terms.

Although we have so many movements ensuring the rights of people with disabilities and beautiful words like: equal opportunities, fundamental rights and freedoms, social inclusion and citizenship, that they will not suffer any restriction of participation and that they will not suffer any discrimination and attitudinal barriers, this is not exactly what we see in our daily lives. To talk to this lead, we left a diary entry:

Teacher, I can't see properly. My phone is old, it was my mother's and now it's mine. After it fell to the ground, I can't see properly. It's all blurry or else it's all red (Student MK in one of the remote classes in 2021) – There is a suspicion that MK has dyslexia, as he has many indications, but regardless of the fact that he doesn't have a medical report, we work to help him overcome his difficulties, without the teachers' credibility in him and in me. Studying remotely makes your concentration and literacy process even more difficult. All the teachers already know him, because he appears in every class like this: "Good morning! My name is MK and I can't read!". And I hear a lot of complaints or laments from teachers, saying that they don't know what to do... (Diary entry – Cavalcante, 2021).





Will we be able to move forward if we don't change our gestures and our capacist view of the subjectivities we call people with disabilities?

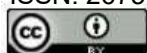
3.2 Conversations with the institution of disability

15

In this conversation, we took as a practice the critical analysis of the conception of disability, with attention to studies on disability itself, starting from the point that “capacitism is structural and structuring” (Gesser; Block; Mello, 2020). Subjects are conditioned to a corponormative ideal, based on producing oppression in what is different, in other words, black people, indigenous people, the elderly, people who have a body with impediments that should be understood in political terms and no longer strictly biomedical.

This critical analysis requires us to think together with the production of exclusion and the understanding of normality and with the production of institutional practices. Thinking about non-hegemonic education, with an emphasis on analyzing disability as social oppression. And how do we think about this anticapacity education? Intervention research and the analysis of field diaries make it possible to make this connection, this union, the linking of practice and research. Immersed in the research-action movement itself. Problematizing the conditions of inclusion and the “diverse discursive practices that determine truths” (Lopes; Fabris, 2013, p. 13) in special education from an inclusive perspective. Another issue is the choice of relationships, subjects and the effects produced by encounters. With this choice, it is possible to activate the plane of forces and escape from binarism, representations and identities to open up to multiplicities, inventions and the production of subjectivity.

The concept of cause and effect and the production of truth lead people to believe that we are and will continue to be what they think we are (Machado, 1999). In this way, invalids, incapacitated, excluded, crippled, deformed, alienated, mentally challenged, sick or degenerate can be summed up as infamous subjects, who have the characteristics of historical invisibility (Lobo, 2015). This is where capacitism comes in, projecting its effects and exclusions onto a divergent body.





In the concept of human rights, equality is linked to differences, but in practice there are inequalities. As we can see, there is a certain distance between the laws and fairness towards people with disabilities. “Being at school” is confused with “guaranteeing the conditions for being at school”. Being in school guarantees access, but guaranteeing the conditions for being in school is the way to do things differently in order to guarantee equity.

The production of discrimination against people with disabilities is not just not allowing them to occupy the same environments as us, but accepting the capture of our thinking to categorize, classify, name these people who have some impediment, turning them into incapable, unfit, as if they could choose. “The closer we are to the reference body, the more we will be rewarded, receiving rights and privileges” (Campbell, 2021) and the further away from this ideal body, the more we will be seen as deficient and maladjusted.

The construction of the stereotype of the disabled person came with the great maritime discoveries and the exotic beings, the monstrosities that have always occupied a place in our imagination. Furthermore, “the ancient medieval fantasies about a physically monstrous humanity” (Lobo, 2015, p. 27). We can affirm that there is an idea of science that regulates in favor of a conception of normality, as well as the understanding of indigenous people, who were and perhaps still are considered by some to be “vagabonds, indolent, as well as cannibals, treacherous, lacking faith, law, rebellious by nature [...] indigenous people are the Devil's people” (Lobo, 2015, p. 35-36).

With the contributions of Lobo (2015), we can analyze the practices, gazes, discourses, norms and ways of being of the “infamous” subjects with so many other nomenclatures to define these subjects, denied in many moments of history and in their unfolding in the present (Cavalcante, 2022).

I look at M. and think that there's no one to visit him at the shelter. His grandmother gave him to the shelter when he was two years old, saying she was already old and couldn't afford to raise him. I remember they didn't want him at school and his descriptions were heavy and very excluding: “He's a grown man, black, strong, very violent and aggressive.” They said this to all the teachers and, as a result, everyone was afraid of him. To bring him to school, we had the help of the special education coordinator of the center where the school is located and only then, with this





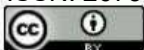
support, were we able to get him out of that environment to occupy other spaces. I couldn't go there anymore, I was getting depressed and every time I went home I cried because I had to leave him there. He was enrolled in the ninth grade and loved to sit in the courtyard, soaking up the morning sun (a habit he had acquired in the shelter). Whenever there was a group of boys and girls, he would run to sit near them and join in the conversation, even if he didn't say a word, and what happened? Everyone dispersed in fear of M. (Diary entries – Cavalcante, 2019).

17

Materializing, making disability seen and spoken about as an institution in writings, in gestures of life, is the primary subject of an anticapacitist intervention research. This little diary shows the meanings attributed to people with disabilities and their destinies, which implies that the view of these students is based on the choices of capacitist logics. Over time, the school got used to having him (M.) in the corridors, in the courtyard, taking part in PE classes, in meetings and in conversations in the student groups, and this made the fear of the unknown cease to exist. A political discussion that differentiates between being in school and guaranteeing the conditions for being in school. Thinking about the relationship between different experiences in order to forge an anticapacitist policy.

With Rolnik and Guattari (1996), it is possible to analyze and intervene together with a vibrant gaze that gives strength to face the demands of macro-politics. This way of working and researching repositions us with resistance in the fabrics of micro-politics and cartography as a possibility of problematizing instituted and instituting practices: “What could I do in addition to what I do? What devices could cross our encounters, other than those we already use?” (Diary entries – Cavalcante, 2019).

Other cartographic writings accompany the becoming of the researchers in their encounters between university and elementary school: one is a university professor and the other a specialized educational support teacher. The aim is to think about teacher training through invention and a different way of existing at school, in the lives of students and their differences, which allows us to get to the heart of cartography by activating the forces plan (Kastrup, 2023). With the ways of working on inventive teacher training, through meetings and conversations, we accompany processes. This doesn't mean being the same as someone else, but it is an ontology of existence. “Lives of a few lines or a few pages,



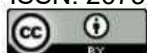


misadventures and adventures without names, brought together by a handful of words” (Foucault, 2003, p. 203).

School is like that... A tangle of life lines, pages to be written, nameless adventures and misadventures that are articulated with possible paths in practices that cross pedagogical, philosophical and artistic fields and call for experience and writing in the power of anticapacitist action. It (school) is a disciplining mechanism and, with this, it reproduces sanctions, rewards and constitutes a social hierarchy, that is, the subjects of knowledge – teachers – and those without light – the students. But there is also a subdivision within the group of students: 1. those who learn; 2. those who are average; 3. those who don't learn, known as “special” or “problem” students.

Is there a way to equalize so much diversity at school? How can we escape the dichotomies that produce categorizations of those “with disabilities” or those “without disabilities” to explain failure to learn? How can we implement a pedagogical practice for all, while welcoming diversity and working on difference? To talk about these issues, we think about the meeting with the other. First we need to get to know the student, not know anything about the student, look at the difference as a way of looking at ourselves (Lara, 2003). Provocations of their own experiences in knowing who “that body” is, “who the person is”, knowing what they like, seeing “with their eyes and heart open to what the relationship can give” (Lara, 2003, p. 13). To challenge ourselves to look beyond what is presented and tread new and different paths that move us, make us fall in love, conquer us, so that we can go on to new learning, new meetings and conversations (Cavalcante, 2022). In the midst of the tension of the vibration of the body and perception, this same tension drives us to invent what is possible, as we find ourselves in a situation of crisis and, at the same time, it helps us to think/act and create other forms of sensation, such as the gaze, for example.

P. looks you in the eye, likes to hold hands and walk around the school. Listening to the silence, the singing of the wind and the birds... Simple things, which we don't even realize in our daily lives, but which for him are as important as living (Diary entries – Cavalcante, 2022).





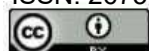
To look differently in order to weave with others a sharing, hand in hand, a research, a living. Our practices include cartographic writing, dance, music, poetry, play, encounters and conversations woven through intervention research, which emphasizes experimentation as a process, practices and ways of perceiving, feeling, learning and unlearning, which point to meanings to escape from certain registers, such as the dissonances of Deligny practices (Cavalcante, 2023), analyzing the effects and production of subjectivity emerging from these encounters with the subjectivities called people with disabilities.

We take the principle of inventive training seriously – increasing the degree of bearability of living through an experience of problematization – so that, by problematizing, we can forge meetings and conversations and remain with the problem, forging differences. A piece of writing that reveals the teacher-researcher's anxieties about how to break away from what has already been set? Beyond words, it's about provoking thinking and meetings and conversations. In this becoming of teacher-researchers, “formation is the world, embodiment and affectability” (Pozzana, 2016, p. 42).

4 Minimal gestures without finitude

Conversations and meetings, through cartographic writings, bring a desire, a provocation for us to experiment with a living and rhizomatic Education, as well as “lines of segmentarity” (Deleuze; Guattari, 1995), with the implication of deconstructing stereotypes and prejudices, with the bet of making the conversation a way of affirming a problematic field, articulating and criticizing the activist demands of the movements of people with disabilities and the intersectionality of other minority groups.

It is important to show and talk about training practices based on ethics, aesthetics and politics, on reinventing oneself and the world, which is done through devices such as the body, the senses, experience, cartography, meetings and conversations, for a more diverse and inclusive society.





A way of affirming life, problematizing capacitism supported by the perspective of a philosophy of difference with and in the intensity to produce other meanings about subjects, be they at school or in other spaces, as a possibility of thinking about the singular in the midst of multiplicities and making visible and speaking about a hegemonic problematic field of seeing, feeling and learning in the world.

References

BRASIL. [Constituição (1988)]. **Constituição da República Federativa do Brasil de 1988**. Brasília, DF: Presidência da República, [2024]. Disponível em: http://www.planalto.gov.br/ccivil_03/Constituicao/Constituicao.htm. Acesso em: 16 fev. 2024.

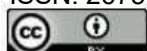
BRASIL. **Decreto nº 3.956, de 08 de outubro de 2001**. Promulga a Convenção Interamericana para a Eliminação de Todas as Formas de Discriminação contra as Pessoas Portadoras de Deficiência. Brasília, DF: Presidência da República, [2001]. Disponível em: https://www.planalto.gov.br/ccivil_03/decreto/2001/d3956.htm#:~:text=DECRETO%20N%C2%BA%203.956%2C%20DE%208,que%20lhe%20confere%20o%20art. Acesso em: 16 fev. 2024.

BRASIL. **Lei nº 7.853, de 24 de outubro de 1989**. Dispõe sobre o apoio às pessoas portadoras de deficiência, sua integração social, sobre a Coordenadoria Nacional para Integração da Pessoa Portadora de Deficiência – Corde, institui a tutela jurisdicional de interesses coletivos ou difusos dessas pessoas, disciplina a atuação do Ministério Público, define crimes, e dá outras providências. Brasília, DF: Presidência da República, [1989]. Disponível em: https://www.planalto.gov.br/ccivil_03/leis/l7853.htm. Acesso em: 16 fev. 2024.

BRASIL. **Lei nº 8069, de 13 de julho de 1990**. Dispõe sobre o Estatuto da Criança e do Adolescente e dá outras providências. Brasília, DF: Presidência da República, [1990]. Disponível em: https://www.planalto.gov.br/ccivil_03/leis/l8069.htm. Acesso em: 16 fev. 2024.

BRASIL. **Lei nº 9394, de 20 de dezembro de 1996**. Estabelece as diretrizes e bases da educação nacional. Brasília, DF: Presidência da República, [1996]. Disponível em: https://www.planalto.gov.br/ccivil_03/leis/l9394.htm. Acesso em: 16 fev. 2024.

BRASIL. **Lei nº 10.048, de 8 de novembro de 2000**. Dá prioridade de atendimento às pessoas que especifica, e dá outras providências. Brasília, DF: Presidência da República, [2000]. Disponível em: https://www.planalto.gov.br/ccivil_03/leis/l10048.htm. Acesso em: 16 fev. 2024.





BRASIL. **Lei nº 10.098, de 19 de novembro de 2000.** Estabelece normas gerais e critérios básicos para a promoção da acessibilidade das pessoas portadoras de deficiência ou com mobilidade reduzida, e dá outras providências Brasília, DF: Presidência da República, [2000]. Disponível em: https://www.planalto.gov.br/ccivil_03/leis/l10098.htm. Acesso em: 16 fev. 2024.

BRASIL. **Lei nº 12.764, de 27 de dezembro de 2012.** Institui a Política Nacional de Proteção dos Direitos da Pessoa com Transtorno do Espectro Autista; e altera o § 3º do art. 98 da Lei nº 8.112, de 11 de dezembro de 1990. Brasília, DF: Presidência da República, [2012]. Disponível em: https://www.planalto.gov.br/ccivil_03/ato2011-2014/2012/lei/l12764.htm. Acesso em: 16 fev. 2024.

BRASIL. **Lei nº 13.146, de 6 de julho de 2015.** Institui a Lei Brasileira de Inclusão da Pessoa com Deficiência (Estatuto da Pessoa com Deficiência). Brasília, DF: Presidência da República, [2015]. Disponível em: https://www.planalto.gov.br/ccivil_03/ato2015-2018/2015/lei/l13146.htm. Acesso em: 16 fev. 2024.

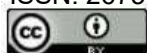
CAMPBELL, Fiona Kumari. Refusing Able(ness): a preliminary conversation about ableism. **M/C Journal**, [S. l.], v. 11, n. 3, 2008. DOI: 10.5204/mcj.46. Disponível em: <https://journal.media-culture.org.au/index.php/mcjournal/article/view/46>. Acesso em: 20 abr. 2024.

CAMPBELL, Fiona Kumari. The Concept of Ableism: challenges to deep thinking and critique 2021. Disponível em: https://www-academia-edu.translate.googleusercontent.com/46184969/The_Concept_of_Ableism_Challenges_to_Deep_Thinking_and_Critique?x_tr_sl=en&x_tr_tl=pt&x_tr_hl=pt-BR&x_tr_pto=sc. Acesso em: 05 jun. 2024.

CAMPBELL, Fiona Kumari. Inciting Legal Fictions: 'Disability's' date with Ontology and the Ableist Body. **Griffith Law Review**, v. 10, n. 1, p. 42-62, 2001. Disponível em: <https://research-repository.griffith.edu.au/server/api/core/bitstreams/bdf45182-e5b6-59f6-8285-2c44ad749a65/content>. Acesso em: 10 jul. 2024.

CAVALCANTE, Jussara Silva. Olhares e Escritas Delignyanas: novos modos de ver e falar as subjetividades “didas” pessoas com deficiências. In: RODRIGUES, Maria Goretti Andrade; RIBETTO, Anelice (orgs.). **Experiência entre Educação, Ensino, Diferença e Território**. 1. ed. Porto Alegre: Editora Rede Unida, 2023. p. 77- 89.

CAVALCANTE, Jussara Silva. **Como uma onda no mar**: entre olhares e escritas cartográficas de uma professora de apoio educacional especializado de uma escola pública de Niterói. 2022. 125f. Dissertação (Mestrado em Educação) – Programa de Pós-Graduação em Educação – Processos Formativos e Desigualdades Sociais, Faculdade de Formação de Professores da Universidade do Estado do Rio de Janeiro. Rio de Janeiro, 2022.





DELEUZE, Gilles. **Lógica do sentido**. Tradução de Luiz Roberto Salinas Fortes. São Paulo: Perspectiva editora, 1974.

DELEUZE, Gilles; GUATTARI, Félix. **Mil Platôs** – Capitalismo e Esquizofrenia. v. 1. Tradução de Aurélio Guerra Neto e Célia Pinto Costa. 1. ed. Rio de Janeiro: Editora 34, 1995.

DELEUZE, Gilles; PARNET, Claire. **Diálogos**. Tradução de Eloisa Araújo Ribeiro. São Paulo: Escuta, 1998.

DELIGNY, Fernand. **O aracniano e outros textos**. Tradução de Lara Christina de Malimpensa. São Paulo: n-1 edições, 2018a.

DELIGNY, Fernand. **Os vagabundos eficazes**: operários, artistas, revolucionários: educadores. Tradução de Marlon Miguel. São Paulo: n-1 edições, 2018b.

DIAS, Rosimeri de Oliveira. **Deslocamentos na formação de professores**: aprendizagem de adultos, experiência e políticas cognitivas. Rio de Janeiro: Lamparina, 2011.

DIAS, Rosimeri de Oliveira. Desaprendizagens e os modos outros de formação. *In*: RODRIGUES, Heliana de Barros Conde; COSTA, Marcio Jose de Araujo (orgs.). **Foucault e os modos de vida**. São Luís: EDUFMA, 2017.

DIAS, Rosimeri de Oliveira. **Formação inventiva de professores**. Rio de Janeiro: Lamparina, 2012.

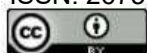
DIAS, Rosimeri de Oliveira. Formação inventiva de professores e políticas de cognição. **Informática na educação**: teoria & prática, Porto Alegre, v. 12, n. 2, 2010. DOI: 10.22456/1982-1654.9313. Disponível em: <https://seer.ufrgs.br/index.php/InfEducTeoriaPratica/article/view/9313>. Acesso em: 28 jul. 2024.

DIAS, Rosimeri de Oliveira; PELUSO, Marilena; BARBOSA, Márcia. **Conversas entre micropolítica e formação inventiva de professores**. Revista Mnemosine, v. 9, n. 1, p. 224-237, 2013.

DIAS, Rosimeri de Oliveira; PINTO, Liliana Secron; MELLO, Ana Luiza Gonçalves Dias. Por entre feras, escutas e encantos. **Revista ACENO**, v. 10, n. 24, p. 237-256, setembro a dezembro de 2023. DOI: 10.48074/aceno.v10i24.15721. Acesso em: 13 jun. 2024.

FOUCAULT, Michel. **O poder psiquiátrico**: curso dado no College de France (1973-1974). Tradução Eduardo Brandão. São Paulo: Martins Fontes, 2006.

FOUCAULT, Michel. **Vigiar e punir**: nascimento da prisão. Tradução de Raquel Ramallete. Petrópolis, Vozes, 1999.





FOUCAULT, Michel. A vida dos homens infames. *In*: FOUCAULT, Michel. **Ditos e escritos IV: estratégia, poder-saber**. Rio de Janeiro: Forense Universitária, 2003. p. 203-222.

GESSER, Marivete; BLOCK, Pamela; MELLO, Anahí Guedes de. **Estudos da deficiência: interseccionalidade, anticapacitismo e emancipação social**. Curitiba: CVR, 2020.

GUATTARI, Félix. **Caosmose: um novo paradigma estético**. São Paulo: Editora 34, 2006.

GUATTARI, Félix; ROLNIK, Suely. **Micropolítica: cartografias do desejo**. 4. ed. Petrópolis: Vozes, 1996.

KASTRUP, Virgínia. A atenção cartográfica e o gosto pelos problemas. **Revista Polis Psique**, Porto Alegre, v. 9, n. spe, p. 99-106, 2019. Disponível em: http://pepsic.bvsalud.org/scielo.php?script=sci_arttext&pid=S2238-152X2019000400007&lng=pt&nrm=iso. Acesso em: 31 maio 2024.

KASTRUP, Virgínia. A escrita cartográfica e a dimensão coletiva da experiência. **Revista Interinstitucional Artes de Educar**, [S. l.], v. 9, p. 160–175, 2023. DOI: 10.12957/riae.2023.80661. Disponível em: <https://www.e-publicacoes.uerj.br/riae/article/view/80661>. Acesso em: 1º jun. 2024.

LARA, Nuria Perez de. Pensar muito além do que é dado, pensar a mesmidade a partir do outro que está em mim. *In*: SKLIAR, Carlos. **Pedagogia (improvável) da diferença – E se o outro não estivesse aí?** Tradução de Giane Lessa. DP&A: Rio de Janeiro, 2003. p. 11-15.

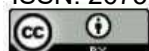
LEMOS, Flávia Cristina Silveira; CARDOSO, Hélio Rebello. Problematizar. *In*: FONSECA, Tania Mara Galli; NASCIMENTO, Maria Lívia do; MARASCHIN, Cleci (orgs.). **Pesquisar na diferença: um abecedário**. Porto Alegre: Sulina, 2012. p. 189-191.

LOBO, Lília Ferreira. **Os infames da história: pobres, escravos e deficientes no Brasil**. 2. ed. Rio de Janeiro: Lamparina, 2015.

LOPES, Maura Corcini; FABRIS, Eli Henn. **Inclusão & Educação**. Belo Horizonte: Autêntica editora, 2013.

MACHADO, Leila Domingues. Subjetividades contemporâneas. *In*: BARROS, Maria Elizabeth (org.). **Psicologia: questões contemporâneas**. Vitória: EDUFES, 1999. p. 231-247.

MELLO, Ana Luiza Gonçalves Dias. Animalidades e práticas de si: Educação, Veganismo e Subjetividades. *In*: OLIVEIRA, Fabio Alves Gomes; DIAS, Maria Clara (orgs.). **Ética animal: um novo tempo**. Rio de Janeiro: Ape'Ku, 2019.





MENDES, Mariana Louver; CASTRO, Eliane Dias. Fernand Deligny e uma clínica por vir: mobilizações sobre modos de cuidar em saúde mental na infância e adolescência. **Cadernos Brasileiros de Terapia Ocupacional**, v. 28, n. 1, p. 343-355, 2020.

POPPE, Maria Alice Poppe; TABORDA, Tato. FAZER-AGIR-DANÇA-MÚSICA: Linhas de escuta, presenças próximas e performance desprotegida. **Cadernos Deligny**, v. 1, n. 1. 2018, p. 275-281.

POZZANA, Laura. A formação do cartógrafo é o mundo: corporificação e afetabilidade. *In*: PASSOS, Eduardo; KASTRUP, Virgínia; TEDESCO, Silvia (orgs.). **Pistas do método da cartografia: a experiência da pesquisa e o plano comum**. Porto Alegre: Sulina, 2016. p. 42-65.

ROCHA, M. L. Inclusão ou exclusão? Produção de Subjetividade nas práticas de formação. **Psicologia em Estudo**, Maringá, v. 13, n. 3, p. 477-484, jul./set. 2008. Disponível em: <https://www.scielo.br/j/pe/a/VnNbPmKcbHfSHbCH3mDKMZj/?lang=pt&format=pdf>. Acesso em: 13 jun. 2024.

ROCHA, Marisa Lopes da; AGUIAR, Katia Faria de. Pesquisa-intervenção e a Produção de novas análises. **Psicologia: Ciência e Profissão**, v. 23, n. 4, p. 64-73, dez. 2003. Disponível em: <https://www.scielo.br/j/pcp/a/XdM8zW9X3HqHpS8ZwBVxpYN/abstract/?lang=pt#>. Acesso em: 13 jun. 2024.

RODRIGUES, Heliana de Barros Conde. RENÉ LOURAU NA UERJ – ANÁLISE INSTITUCIONAL E PRÁTICAS DE PESQUISA – Apresentação. **Mnemosine**, [S. l.], v. 3, n. 2, 2007. Disponível em: <https://www.e-publicacoes.uerj.br/mnemosine/article/view/41317>. Acesso em: 13 jun. 2024.

RODRIGUES, Maria Goretti Andrade; RIBEIRO, Erilza Faria. **Movimentos instituintes de ensino e aprendizagem**: a presença próxima docente. Saúde mental em construção. Atena editora, 2019. p. 298-300.

ROLNIK, Suely. **Cartografia sentimental**: transformações contemporâneas do desejo. 2. ed. Porto Alegre: Sulina; Editora da UFRGS, 2006.

UNESCO. **Declaração de Salamanca**: Sobre princípios, políticas e práticas na área das necessidades educativas especiais. Salamanca: Espanha, 1994.





ⁱ **Jussara Silva Cavalcante**, ORCID: <https://orcid.org/0000-0002-8747-1205>

Universidade do Estado do Rio de Janeiro

Graduada em Pedagogia pela Faculdade de Formação de Professores (FFP/UERJ). Doutoranda e mestra em Educação pelo (PPGedu/UERJ). Integrante do Grupo de Pesquisa Oficina de Formação Inventiva de Professores (OFIP/UERJ). Professora de apoio educacional especializado (FME/Niterói). Authorship contribution: writing and research in education from an inclusive and anticapacitist perspective.

Lattes: <http://lattes.cnpq.br/5206824518151705>

E-mail: jussarascavalcante@gmail.com

ⁱⁱ **Rosimeri de Oliveira Dias**, ORCID: <https://orcid.org/0000-0001-9250-1010>

Universidade do Estado do Rio de Janeiro

Pedagoga e mestra em Educação pela Universidade do Estado do Rio de Janeiro (UERJ). Doutora em Psicologia pela Universidade Federal do Rio de Janeiro (UFRJ). Professora Titular do Departamento de Educação e do PPGEDU/FFP/UERJ. Coordenadora do Grupo de Pesquisas OFIP.

Authorship contribution: guidance in writing, research, revision and academic contribution.

Lattes: <http://lattes.cnpq.br/4701136188544538>

E-mail: rosimeri.dias@uol.com.br

Responsible publisher: Genifer Andrade.

Ad hoc experts: Daiane Pinheiro and Victor Hugo de Oliveira Henrique.

How to cite this article (ABNT):

CAVALCANTE, Jussara Silva; DIAS, Rosimeri de Oliveira. Conversar e encontrar: escritas cartográficas anticapacitistas em uma escola de Niterói (RJ). **Rev. Pemo**, Fortaleza, v. 7, e14018, 2025. Available at: <https://revistas.uece.br/index.php/revpemo/article/view/14018>

Received on September 30, 2024.

Accepted on December 24, 2024.

Published on February 5, 2025.

