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**Abstract:** Inspired by the minor literature of Deleuze and Guattari, the article aims to reflect on the role of minor educational products in professional master's degrees, considering their formative potential and propositions for improvement in/of/with school daily life. The minor educational product values the specificity and subjectivity of educational contexts, seeks to respect multicultural realities and expand differences. Using a cartographic methodology, the creation of five minor educational products developed by basic education teachers in two professional graduate programs in the Northeast of Brazil is explored. These minor products build smaller curricula and defend a pedagogy that values difference, dissent, and subjectivities, creating spaces where knowledge, experiences, experiences, and singularities are legitimized and (re)considered. Examples include queer bodies, which gestate, which narrate, which afro-astronaut, who musicalizes their lives. Instead of following the hegemonic model, minor products emerge as educational practices that embrace cultural and affective specificities and differences, challenging traditional products, the official curriculum and its normativity's. The results highlight the relevance of pedagogical practices that break with standardization and promote inclusive education. It is concluded that the adoption of smaller curricula and products can transform the educational environment, allowing the construction of practices that are more sensitive to realities, favoring teacher training committed to respect for differences and pluriculturalism.

**Keywords:** professional master's degree, minor curriculum, educational product, pluralism, minor product.

**Resumen:** Inspirado en la literatura menor de Deleuze y Guattari, el artículo tiene como objetivo reflexionar sobre el papel de los productos educativos menores en los másteres profesionales, considerando sus potencialidades formativas y propuestas de mejora en/de/con la vida cotidiana escolar. El producto educativo más pequeño valora la especificidad y la subjetividad de los contextos educativos, busca respetar las realidades multiculturales y ampliar las diferencias. Utilizando una metodología cartográfica, se explora la creación de cinco productos educativos menores desarrollados por profesores de educación básica en dos programas profesionales de posgrado en el Nordeste de Brasil. Estos productos más pequeños

construyen currículos más pequeños y defienden una pedagogía que valora la diferencia, el disenso y las subjetividades, creando espacios donde se legitiman y (re)consideran conocimientos, experiencias, experiencias y singularidades. Ejemplos son los cuerpos queer, que gestan, que narran, que los afroastronautas, que musicalizan sus vidas. En lugar de seguir el modelo hegemónico, los productos más pequeños emergen como prácticas educativas que abrazan las especificidades y diferencias culturales y afectivas, desafiando los productos tradicionales, el currículo oficial y sus normatividades. Los resultados resaltan la relevancia de las prácticas pedagógicas que rompen con la estandarización y promueven la educación inclusiva. Se concluye que la adopción de currículos y productos más pequeños puede transformar el entorno educativo, permitiendo la construcción de prácticas más sensibles a las realidades, favoreciendo la formación docente comprometida con el respeto a las diferencias y la pluriculturalidad.

**Palabras clave:** maestría profesional, currículo menor, producto educativo, pluralismo, producto menor.

## To be or not to be a product? That is the question!: for other educational products and pluricultural minor curricula

Franklin Kaic Dutra-Pereira<sup>[1]</sup>

### Abstract

Inspired by the minor literature of Deleuze and Guattari, the article aims to reflect on the role of minor educational products in professional master's degrees, considering their formative potential and propositions for improvement in/of/with school daily life. The minor educational product values the specificity and subjectivity of educational contexts, seeks to respect multicultural realities and expand differences. Using a cartographic methodology, the creation of five minor educational products developed by basic education teachers in two professional graduate programs in the Northeast of Brazil is explored. These minor products build smaller curricula and defend a pedagogy that values difference, dissent, and subjectivities, creating spaces where knowledge, experiences, experiences, and singularities are legitimized and (re)considered. Examples include queer bodies, which gestate, which narrate, which afro-astronaut, who musicalizes their lives. Instead of following the hegemonic model, minor products emerge as educational practices that embrace cultural and affective specificities and differences, challenging traditional products, the official curriculum and its normativity's. The results highlight the relevance of pedagogical practices that break with standardization and promote inclusive education. It is concluded that the adoption of smaller curricula and products can transform the educational environment, allowing the construction of practices that are more sensitive to realities, favoring teacher training committed to respect for differences and pluriculturalism.

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## ¿Ser o no ser un producto? ¿Esta es la pregunta!: para otros productos educativos y currículos pluriculturales menores

### Resumen

Inspirado en la literatura menor de Deleuze y Guattari, el artículo tiene como objetivo reflexionar sobre el papel de los productos educativos menores en los másteres profesionales, considerando sus potencialidades formativas y propuestas de mejora en/de/con la vida cotidiana escolar. El producto educativo más pequeño valora la especificidad y la subjetividad de los contextos educativos, busca respetar las realidades multiculturales y ampliar las diferencias. Utilizando una metodología cartográfica, se explora la creación de cinco productos educativos menores desarrollados por profesores de educación básica en dos programas profesionales de posgrado en el Nordeste de Brasil. Estos productos más pequeños construyen currículos más pequeños y defienden una pedagogía que valora la diferencia, el disenso y las subjetividades, creando espacios donde se legitiman y (re)consideran conocimientos, experiencias, experiencias y singularidades. Ejemplos son los cuerpos queer, que gestan, que narran, que los afroastronautas, que musicalizan sus vidas. En lugar de seguir el modelo hegemónico, los productos más pequeños emergen como prácticas educativas que abrazan

las especificidades y diferencias culturales y afectivas, desafiando los productos tradicionales, el currículo oficial y sus normatividades. Los resultados resaltan la relevancia de las prácticas pedagógicas que rompen con la estandarización y promueven la educación inclusiva. Se concluye que la adopción de currículos y productos más pequeños puede transformar el entorno educativo, permitiendo la construcción de prácticas más sensibles a las realidades, favoreciendo la formación docente comprometida con el respeto a las diferencias y la pluriculturalidad.

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## Introduction

Teacher training in professional graduate programs in Brazil, especially those focused on teaching and education, requires educational products that contribute practically to transforming pedagogical realities, particularly in the context of Basic Education. However, such products still largely adhere to traditional conceptions of science and curriculum, guided by validation parameters that seek neutrality and universality, distant from the cultural and subjective specificities of educational subjects.

The expression “to be or not to be,” present in the title of this article, refers to Hamlet’s existential dilemma by Shakespeare (2021), evoking questions about differences and purposes that emerge from this provocation. However, this same title takes on new contours in the article “Ser ou Não Ser” by Ângela Albino and Rute Pereira (2019), as a reinterpretation of the curriculum, challenging the norms and common frameworks in the educational field.

In this article, “to be or not to be” becomes a metaphor for questioning the very structure of educational products and curricula in professional master’s programs by proposing an alternative and minority perspective that embraces singularities and dissent, rejecting the hegemonic model in favor of pedagogical practices that value difference and subjectivity.

We could perceive professional master’s programs as privileged from a formative standpoint, as spaces for horizontal exchanges, if viewed through a naive lens, disconnected from power relations. This would mean ignoring that the epistemes learned in academic spaces are rooted in modern thought, characterized by proselytizing imposition, questioning possibilities for connection, alternative writing modes, and what is validated as knowledge production (Oliveira, 2024, p. 222).

Considering this, this article discusses the concept of “minor educational products,” inspired by the idea of “minor literature” by Gilles Deleuze and Félix Guattari in *Kafka: Toward a Minor Literature* (2017), as an alternative to traditional academic practices. The proposal challenges and reconfigures knowledge production, advocating for curricula that value multiplicity, difference, and subjectivities within educational spaces.

The notion of “minor curriculum” arises from questioning the traditional curriculum (Ferraço, 2017; Gurgel; Maknamara; Chaves, 2021), which we reinterpret for professional master’s curricula that have tended to reproduce normative and standardized knowledge. These often overlook the cultural practices and knowledge of minority or marginalized groups. The concept, grounded in Deleuze and Guattari’s philosophy of difference (2017), does not imply simplifying content but rather creating a space for experimentation and pedagogical innovation, where each subject can make sense of knowledge based on their own experiences and contexts.

Thus, a minor curriculum emphasizes the multiplicity of voices and realities in the educational space, allowing subjects traditionally excluded from official narratives to see their histories and knowledge valued and incorporated into educational practices. In professional graduate programs, incorporating the perspective of a minor curriculum allows for proposing pedagogical practices that respect the subjectivities of students, considering them as producers of knowledge.

Including the minor curriculum in professional training programs leads to rethinking the norms guiding the conception and validation of educational products. Typically, the products required in these programs—such as teaching materials, teaching guides, learning sequences, or digital platforms—adhere to strict applicability and validation criteria based on a positivist conception of science that prioritizes objectivity and replicability.

The argument is that the minor educational product, inspired by the idea of a minor curriculum, emerges as a proposal that values the specificity and subjectivity of educational contexts while respecting the cultural realities and differences of the subjects involved. Thus, the minor product does not aim for universal validation but instead seeks to include and value singular experiences, guided by an ethical commitment to difference, plurality, and pluriculturalism.

Our interest arises from recognizing that, in the current context of professional master's programs focused on Basic Education, there is an emphasis on creating educational products that often must demonstrate their efficacy and applicability through validations adhering to predetermined technical logic. This scenario presents challenges for those seeking to formulate pedagogical practices that escape rigid formats, acknowledging the multiplicity and complexity of educational contexts, especially in contemporary times (Rizzatti; Rôças, 2023).

This demand for validation, largely influenced by a positivist view of science, has led to a standardization of educational products that tends to privilege quantifiable, pragmatic, and neoliberal-objectivist results (especially in line with common curricular frameworks, as highlighted by Albino; Rodrigues; Dutra-Pereira, 2024), which do not always correspond to the experiences and subjectivities that characterize the school environment. By applying filters that seek quantitative validation—sometimes through questionnaires or other means—educational product validation can obscure the specificities, affects, and encounters that emerge in everyday school life.

Therefore, the minor educational product proposes a rupture with traditional and standardized formats of academic and pedagogical production in professional master's programs in education and teaching. This type of educational product aims to explore practices that break away from the positivist and universalizing model, valuing singular expressions, minority voices, and everyday practices that emerge from relationships and encounters in educational spaces. The concept of the “minor product” intertwines with the “minor curriculum,” both positioned against the conception of authoritarian and normative education. Together, they advocate for a more open, inventive, and inclusive pedagogy.

The minor educational product emerges as an alternative to curricular and research practices that overlook the singularities of educational contexts and the voices of the involved subjects. Unlike conventional educational products, the minor product does not aim to be a model or standard to be followed. It presents itself as a space of resistance, creation, and multiplicity (Deleuze; Guattari, 2011a). This means that such products do not seek to establish truths or propose generalizable solutions. Instead, they aim to enhance unique experiences and ways of being and acting that do not fit dominant forms.

The minor educational product resists uniformity and, therefore, emphasizes the singular, experimental, and relational nature of pedagogical practices. Rather than positioning itself as a substitute for validated educational products, the “minor product” is configured as yet another possibility for thinking about pedagogical practices in ways that align more closely with the multiple and heterogeneous realities of everyday school life. By integrating the principles of the pedagogy of difference, we should not only transmit predefined content and skills but also value and include the diverse forms of existence and subjectivities that constitute learning spaces (Corazza, 2012; Dutra-Pereira; Tinôco, 2025).

Here, “minor” does not indicate inferiority or lack of qualification but a power inherent in the ability to create through difference, producing other meanings and new ways of being in the world (Dutra-Pereira; Tinôco, 2025; Ferraço; Dutra-Pereira, 2023; Tinôco, 2023). As practices of resistance, minor products navigate institutional spaces where academic norms often demand validation within a scientific conception that seeks objectivity and neutrality, something Deleuze and Guattari (2012a; 2012b; 2012c) have critiqued as a framework limiting expression and subordinating creation.

In this perspective, the minor curriculum acts as a “space of passage” for minor products to be recognized as valid educational practices, despite their informal appearance or alleged lack of scientific rigor according to positivist criteria. The minor curriculum can be understood as an opening for educational practices that embrace diversity and multiplicity, valuing difference as a creative principle (Paraíso, 2010). Instead of imposing a rigid sequence of content and skills to be achieved, the minor curriculum allows for the creation of assemblages (Deleuze; Guattari, 2020), that is, relationships and connections between knowledge, bodies, and subjectivities, promoting new meanings and ways of learning and teaching.

In this context, the minor curriculum can be seen as a curricular practice emerging from an ethical and political stance of rejecting homogeneity. It is characterized as experimental, provisional, and open to transformations, allowing pedagogical practices to be continuously reworked based on the subjects, their contexts, and their needs, and consequently, with everyday life (Oliveira, 2023; Veiga-Neto, 2019). Thus, the minor curriculum is configured as a space where minor products can be embraced and valued, in a logic of complementarity rather than competition with traditional curricula.

By discussing the minor educational product in relation to the minor curriculum, we propose alternative ways of understanding and valuing educational practices. This movement invites us to break with rigid structures and the pursuit of uniformity, accepting multiplicity and difference as fundamental values. The idea of a minor product is not about substitution or an alternative to all existing models but a practice that complements, questions, and expands the possibilities of educational practice, in an ethic that refuses to silence minority voices and homogenize experiences.

In producing minorities, the goal of this article is to reflect on minor educational products in professional master’s programs, considering their formative potential and capacity to propose improvements to everyday school life. Our discussion focuses not only on criticizing current validation processes but also on suggesting theoretical and methodological alternatives that integrate a broader and more processual vision of educational products, guided by the ethics and aesthetics of becoming. We address pedagogical practice as a relational and constantly transforming construction, a process marked by the singularities of contexts and interactions between teachers and students (Alves, 2017).

The articulation between the minor curriculum and the minor educational product points to a conception of education aimed at valuing and expanding differences, understanding them not as obstacles or anomalies but as constitutive elements of the educational process. This perspective aligns with the pedagogy of differences, which seeks to promote inclusive and plural education, attentive to subjectivities and the multiple ways of existing (Veiga-Neto, 2002). By allowing minor educational products to occupy a legitimate place in the educational field, the education of differences opens space for each subject to find their own path of expression rather than being shaped by a curriculum that relentlessly seeks to adjust everyone to the same standard.

In this sense, the minor product is not “minor” in value or relevance but a pedagogical practice emerging from daily relationships and realized in encounters with the multiple realities and subjectivities of educational actors. We consider that the creation of minor products can respond to the challenges of education seeking to be inclusive, affective, and transformative, guided by the experiences and subjectivities of the subjects that make up the educational space.

## Methodology

We adopted a cartographic methodology (Dutra-Pereira; Tinôco, 2025; Passos; Kastrup; Escóssia, 2020; Passos; Kastrup; Tedesco, 2016; Dias, 2012, 2011) that values the multiplicity and complexity of creation processes as well as the dynamic nature of the products. This choice allows us to position each production as a minor product, inspired by the concept of “minor literature” developed by Deleuze and Guattari (2017). From this perspective, each product is a singular manifestation emerging from everyday practices and reflecting the specificities of the contexts and subjectivities that constitute it, without aspiring to universality or final truths.

Cartography (Dutra-Pereira, 2025) captures the movement of the collective construction of minor products, emphasizing the resonances and effects these productions provoke. Unlike research that seeks to explain linear causes and effects, cartography enables a reading of processes in their singular dynamics, tracing the transformations and shifts of each production and revealing the multiple influences that constitute each product (Deleuze; Guattari, 2012a).

In this sense, cartographic methodology also aligns with an ethics of valuing and respecting differences, as discussed by Veiga-Neto (2002). Instead of establishing rigid validation standards and criteria, it allows each minor product to be understood based on its singularities and its contributions to a body of knowledge that embraces, values, and amplifies differences, dissident bodies, and marginalized knowledge. This ethics implies a commitment to plurality, where each minor product is recognized not only as a result but as an educational practice in itself, aiming to expand possibilities for expression and resistance in educational environments.

Minor products are structured as narratives that highlight dissident voices and bodies. Their methodological description must include the nuances of these experiences, connecting the subjects to their contexts, as proposed by everyday life studies (Alves, 2010; Ferraço, 2007). Thus, each minor product will be described based on the practices and affects that constitute it, avoiding technical-scientific detachment and valuing subjectivity and corporeality as fundamental components of the educational process.

The following section describes five minor products created by three female teachers and two male teachers working in Basic Education. These educators are supervised by this author and are students in two professional graduate programs in Northeastern Brazil. They *think-practice-think* in their everyday learning territories, always betting on becoming. These products are collectively authored and discussed within a research collective, where we engage in complex conversations (Dutra-Pereira, 2023). There was no pre-selection of these products; instead, we describe the first five minor products being developed by the supervisees, to whom I extend my gratitude for their patience and academic companionship.

To guide this description, we established three metacartographic axes that direct the production, elaboration, dissemination, and popularization of minor products: - The cartographic perspective; - The ethics of commitment; and Narrative practices.

### **1. Cartographic Perspective and Collective Resonances**

The first axis involves the cartographic perspective, which understands minor products as spaces of continuous experimentation and collective resonances. Inspired by Deleuze and Guattari (2017; 1998), this perspective considers each minor product as a set of practices that generate effects in different contexts. Cartography here is not linear but rhizomatic; it allows for the observation of “affects” and “potentials” that emerge in the encounters unfolding throughout the construction process of each product (Passos; Kastrup; Escóssia, 2020; Passos; Kastrup; Tedesco, 2016). Thus, the focus is less on a structured analysis and more on tracking the interactions and movements that constitute these products, always attentive to the specificities of each creation.

### **2. Ethics of Commitment and Valuing Differences**

The second axis is grounded in an ethics that values inclusion and respect for differences, recognizing the pluriculturality of experiences present in minor products. In this context, the methodology departs from a positivist conception of scientific validity, which tends to rely on criteria of objectivity and neutrality (Veiga-Neto, 2002). Instead, each minor product is described as a legitimate expression of diverse bodies, understood through their specific trajectories and contributions to a more pluricultural academic environment. This ethics is particularly relevant in the production of minor products, given their potential and agency in challenging inclusion and accessibility norms in educational spaces. As Tinôco (2024) observes, some bodies and other ways of living are often overlooked in this field of access and inclusion, highlighting the need for policies that promote differences, diversity, and permanence.

### **3. Narrative Practices and the Centrality of Dissident Bodies**

Finally, the third axis encompasses narrative practices that privilege the experiences and stories of the involved subjects. Drawing from the pedagogy of differences, we place the body as a central element in the descriptions, recognizing subjectivities and affects as essential components of knowledge production (Paraíso, 2010). From this perspective, the products are described by considering the processes and encounters experienced by their creators and intended audiences. By including the stories and experiences of those involved, we avoid theoretical reductions and provide space for an expression that is not only educational but also affective and relational.

In summary, the proposed description of minor products is configured as a practice of welcoming and valuing multiplicities, without attempting to define “truths” or fix meanings. Each minor product is treated here as a form of expression and resistance that amplifies the voices of the subjects, celebrating the diversity of identities and knowledge. Finally, we emphasize that these products are results in motion, whose resonances and potentialities will continue to be constructed within everyday life (Ferraço, 2017; Ferraço; Dutra-Pereira, 2024).

## **Results and Discussion**

Minor educational products are based on principles of experimentation, sensitivity, and resistance to normativity. Unlike traditional products, which aim for objective applicability, minor products not only adopt the perspective of development within learning spaces (Dutra-Pereira, 2019) but also incorporate affectivity, creativity, and the possibility of inventiveness *within* everyday life (Oliveira, 2023).

It is important to highlight that minor educational product, aligned with the minor curriculum, are not intended as replacements for traditional products but as additional contributions that enrich pedagogical practice. The minor curriculum, with its openness to experimentation and the creation of individual and collective meanings, enables minor products to occupy a legitimate space within professional training programs, offering pedagogical alternatives that directly engage with subjects and their needs. In this sense, minor products should be understood as interventions that broaden the field of pedagogical possibilities, contributing to the development of an inclusive and plural education.

For example, a digital narrative project that allows students to express their experiences and identities using accessible digital platforms represents a type of minor product. This type of initiative does not focus on the transmission of formalized and standardized knowledge but on creating a space where subjects' voices and stories can emerge and connect with the curriculum in a meaningful and inclusive way (Deleuze; Guattari, 2011a, 2012c).

The minor products described below constitute experiments that operate outside the norm, exploring narratives and practices that seek inclusion, recognition, and the appreciation of diversity. These products are continuously evolving and open to multiple interpretations. Without the ambition to establish definitive truths or adhere to rigorous validation criteria, each product represents a form of intervention in educational contexts, proposing sensitive alternatives committed to expanding pedagogical and social possibilities.

### **1. Digital Insert on Dissident Bodies with Disabilities**

#### **Description:**

This digital insert is an online platform that gathers narratives and visual records on gender and sexuality, explored through social networks. It documents dissident bodies and gives voice to their stories, examining the relationship between technology, identity, and expression.

#### **Development and Curation:**

The content is selected through an affective and participatory curation process, incorporating contributions from individuals who share their experiences in digital spaces. The curation prioritizes materials that highlight the specificities and challenges faced by dissident bodies on social networks, using filters that amplify vulnerable and challenging narratives.

#### **Ethical Commitment and Resonances:**

In its development, the digital insert does not seek neutrality but rather adopts a stance of support and recognition for marginalized bodies and experiences. The platform is conceived as a space of resistance, where the stories of dissident bodies with disabilities find room to exist and be shared.

### **2. Album of Afro-Astronomy in Delight**

#### **Description:**

This album features songs inspired by Afro-astronomy, with influences from Angolan capoeira, uniting historical and cultural elements of the African diaspora in a musical creation that evokes ancestry and resistance with the Dogon people and the life of a woman from the sertão who dreams of becoming an astronaut.

#### **Creation Process and Collectivity:**

The album was developed through collaborative processes involving master's students, the COM-FABULAÇÕES research collective, and Basic Education students. It emerged from experiences with capoeira master's and other artists, generating a soundscape that connects science, spirituality, and tradition. Each track represents a "star" or an element of Afro-Brazilian cosmology.

#### **Ethics of Ancestry and Diversity:**

By using Angolan capoeira as a form of expression, the album respects and values the traditions and histories of resistance among Afro-Brazilian peoples. Its creation is an act of cultural reclamation and identity affirmation, celebrating both cultural and scientific diversity.

### **3. Catalogue of Curricular Policies for Pregnant Bodies in Universities**

#### **Description:**

This catalogue presents curricular policies and strategies for supporting students and professionals facing challenges related to pregnancy and motherhood in the university environment, advocating for the inclusion of these bodies and their specific needs.

#### **Structure and Organization:**

The catalogue consists of testimonies, guidelines, and policy proposals aimed at promoting retention and support for pregnant individuals, new mothers, and parents in universities. Instead of merely listing directives, it includes personal experiences and practical suggestions to make academic environments more welcoming and flexible.

#### **Commitment to Inclusion and Equity:**

The proposal is not solely to formalize the presence of pregnant bodies but to legitimize their experiences and foster an inclusive educational environment. By documenting these policies, the catalogue aims to build a foundation for pregnant individuals, postpartum parents, and caregivers to be recognized and respected in their needs and rights.

### **4. Playlist of Music by Queer Artists**

#### **Description:**

This playlist gathers songs by queer artists that address themes related to their experiences, personal narratives, and identities. The playlist serves as a space for expression and connection for those who, through art, share their struggles, celebrations, and resistance in response to the challenges faced by queer individuals in times of neoconservatism.

#### **Selection and Content Organization:**

The songs were chosen based on criteria that value queer artistic expression, emphasizing lyrics that reflect personal and collective experiences. Each song is accompanied by a brief description contextualizing its importance and linking it to the life histories of queer individuals. This approach creates a dancing-informing playlist that bridges art and self-writing.

#### **Commitment to Diversity and Representation:**

By valuing queer narratives, this playlist proposes a reappropriation of art and musical expression as forms of resistance. It also functions as a welcoming space for queer listeners, who may find in each song a form of identification and celebration of their experiences.

### **5. Chemistry Breaking Taboos**

#### **Description:**

This initiative uses Instagram to foster discussions about sexual education from a chemical and social perspective, addressing sensitive topics such as gender identity, sexual health, and diversity.

#### **Communication Strategies and Reach:**

Posts are created using accessible language and visually engaging formats, including infographics, videos, and polls to encourage participation and the exchange of experiences. The content is designed to challenge taboos, demystify prejudices, and disseminate information on topics often marginalized, particularly those related to chemistry and LGBTTTQIAPNb+ bodies.

#### **Commitment to Education and Social Inclusion:**

The account adopts an educational and welcoming approach, engaging the audience in discussions that challenge prejudices and promote awareness. Chemistry, traditionally perceived as a rigid discipline, is presented in an inclusive manner, connected to social issues and the realities of its followers.

By describing these minor educational products, we highlight their significance as meaningful interventions in the context of Basic Education and continuing teacher education. Each of these products represents a manifestation that challenges and expands the boundaries of the curriculum. Therefore, the minor curriculum, in conjunction with minor educational products, addresses marginalized social and cultural issues, bringing perspectives and knowledge into the educational environment that have historically been subdued or ignored. This aligns with the concept of a minor curriculum as envisioned by Deleuze and Guattari (2017; 2010), where multiplicity, difference, and minority voices are not merely included but are central to the construction of new pedagogical meanings.

The Digital Insert on Dissident Bodies introduces an innovation for Basic Education by connecting students and teachers with narratives and representations of dissident gender and sexuality. Basic education, often characterized by curricula that avoid sensitive or controversial topics, can benefit from the inclusion of narratives that engage with young people's realities and their experiences on social networks. This insert explores the potential of social media as a space for resistance and self-affirmation for dissident bodies, particularly those labeled as disabled. The insert's affective and participatory curation, which collects and organizes shared experiences, disrupts the traditional neutrality of historical and scientific records.

Following Michel Foucault's perspective on the power of narratives, this digital insert challenges normative hegemony by creating space for marginalized voices (Foucault, 2021). In the context of teacher education, this product provides a valuable pedagogical resource that enables educators to engage students with the complexities of gender and sexuality issues, fostering a curriculum that values human diversity.

Silva (2007) discusses that human formation, and the construction of subjectivities are fundamental themes in contemporary education, yet they are often overlooked in curricula that do not embrace pluricultural perspectives. This digital insert acts as a tool for empowerment, allowing students and teachers to engage in discussions on difference and expression in a safe and informed manner. The product challenges normativity while simultaneously promoting respect and visibility for marginalized bodies and histories that persist in so-called social networks.

In this regard, the Album of Afro-Astronomy in Delight, inspired by Afro-astronomy and Angolan capoeira, contributes to the advocacy of a minor science curriculum, particularly in astronomy, by incorporating Afro-Brazilian cosmogony as a topic of study. Instead of adopting a Eurocentric scientific perspective, the introduction of a product that values ancestral Black knowledge enables the development of a curriculum that acknowledges and respects epistemological diversity.

This minor product embraces interdisciplinarity, interculturality, and pluriculturality by intertwining science, music, and Afro-Brazilian ancestry. The album extends beyond formal education by incorporating Angolan capoeira as a potential methodology for teaching astronomy, demonstrating the role of cultural methodologies in science education.

Inspired by hooks' (2017) perspective on engaged pedagogy, the album utilizes popular culture and spirituality to connect scientific learning to students' everyday lives. This approach questions the notion of science as an exclusive and elitist domain and promotes the idea of a science that engages with diverse worldviews, enriching the school curriculum with various scientific and cultural narratives and fostering an Afro-Astro-Epistemology.

Drawing from decolonial and counter-colonial authors (Santos; Pereira, 2023; Carneiro, 2023; Hartman, 2022; Gonzalez, 2020; Lorde, 2010) and anti-cisheteronormative perspectives (Dutra-Pereira; Tinôco, 2025; Nascimento, 2021; York, 2020), we argue that recognizing pluricultural epistemologies is essential for an education that aims to be democratic and inclusive. For Basic Education teachers, this album serves as a starting point for discussions on science and ancestry, addressing scientific topics from a culturally significant perspective – hence its designation as Afro-astronomy. The integration of elements such as Angolan capoeira further strengthens the link between science and culture, demonstrating that scientific knowledge can and should engage with students' cultural realities.

Considering pluriculturality within universities, the Catalogue of Curricular Policies for Pregnant Bodies proposes an essential approach to the inclusion of individuals who, due to their condition as pregnant or postpartum individuals, face specific obstacles in academic settings. Based on documented experiences and policies, the catalogue questions the adequacy of educational environments in addressing diverse bodily realities and the specific social demands of students whose mothers are or pregnant. This product stands out by challenging the homogeneity of traditional curricula, advocating for a curriculum that is sensitive and adaptable to the realities of the bodies that inhabit it.

This product, within universities, exemplifies an urgent discussion on the inclusion of marginalized bodies in academic spaces – In this case, specifically pregnant and postpartum bodies. By organizing guidelines and experiences from students and professionals who gestate, the catalogue challenges the universal and homogenizing curriculum model, proposing policies that respond to diverse realities.

The development of a minor educational product through this initiative reinforces the importance of curricular policies that address the needs and singularities of bodies in education, aligning with the concept of a pedagogy of difference (Skliar, 2003). In addition to expanding possibilities for teachers who experience pregnancy, the catalogue provides a model for pre-service teachers to consider inclusive curricula that adapt to the realities of all students, promoting social justice, gestational justice, and a genuinely democratic and welcoming education.

According to Butler (2020), bodies in their multiple expressions are fundamental to understanding the dynamics of power and exclusion. This catalogue contributes to enabling Basic Education, universities, and other learning spaces (Dutra-Pereira, 2019) to recognize the needs and rights of their participants. By implementing these policies in the university context, this initiative fosters essential discussions on inclusion and support, which can be adapted and replicated across various educational contexts, including Basic Education.

Following this path of inclusion and other elements, the Queer Music Playlist, created by queer artists and shaped by their life stories, introduces a new pedagogical possibility by offering a collection of narratives and experiences from these artists. It creates an emotional connection and highlights differences for LGBTTIAPNb+ students, while allowing their teachers to broaden their perspectives on sexual and gender diversity (Dutra-Pereira; Tinôco, 2025). In Basic Education, music can act as a form of self-expression, capable of building a bridge between the minor curriculum and the lived experiences of students.

This product, available on free and easily accessible platforms, serves as a channel for expression and visibility for queer experiences in music, proposing a reappropriation of cultural spaces for expressions of gender-sexuality by nomadic-dissident youth (Dutra-Pereira; Tinôco, 2025). The playlist values the artistic production of queer artists, expanding the cultural representations available to students.

We advocate for the creation of this product, as it will facilitate connections in education that highlight differences, especially dissident queer bodies. This perspective can be mobilized to broaden, enhance, and underscore the importance of this type of initiative within the minor curriculum. The presence of songs addressing personal queer experiences allows teachers to challenge gender norms and promote necessary debates in the school environment, which is often populated by LGBTTTQIAPNb+ bodies that the curriculum tends to neglect.

Dutra-Pereira and Tinôco (2025) discuss how the curriculum can incorporate gendersexuality issues from nomadicdissident youth, transforming schools into inclusive spaces for all bodies that dare to resist and exist within them. This playlist can be seen as a starting point to spark discussions on the challenges and triumphs of the queer population, fostering a more welcoming education that values differences.

In this context, the minor product “Chemistry Breaking Taboos”, addressing sexual education, serves as an example of how science can directly engage with social and pluricultural issues. In Basic Education, where sexual education is often limited or nonexistent, the proposal to bring these topics to *Instagram* – a platform already integrated into the daily lives of nomadic-dissident youth (Dutra-Pereira; Tinôco, 2025) – amplifies the reach and effectiveness of this type of knowledge.

This minor educational product represents an important innovation by addressing sexual education not only as a biological topic but also as a social and pluricultural phenomenon. Additionally, its minor curriculum is made possible through access to information in different formats, such as an educational Instagram profile. By leveraging an accessible and widely used platform among young people, this initiative explores the potential of social networks – especially their reach in disseminating scientific, pluricultural, and social information.

For the continuing teacher education, this product provides an example of how pedagogical practices can adapt to contemporary communication media, offering new possibilities for teachers to connect with students’ realities and encourage a broader perspective on science and sexuality.

Fontes, Dutra-Pereira, and Bortolai (2022) emphasize that sexual education should go beyond biological information to include discussions on identity and society. This minor educational product represents a departure from traditional paradigms in Chemistry Education by connecting scientific content with social realities and challenges, fostering an inclusive educational approach.

The analysis of these minor educational products, although limited to five, opens pathways – like a rhizome – for others to emerge, highlighting their relevance as proposals that promote a more inclusive and diverse vision for the curriculum, both in Basic Education and in continuing teacher education. By challenging traditional curricular practices, these minor products point toward a pedagogy of differences (Veiga-Neto, 2002), in which embracing and valuing the unique experiences of subjects are central to pedagogical practices.

In teacher education within our professional master’s programs, these minor products may inspire educators to consider alternative forms of knowledge and expression, valuing local knowledge and the lived experiences of their students. As Oliveira (2024) states:

[...] professional master’s programs offer a privileged space to disrupt conventional structures. Despite political-epistemic positions leaning toward decoloniality or deconstruction, these programs still reinforce binaries and insist on producing knowledge about schools rather than constructing it alongside the school community, treating it instead as an object of study (Oliveira, 2024, p. 244).

By proposing minor curricula and minor products, we are not suggesting a mere replacement of traditional models but rather an expansion of pedagogical possibilities that engage with the social realities and pluricultural experiences of students. The recognition of these minor products invites us to rethink education as a field open to multiple epistemologies and practices that respect singularities, reinforcing the importance of a democratic and inclusive education.

In analyzing the minor products developed, we explore their contributions to Basic Education and the potential curricular transformations they might generate. As these products are still being refined, we invite readers to explore them later when they become available on the Com-Fabulações website (2025). In each product, we identify practices that engage with the appreciation of differences, seeking to subvert normative curricula and enrich the continuing education of teachers.

Each of these products contributes to the creation of minor curricula that respect the multiplicity of human experiences. By challenging prescriptive and universalist curricula, these products expand the scope and impact of education, providing innovative resources for teacher education that is sensitive to diversity and open to the construction of pluricultural and inclusive knowledge (Carmo; Barreto; Soares, 2024).

Thus, the articulation between the minor curriculum and the minor educational product within training programs at the professional master's level presents a possibility for innovation and new assemblages concerning the values and norms that govern educational practice. By adopting an approach that values differences, we can develop a training model that transcends the logic of reproduction and standardization, fostering respect, diversity, engagement, and inclusion.

Therefore, the minor curriculum and the minor product do not signify a rejection of science or formal knowledge but rather a call for an educational practice that is sensitive to the multiple realities and subjectivities that shape educational spaces. Ultimately, the discussion presented here advocates for teacher education committed to creating pedagogical environments where all individuals can feel represented and respected, promoting an education based on inclusion and the recognition and appreciation of differences.

## Final Considerations

This article sought to reflect on the relevance and contributions of minor educational products to Science Education and the continuing education of teachers. The proposal of a minor product challenges traditional norms of validation and scientific utility, reclaiming the space of difference, plurality, and non-normative experiences. This trajectory reflects an education that does not solely seek standardized final outcomes but values creative, affective, and meaningful processes that are connected to the social and cultural realities of learners.

The minor educational products described here offer possibilities and potentialities for reimagining minor curricula. Each of these products represents a pluricultural, inventive, and creative intervention aimed not only at addressing underrepresented topics within curricula but also at provoking a curricular openness that embraces diverse realities while valuing and expanding differences. By promoting minor curricula, these products invite us to consider the flexibility necessary to build an education that does not merely tolerate but celebrates differences.

At a critical moment for education, marked by the standardization and homogenization of knowledge (Albino; Rodrigues; Dutra-Pereira, 2024), the concept of a minor product opens a field of possibilities for curricula that engage with everyday life and the singularities of each context. This perspective aligns with the idea of a pedagogy of difference, where the goal is not to fit subjects into a single mold but to recognize and respect their particularities, whether they be pluricultural, social, or bodily.

In Basic Education, within a challenging context of curricular policies, minor products assume and reclaim an important role and space, enabling and strengthening students' ability to identify with different content and see their histories and experiences reflected in what they learn.

Minor products hold significant potential for the continuing education of teachers, offering practical-theoretical possibilities that help educators expand their understanding of differences and the necessity of minor curricula. Moreover, precisely because of this, they are indeed pedagogical products – contradicting a questionable evaluation made during a lecture by a professor in a thematic seminar class.

These products challenge the linear and rigid vision of traditional curricula, presenting alternatives for constructing more inclusive and affective learning environments, as suggested by Deleuze and Guattari (2011a; 2011b; 2012c). When teacher education is influenced by these products, it ceases to be merely technical training and becomes a practice of listening, engaging with others, and opening up to new pedagogical possibilities.

In this sense, minor products help us imagine curricula that are not merely transmissions of codified knowledge but spaces for encounters and transformation. It is in the meeting with the other and with alterity that we can deconstruct rigid and prejudiced structures, replacing them with practices that respect and value the multiplicity of human experiences. These products not only challenge what is considered valid or scientific but also question what is deemed worthy of being taught and shared. Far from being neutral, we propose a science that acknowledges its commitment to the ethical, aesthetic, poetic, and political issues of society and positions itself as a practice of inclusion and empowerment.

Finally, minor products represent not only a methodological contribution to educational practice but also an ethical commitment to respecting and valuing difference. We emphasize that education should not be a process of eliminating singularities but rather one that amplifies the multiple voices that constitute both school and university spaces. By proposing curricular openness, we advocate for an education that does not fear the complexities and contradictions of human realities but embraces them as a fundamental part of the learning process. Thus, we encourage the continuation and expansion of these experiences within minor curricula, so that an increasing number of minor products may exist and transform the way we conceptualize and practice education in professional graduate programs.

We reaffirm the value of an education committed to pluralism and equity, where minor products are no longer seen as deviations but rather as a legitimate and necessary path. By embracing pedagogical practices that value difference, we take a step toward a more humane and solidaristic education, aligned with the idea that learning is truly transformative when it allows us to see the other with the other and the world from new perspectives. What minor product for minor curricula will we invest in from now on? This is our wager for professional graduate programs (minor ones?).

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Open Science for Common Good

Franklin Kaic Dutra-Pereira

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