

## **Exploring creative insubordination with habermasian communicative rationality: Confluences for inclusion**

*Explorando la insubordinación creativa con la racionalidad comunicativa habermasiana: Confluencias para la inclusión*

*Exploration de l'insubordination créative avec la rationalité communicative habermassienne : Confluences pour l'inclusion*

*Explorando a insubordinação criativa com a racionalidade comunicativa habermasiana: Confluências para a inclusão*

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### **Abstract**

The objective of this article is to identify elements of inclusive mathematics teaching in six speech acts delivered by mathematics teachers from the Secondary Technical Professional Education (EPTNM) program during a videoconference meeting. These speech acts were selected from a transcript of the meeting, with the participants' permission. Of the 14 teachers who teach at EPTNM, 11 participated in the meeting. The theoretical and methodological basis for the study was Jürgen Habermas' communicative rationality, which encourages communicative ethics as a means of seeking consensus to solve social problems, and creative insubordination, which consists of speaking out against bureaucratic structures that fail to respect the individuality of diverse subjects. Communicative rationality, combined with practices of creative insubordination, can be effective in promoting inclusion. The results indicated that the speech acts presented characteristics of creative insubordinate actions and

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communicative action, evidencing that the communicative rationality proposed by Habermas can serve as a theoretical instrument to promote the Inclusion of the Other through insubordinate and creative practices.

**Keywords:** Communicative action, Inclusion, Creative insubordination, Communicative rationality, Inclusion of the other.

### **Resumen**

El objetivo de este artículo es identificar elementos de la enseñanza inclusiva de las matemáticas en seis actos de habla emitidos por profesores de matemáticas del programa de Educación Técnica Profesional Secundaria (EPTNM) durante una reunión por videoconferencia. Estos actos de habla fueron seleccionados a partir de una transcripción de la reunión, con el permiso de los participantes. De los 14 profesores que enseñan en EPTNM, 11 participaron en la reunión. La base teórica y metodológica del estudio fue la racionalidad comunicativa de Jürgen Habermas, que fomenta la ética comunicativa como medio de búsqueda de consenso para resolver problemas sociales, y la insubordinación creativa, que consiste en hablar en contra de las estructuras burocráticas que no respetan la individualidad de los diversos sujetos. La racionalidad comunicativa, combinada con prácticas de insubordinación creativa, demuestra ser potencialmente eficaz para promover la inclusión. Los resultados indicaron que los actos de habla presentaron características de acciones de insubordinación creativa y acción comunicativa, evidenciando que la racionalidad comunicativa propuesta por Habermas puede servir como un instrumento teórico para promover la Inclusión del Otro a través de prácticas insubordinadas y creativas.

**Palabras clave:** Actuar comunicativamente, Inclusión, Insubordinación creativa, Racionalidad comunicativa, Inclusión del otro.

### **Résumé**

L'objectif de cet article est d'identifier les éléments d'un enseignement inclusif des mathématiques dans six actes de parole prononcés par des enseignants de mathématiques du programme d'enseignement professionnel technique secondaire (EPTNM) lors d'une réunion par visioconférence. Ces actes de parole ont été sélectionnés à partir d'une transcription de la réunion, avec l'autorisation des participants. Sur les 14 enseignants de l'EPTNM, 11 ont participé à la réunion. Le fondement théorique et méthodologique de l'étude était la rationalité communicative de Jürgen Habermas, qui encourage l'éthique communicative comme moyen de

recherche de consensus pour résoudre les problèmes sociaux, et l'insubordination créative, qui consiste à dénoncer les structures bureaucratiques qui ne respectent pas l'individualité des divers sujets. La rationalité communicative, combinée à des pratiques d'insubordination créative, s'avère potentiellement efficace pour promouvoir l'inclusion. Les résultats ont indiqué que les actes de parole présentaient des caractéristiques d'actions d'insubordination créative et d'action communicative, prouvant que la rationalité communicative proposée par Habermas peut servir d'instrument théorique pour promouvoir l'inclusion d'autrui par des pratiques insubordonnées et créatives.

**Mots-clés** : Action communicative, Inclusion, Insubordination créative, Rationalité communicative, Inclusion de l'autre.

## Resumo

O objetivo deste artigo é buscar elementos de um ensino inclusivo da matemática em seis atos de fala proferidos por professores de matemática da Educação Profissional Técnica de Nível Médio (EPTNM) durante uma reunião ocorrida por videoconferência; esses atos de fala foram selecionados em uma transcrição da reunião, com autorização dos participantes. Dos 14 professores que lecionam na EPTNM, 11 participaram da reunião. A base teórica e metodológica para o estudo foi a racionalidade comunicativa de Jurgen Habermas, que estimula a ética comunicativa como meio para busca do consenso para a solução de problemas sociais, e da insubordinação criativa, que consiste em se manifestar contraestruturas burocráticas que não respeitam as individualidades dos diversos sujeitos; a racionalidade comunicativa articulada a práticas de insubordinação criativa, revela-se potencialmente eficaz na promoção da inclusão. Os resultados indicaram que os atos de fala apresentaram características de ações de insubordinação criativa e de agir comunicativo, evidenciando que a racionalidade comunicativa proposta por Habermas pode servir como instrumento teórico para promover a Inclusão do Outro por meio de práticas insubordinadas e criativas.

**Palavras-chave:** Agir comunicativo, Inclusão, Insubordinação criativa, Racionalidade comunicativa, Inclusão do outro.

# **Exploring creative insubordination with Habermasian communicative rationality: Confluences for inclusion**

## **Introduction**

School inclusion in High School Technical Vocational Education (Educação Profissional Técnica de Nível Médio - EPTNM) has been a recurring challenge for teachers who simultaneously face curriculum requirements, training demands, and unequal institutional conditions. In this scenario, situations related to the care of students with special educational needs, disorders, high abilities/giftedness, or vulnerability reveal tensions between bureaucratic prescriptions, real working conditions, and the possibilities for teachers' ethical performance. These challenges make evident the need for teaching practices supported by critical reflection, dialogue, and a responsible stance — central dimensions of both creative insubordination and Habermasian communicative rationality.

Despite advances in discussions of inclusion in mathematics education, a gap persists in the literature: studies analyzing inclusive teaching practices that articulate creative insubordination and communicative rationality remain scarce. Creative insubordination, initially discussed in the field of school administration (Morris, Crowson, Hurwitz & Porter-Gehrie, 1981) and later developed in mathematics education by Gutiérrez (2013) and by D'Ambrosio and Lopes (2015), highlights the ethical and reflective role of teachers who responsibly break with institutional norms when they jeopardize the right to learning. In turn, communicative rationality, within the scope of Habermas' theory of communicative action (2019), emphasizes dialogue oriented to mutual understanding, ethical argumentation, and the search for consensus capable of sustaining legitimate collective actions.

Although these two references have not been explored in an articulated way in the existing literature, both converge on elements such as ethics, argumentation, criticism, professional autonomy, and the defense of subjects' rights. Thus, exploring their possible relationship constitutes not only relevant theoretical exercise but also an opportunity to understand how teachers negotiate meanings, build consensus, and demand fair conditions to promote inclusion in their work contexts.

The meeting we analyze in this research, involving mathematics teachers at EPTNM, had as its central theme school inclusion and constituted a privileged space to observe speech acts that mobilize critical reflection, ethical concerns, and institutional tensions. This discursive context allows us to investigate whether and how these speech

acts reveal practices of creative insubordination mediated by communicative rationality, especially when teachers seek alternatives to guarantee rights, solve structural problems, and collectively build ways to serve their students.

This finding supported the proposal for a theoretical analysis of creative insubordination and communicative rationality, as although creative insubordination has been discussed in mathematics education, few investigations have linked it to Habermasian communicative rationality in inclusive teaching contexts; this study seeks to fill this gap.

Therefore, we formulated the following research question: How can the speech acts of mathematics teachers reveal creative insubordination acts, mediated by Habermas' communicative rationality, that contribute to school inclusion?

The objective of this article is, therefore, to analyze speech acts of mathematics teachers at EPTNM to identify evidence of communicative rationality and creative insubordination present in discussions about inclusion, highlighting possible confluences between these theoretical references and their implications for educational practices committed to the Inclusion of the Other.

### **Creative insubordination as ethical and reflective action**

The expression "creative insubordination" originated in the field of educational administration. Morris, Crowson, Hurwitz, and Porter-Gehrie (1981) analyzed practices of school principals who, in the face of rigid or inadequate bureaucratic norms, made autonomous decisions to meet students' real needs. These authors identified that, often, the ethical defense of school well-being required breaking or relaxing institutional rules, configuring an action that they called *creative insubordination*. Such a stance represents a form of reasoned professional decision, responsible and guided by ethical principles, rather than private interests.

In mathematics education, the term "creative insubordination" was first used by American educator Rochelle Gutiérrez in the late 1970s and early 1980s (Silveira & Lopes, 2021). In Brazil, D'Ambrosio and Lopes (2015) expand this understanding by characterizing creative insubordination as responsible subversion, underscoring its ethical, reflective, and emancipatory character, based on the commitment to learning and the dignity of students.

In the educational field, a creative insubordination act occurs when a professional seeks to understand the other's context, honor their commitment, and mobilize divergent knowledge to protect the other's integrity. Creative insubordination

actions require professionals to rethink their practices. In this way, teachers must consider whether their practices benefit student learning (Silveira & Lopes, 2021, p. 2).

When teachers take the initiative to expose situations and opinions with the intention of changing their students' realities, even when doing so may go against current public policies or the institution where they work, creative insubordination is evident. In this perspective, as Silveira and Lopes (2021) stated, there is creative insubordination when teachers seek to understand their students' environments, as well as the time and place they occupy, in order to improve teaching conditions and, consequently, learning.

Lopes and D'Ambrósio (2015) state that:

When the teacher mobilizes for the benefit of student learning and invests in improving the conditions for this learning to occur, they create and set in motion their own norms and procedures, which stem from the professional identity they have built. Sometimes these attitudes constitute responsible subversion, resulting in actions of creative insubordination (D'Ambrósio & Lopes, 2015, p. 5).

Acting in a creatively insubordinate way means speaking out against bureaucratic structures that do not respect the individualities of the various subjects. An action of creative insubordination requires courage and coherence on the part of the teachers. D'Ambrósio and Lopes (2015) affirmed that "creative insubordination is legitimized by focusing on professional practices based on ethical bases" (D'Ambrósio & Lopes, 2015, p. 3).

There is no way for a teacher to act in their school environment without, at some point, taking actions that go against current legislation or the management of the institutions. But as D'Ambrósio and Lopes (2015) pointed out, the ethical basis must always be present in any of these actions.

Rosa and Orey (2022) raised aspects of creative insubordination in ethnomodeling processes, which can also be understood in the light of communicative action. These authors declared that "This process essentially involves the analysis of perspectives external to current pedagogical models and traditional educational systems"<sup>3</sup> (Rosa & Orey, 2022, p. 359, our translation).

From an ethnomodeling perspective, the authors highlight that subjects from different cultural groups can critically and reflexively challenge and analyze the

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<sup>3</sup> This process essentially involves the analysis of perspectives that are external to current pedagogical models and traditional educational systems.

traditional mathematical thinking that prevails in current educational systems. They stated that “this approach is related to a form of creative insubordination, as it involves thoughts and/or actions that differ from the norms and regulations imposed by the educational system, as well as examines how these members solve problems they face in their daily lives (Rosa and Orey, 2019)”<sup>4</sup> (Rosa & Orey, 2022, p. 360-361, our translation).

Thus, from this idea, we understand that when the faculty of an institution adopts a posture of questioning its own educational context, it manifests a critical and transformative behavior aligned with the principles of creative insubordination and communicative rationality. This movement of reflection and dialogue characterizes a form of creative insubordination, insofar as it breaks with paradigms established in an ethical and argumentative manner, promoting a mathematical education grounded in communication, criticality, and emancipation.

In addition, it is crucial that teachers adopt a critical stance in their work, especially nowadays, when the veils of prejudice, discrimination, and exclusion have fallen from the foreheads of so many people, and inclusion is a pertinent and widely discussed topic. The ethical and inclusive posture of teachers plays a formative role for their students; more than a well-designed discourse, it is up to teachers to adopt a tolerant, understanding, and respectful attitude toward students’ diverse characteristics.

Ponte (2002) explained the importance of investigating one’s own professional practice, always reflecting on one’s own performance and on the school environment in which one teaches. This author states that “research is a privileged process of knowledge construction” (Ponte, 2002, p. 3) and points out four reasons for teachers to reflect on their own practice, among which we cite: i) to become authentic protagonists in the curriculum and professional field; ii) as a contribution to more general knowledge about educational problems (Ponte, 2002).

For an action to be characterized as creative insubordination, teachers must go beyond the limits of common sense, sensitivity, and content knowledge. It is necessary to be aware that their professional practice cannot be limited to the institutional curriculum or the curriculum program; for this, the teacher must reflect and investigate

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their own practice continuously, in order to change their didactic strategies, if they find that they do not reach all or, at least, most of their students.

Silveira and Lopes (2021) understand that:

In professional practice, assuming a reflective posture is essential for responsible, subversive action. The teacher and researcher, when developing a reflective posture in their professional activity before, during, and after an action, become aware of themselves as professionals and people, their skills, values, and knowledge (Silveira & Lopes, 2021, p. 5).

From the moment they realize the need for changes in their teaching practice and the environment where they work, teachers can act creatively and insubordinately. D'Ambrósio and Lopes (2015) cite D'Ambrósio (2015) to explain that actions of creative insubordination in education occur "as political acts, where teachers act against norms or public policies to prioritize the learning of their students" (D'Ambrósio & Lopes, 2015, p. 4). Thus, D'Ambrósio (2015) presented the following situations in which a teacher can act with creative insubordination:

- Breaks with the prescribed curriculum;
- Places the student as an active subject in the educational process;
- Takes into account the student's development when planning their actions;
- Challenges students to identify problems and create proposals for the solution;
- Transcends the limits of the classroom;
- Creates an opportunity for students to experience the problem to better read the world;
- Creates an opportunity for students to live their solution proposal – to experience their actions;
- Supports students by assigning meaning and performing a collaboratively constructed reading of the world (D'Ambrosio, 2015, p. 7).

Taking ownership of their own practice in a reflective and investigative way, with a critical and apprentice-like look, makes their speech acts permeated with pertinent arguments and even possible to modify students' realities.

Through the use of speech acts in debate and ethical communication, participants in an interaction can find solutions to many social problems. As Lopes, D'Ambrósio, and Corrêa (2016) well reminded, Freire (2003) suggests that "social and political solidarity is essential for the construction of a less condemnable and distressing society, where individuals can be themselves" (Lopes, D'Ambrósio, & Corrêa, 2016, p. 289).

Students experience situations that teachers often do not imagine. When it comes to a physical disability, it may be simpler for teachers to have information and to seek didactic strategies to address the student; even so, it is not an easy job, as it requires teachers to show goodwill, patience, and creativity in planning a class for this student.

In the case of students with intellectual disabilities, disorders, high skills-giftedness, risk situations and/or social vulnerability, teachers can have many difficulties in achieving success with the teaching and learning process. There may be barriers that are difficult to overcome.

In these cases, in addition to analyzing their own practice, it is important that teachers discuss and share their learning and personal and teaching experiences. Through ethical communication, they can reach consensus and seek solutions to social problems, greatly contributing to improved learning in the classroom.

Finally, by focusing on students' diverse characteristics and being interested in the special educational needs some may have, teachers can also teach students to be more empathetic and tolerant of one another and the people in their lives. Through a survey of children in the early years of elementary school, Lopes, D'Ambrósio, and Corrêa (2016) found that "the experiences of this group of children encouraged their development as ethical human beings, endowed with compassion, solidarity, and understanding of social justice as the result of much more complex actions than simple acts of charity" (Lopes, D'Ambrósio, & Corrêa, 2016, p. 298).

### **Communicative Rationality and Communicative Action**

Jürgen Habermas is a German philosopher who studied and centered his research on critical theory. With the theory of communicative action (TCA), the philosopher presents not only a theory but also criteria to serve as methodological resources.

Formulated by Habermas (2019), this theory offers an analytical perspective oriented to the understanding of human interactions mediated by language. In this theory, communication is understood not as a simple transmission of information, but as a process in which participants seek mutual understanding based on rationally justifiable arguments. This type of interaction characterizes what Habermas calls communicative rationality, which is distinguished from other forms of rationality oriented towards strategic success.

In communicative rationality, the subjects relate as equal interlocutors, capable of presenting, justifying, and reviewing their claims to validity. Each statement carries claims that other participants can accept or contest, implying openness to dialogue, an ethical disposition, and mutual recognition. Habermas (2019) emphasizes that understanding occurs when the interlocutors reach a rationally motivated consensus, and not imposed by authority, coercion, manipulation, or strategic convenience.

This perspective underlies the distinction between two ways of acting:

- Communicative action: oriented to understanding;
- Strategic action: oriented to influence, manipulation, or control.

Within the scope of this research, this distinction is essential for the analysis of the speech acts of the teachers participating in the meeting. The identification of communicative (illocutionary) and strategic (perlocutionary) acts allows us to understand whether the interaction was permeated by ethical arguments, cooperation, and the search for shared solutions, which are fundamental elements for coping with institutional problems related to school inclusion.

Habermas (2019) uses Austin's theory of speech acts to characterize three dimensions of each utterance:

Habermas (2019) used John Austin's theory of speech acts to characterize three possible dimensions for a speech act:

- A speech act is locutionary when the speaker makes an affirmation and the keyword that represents this type is "to say something" (Habermas, 2019, p. 500);
- The illocutionary speech act happens when the speaker "performs an action when saying something" and the keyword that represents it is "act while saying something" (Habermas, 2019, p. 500);
- Regarding the perlocutionary act, Habermas (2019) explains that it consists of the results caused by the illocutionary act, going beyond the speaker's intention that may affect the perception, beliefs, emotions, or actions of the listeners. The keyword that represents it is "to accomplish something through acting while saying something" (Habermas, 2019, p. 501).

For this research, the focus is on illocutionary acts, as they express the subjects' intention to construct meanings, formulate criticisms, propose alternatives, and negotiate meanings ethically. When illocutionary acts are guided by the search for understanding, they indicate the presence of communicative rationality; when associated with the search for effects on the other (convince, pressure, persuade), they may indicate instrumental rationality.

Communicative rationality is especially relevant when discussing topics involving ethical dilemmas and complex institutional demands, such as school inclusion. In these contexts, public dialogue, reasoned argumentation, and the shared construction of meanings become essential conditions for promoting responsible collective actions and,

ultimately, the Inclusion of the Other (Habermas, 2018). Thus, when analyzing teachers' speech acts, we seek to identify the extent to which their interactions reflect argumentative practices oriented toward understanding and committed to defending students' rights.

This conceptual framework provides the necessary foundation for understanding how communicative rationality can mediate practices of creative insubordination, since both are grounded in principles of ethics, dialogue, criticism, and professional responsibility in response to students' educational needs.

Taveira and Peralta (2020) explained that Jürgen Habermas, with the theory of communicative action, intends,

among other objectives, to understand that the process of social interaction mediated by language must always value clear and objective communication — with intelligibility as a premise — and in this dialogic-communicative process, the assertions made by a speaker through speech acts carry claims of validity that can be questioned by the listener at any time of the communicative interaction (Taveira & Peralta, 2020, p. 10–11).

From the authors' account, we understand the importance of language as a mediator of social interaction, reinforcing the role of speech acts in maintaining communication guided by communicative rationality. Thus, studying the claims of validity expressed in speech acts allows us to determine whether the interaction is oriented toward mutual understanding or assumes a strategic and instrumental character, in which the objective may be the manipulation and persuasion of the listeners.

In contrast, instrumental rationality, or instrumental reason, "brings connotations of a successful self-assertion, which is made possible by intelligent adaptation to the conditions of a contingent environment and by the informed disposition of these same conditions"(Habermas, 2019, p. 35). The author explains that communicative rationality:

Brings connotations that, deep down, go back to the central experience of the spontaneously unitive and consensus-generating force proper to argumentative speech, in which several participants overcome their initially subjective conceptions and then, thanks to the agreement of rationally motivated convictions, ensure at the same time the unity of the objective world and the intersubjectivity of its vital context (Habermas, 2019, p. 36).

Based on these distinctions, a speech act consists of an argument amenable to criticism that only imputable citizens can utter. The strength of an argument lies in its

ability to motivate participants in the interaction to agree or disagree with the claim of validity.

When analyzing a speech act, the author emphasizes the importance of observing the type of rationality present in its enunciation. "The rationality present in the communicative practice extends to a broader spectrum. It indicates several forms of argumentation, as well as several possibilities to continue communicative action through reflective resources" (Habermas, 2019, p. 35).

Thus, from the studies on communicative action, the following characteristics were raised, giving a debate the interpretation of the presence of communicative rationality: 1) a comfortable environment for participants to express themselves at will; 2) interaction between participants; 3) search for consensus through ethical communication. Speech acts can be analyzed according to the aspects described, allowing us to conclude whether the debate took place with communicative rationality or with instrumental rationality.

The use of perlocutionary speech acts indicates that the speaker employs strategies to convince the listener to agree with their expositions. Habermas (2019) considers "strategic action mediated by language to be the interactions in which at least one of the participants intends to cause a perlocutionary effect on those before him with their speech actions" (Habermas, 2019, p. 510).

Thus, the author understands that communicative action is characterized by situations in which the participants aim at illocutionary purposes, and only those.

According to Taveira and Peralta (2020, p. 11), "it is in this movement of recognizing and problematizing, and then being able to claim, the right to a justification for any assertion under consideration that the Habermasian discourse is constituted and realized". Thus, the interaction must be guided by mutual understanding, in which participants stand on equal footing to argue, question, and validate statements. This dynamic contrasts with instrumental rationality, in which discourse is used to achieve particular ends, without openness to questioning or a shared search for truth.

In communicative rationality, dialogue is based on reciprocity, criticism, and transparency of communicative intentions.

### **Inclusion of the Other and the role of dialogue in mathematics teaching**

Habermas created the concept of Inclusion of the Other, whose meaning is "that the borders of the community are open to everyone — and precisely also to those who are strangers to each other and who want to remain strangers" (Habermas, 2018, p.

15) leading to the interpretation that each person's characteristics must be accepted and respected by all, thereby assimilating the idea that this person may not want to change any of them.

Situations that fit this profile can be observed in overweight people who may have health problems caused by the condition, such as claudication due to musculoskeletal or neurological conditions, with pigmentary changes in the skin, etc. Such examples describe situations in which people are considered different from others but do not bother to change and want to remain so. Habermas (2018) corroborates this understanding by stating that:

Equal respect for everyone goes beyond those who are similar; it extends to the other person, to the other in their difference. Also, assuming joint solidary liability toward one another as if they were one of us refers to the flexible "us" of a community that opposes everything substantial and continually expands its porous boundaries (Habermas, 2018, p. 28).

The important thing is that everyone understands that the Other is someone who needs recognition and to participate effectively in all segments of society. When talking about inclusion in a way that everyone is sensitive to differences, Habermas (2018) states that:

The aspect according to which people as such are equal to all other people cannot be asserted at the expense of the other aspect, which dictates that people as individuals are at the same time absolutely different from one another. The reciprocal and equal respect for each one, required by difference-sensitive universalism, expresses a form of non-levelling inclusion that does not hold the other in their otherness (Habermas, 2018, p. 17).

When drawing attention to the development of the national State and citizenship, Habermas (2018) invites us to reflect on what it means to include, considering the various ways of excluding someone, highlighting the importance of combating prejudice and discrimination, so that "what is equally good for everyone from the broad point of view of the we of a community that, in principle, cannot exclude anyone" (Habermas, 2018, p. 15).

These conceptual categories guide the analysis of the speech acts presented in the results section, enabling the identification of markers of communicative rationality and actions of creative insubordination in teacher externalizations.

The teaching posture in the classroom is fundamental to inclusion happening naturally and spontaneously. For this, ethical communication is the way to counter prejudiced speech and defend the rights of everyone.

## Methodological resources

This research is qualitative, interpretative, and descriptive in nature. Data analysis was based on Habermas' theory of speech acts (2019), considering the locutionary, illocutionary, and perlocutionary dimensions as analytical categories for identifying the type of rationality present in teacher interactions. From this reference, we sought to verify the extent to which speech acts express communicative rationality, understood as an action oriented to mutual understanding, and how such actions can be configured as practices of creative insubordination.

The data consist of speech acts produced during a videoconference meeting recorded with the participants' authorization. The meeting, lasting 1h40min, took place on the Teams platform and aimed to discuss teachers' perceptions of school inclusion at the institution where they teach.

Eleven mathematics teachers from High School Technical Professional Education (EPTNM) who teach integrated courses in different areas (electronics, mechanics, environment, buildings, chemistry, among others) participated in the meeting. Classes can receive students with disabilities, disorders, high skills/giftedness, or social vulnerability, although these conditions are not always disclosed during the admission selection process.

The meeting was held to foster an environment conducive to free expression and dialogue, enabling narratives, criticism, and reflections on the institutional conditions of inclusion to emerge. The complete transcription yielded 48 speech acts, of which six were selected for their representativeness, thematic relevance, and analytical potential for relating communicative rationality and creative insubordination.

Table 1 shows the selected speech acts, called A1 to A6, because they are speech acts:

**Table 1**

*Speech acts of the mathematics teachers selected for this article (research file, 2024).*

<b>Speech act</b>	<b>Transcription of the speech act</b>	<b>Selection criteria</b>
<b>A1</b>	We must start by guaranteeing the rights of those who have the right, guaranteeing basic things.	Representativeness among the speeches.
<b>A2</b>	One of the things I miss is teacher training to work with inclusion, so we can feel more comfortable dealing with inclusion.	Recurrence of this request for training.

<b>A3</b>	When the family does not report, this detection of the students' condition has to come from the teachers; we perceive a differentiated behavior and report to the pedagogical coordination or direction.	Responsibility assumed by the teacher
<b>A4</b>	One of the students with ASD is entitled to a companion and we only learned about it after the month of May and to this day this companion has not come. It was also agreed with the pedagogical coordination that this student would have extra classes, but there is no teacher available, because the student's vacant schedules do not coincide with mine. And the problem also involves a lack of available rooms, as we do not have an adequate structure for this service.	Experiences lived by the teacher
<b>A5</b>	For students with low visual acuity, we did more manual activities, this for him to reach a different level that he had and really worked. For students with dyscalculia, repetition worked well. A student once told me that the numbers moved. For students with hearing problems, I always talked to him, because he could do lip reading.	Experiences lived by the teacher
<b>A6</b>	I hope you can report in a way that does not hurt anyone who reads, Author1, the problems we are facing in the institution. It doesn't mean that everything will be solved, but we have to start having a real dialogue with the community, that we will demystify this.	It presents ethical and relational concern with the institutional discourse.

Note. Research data, 2024.

Data analysis followed two axes:

- i) identification of the type of speech act (locutionary, illocutionary, or perlocutionary);
- ii) interpretation of signs of communicative rationality and actions of creative insubordination, considering the categories of Habermas (2019) and D'Ambrósio and Lopes (2015).

The characteristics that demonstrate that communicative rationality was a component of the meeting, providing an opportunity for communicative action, will be presented throughout the results section.

## **Results and discussion**

Speech acts A1 to A6 show institutional criticism, ethical concerns, and descriptions of pedagogical practices that go beyond teachers' traditional performance,

configuring elements of responsible subversion. As the meeting addressed inclusion in teaching, speeches emerged about collectively coping with problems experienced in the school context.

According to D’Ambrosio and Lopes (2015), creative insubordination occurs when the teacher, guided by ethical principles, subverts current norms in favor of student learning and development. In the analyzed acts, this subversion appears in a way related to the professional experience of the teachers and the commitment to fair teaching conditions.

In addition to identifying actions of creative insubordination, we noted signs of communicative rationality in the speech acts. These indications are expressed in the way teachers present arguments, engage in dialogue without coercion, express claims to validity, and construct meanings collectively — conditions specific to communicative action, according to Habermas (2019). Thus, communicative rationality appears as an ethical mediation that legitimizes the subversively responsible actions evidenced in the discourses.

Given the findings of responsible subversion attitudes during the meeting, we considered the situations presented by D’Ambrósio (2015) to determine whether the action constitutes creative insubordination, as shown in Table 2.

**Table 2**

*Characterization of speech acts from the action of creative insubordination (based on D’Ambrósio, 2015).*

<b>Taking into account students’ development when planning their actions;</b>	<b>Challenging students to identify problems and create proposals for the solution.</b>	<b>Transcending the limits of the classroom.</b>
<b>A2:</b> One of the things I miss is teacher training to work with inclusion, so we can feel more comfortable dealing with inclusion.	<b>A3:</b> When the family does not report, this detection of the students’ condition has to come from the teachers; we perceive a differentiated behavior and report to the pedagogical coordination or direction.	<b>A1:</b> We must start by guaranteeing the right of those who have the right, guaranteeing basic things.
<b>A5:</b> For students with low visual acuity, we did more manual	<b>A5:</b> For students with low visual acuity, we did more manual	<b>A4:</b> One of the students with ASD is entitled to a companion and we only

activities, this for him to reach a different level that he had and really worked. For students with dyscalculia, repetition worked well. A student once told me that the numbers moved. For students with hearing problems, I always talked to him, because he could do lip reading.	activities, this for him to reach a different level that he had and really worked. For students with dyscalculia, repetition worked well. A student once told me that the numbers moved. For students with hearing problems, I always talked to him, because he could do lip reading.	learned about it after the month of May and to this day this companion has not come. It was also agreed with the pedagogical coordination that this student would have extra classes, but there is no teacher available, because the student's vacant schedules do not coincide with mine. And the problem also involves a lack of available rooms, as we do not have an adequate structure for this service.
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**A6:** I hope you can report in a way that does not hurt anyone who reads, Author1, the problems we are facing in the institution. It doesn't mean that everything will be solved, but we have to start having a real dialogue with the community, that we will demystify this.

Note. Research data, 2024.

Speech acts A1 to A6 will be characterized according to the presence of communicative or instrumental rationality during the debate. Before that, it is necessary to identify the nature of each act as locutionary, illocutionary, or perlocutionary. Table 3 shows the results of this analysis.

**Table 3**

*Speech acts of the mathematics teachers selected for this article*

Speech act	Transcription of the speech act	Type of speech act
<b>A1</b>	We must start by guaranteeing the rights of those who have the right, guaranteeing basic things.	Illocutionary
<b>A2</b>	One of the things I miss is teacher training to work with inclusion, so we can feel more comfortable dealing with inclusion.	Locutionary/ Illocutionary
<b>A3</b>	When the family does not report, this detection of the students' condition has to come from the teachers; we perceive a differentiated behavior and report to the pedagogical coordination or direction.	Locutionary/ Illocutionary
<b>A4</b>	One of the students with ASD is entitled to a companion and we only learned about it after the	Locutionary/ Illocutionary

	month of May and to this day this companion has not come. It was also agreed with the pedagogical coordination that this student would have extra classes, but there is no teacher available, because the student's vacant schedules do not coincide with mine. And the problem also involves a lack of available rooms, as we do not have an adequate structure for this service.	
<b>A5</b>	For students with low visual acuity, we did more manual activities, this for him to reach a different level that he had and really worked. For students with dyscalculia, repetition worked well. A student once told me that the numbers moved. For students with hearing problems, I always talked to him, because he could do lip reading.	Locutionary/ Illocutionary
<b>A6</b>	I hope you can report in a way that does not hurt anyone who reads, Author1, the problems we are facing in the institution. It doesn't mean that everything will be solved, but we have to start having a real dialogue with the community, that we will demystify this.	Illocutionary/ Perlocutionary

Note. Research data, 2024.

Each speech act will be justified based on Tables 2 and 3, considering that many justifications present coincidences.

**A1** → The teacher demands the guarantee of fundamental rights to students. This is an illocutionary act, as it expresses a clear intention to guide the group toward ethical reflection on institutional practices. The content goes beyond the classroom and involves a reasoned critique of the institution's structural conditions, characterizing creative insubordination. In addition, the act expresses a normative claim to validity, characteristic of communicative rationality, since the teacher appeals to principles of educational justice that all can share.

**A2** → The teacher claims to feel a lack of training to deal with inclusion, which constitutes a locutionary act, as it expresses a state of affairs. However, by justifying the need for this training to improve their pedagogical actions, the act also becomes illocutionary, as it mobilizes an intention to transform teaching practice and the institution. There is evidence of communicative rationality because the speaker formulates his argument in an intelligible way, is open to challenge, and is oriented to the collective understanding of the team's formative conditions.

**A3** → The speaker describes an institutional procedure ("report to the coordination") and recognizes the teaching role in identifying students' needs, which is both locutionary and illocutionary. There is here the expression of pretension of veracity

and normative correction, as it describes a fact and, at the same time, defends the legitimacy of the procedure. The action also expresses creative insubordination, since it goes beyond strictly pedagogical practice and involves ethical decision-making in the face of a lack of family communication.

In this speech act, when the teacher identifies distinct characteristics among their students, they often challenge them to find problems and propose solutions.

**A4** → In this act, which extends for a long period, the speaker narrates a series of institutional difficulties related to the care of a student with ASD. The discourse is locutionary when it reports facts, but it becomes illocutionary when it expresses discomfort and demands institutional measures. We note communicative rationality because the teacher bases his speech on critical reflection, articulates reasons and requests, and seeks understanding rather than imposing. Responsible subversion emerges when denouncing the lack of resources and mobilizing arguments to persuade the institution to assume its responsibilities.

**A5** → The teacher describes pedagogical adaptations made with students with low visual acuity, dyscalculia, and hearing problems. The act contains a locutionary dimension in reporting practices and an illocutionary dimension in indicating pedagogical intentionality oriented toward the student's development. Communicative rationality appears in a collaborative and non-coercive way, as the speaker shares their experience, opening the possibility of collective learning. These actions also correspond to creative insubordination, as they involve adaptations that transcend traditional practices to ensure academic inclusion.

**A6** → The speech act is predominantly illocutionary, as it expresses ethical concern with how the results will be presented. By suggesting that the report does not "hurt anyone who reads", the teacher calls the group to a public debate on the institutional reality. There is also a perlocutionary dimension, as it seeks to provoke reflection. However, it is not a matter of manipulation, but of stimulating dialogue, which keeps the action within the communicative rationality. The act transcends the classroom by proposing a collective movement to demystify inclusion and institutional confrontation.

### **Initial Reflections**

From the study of the six speech acts presented here, we found that all are signs or manifestations of creative insubordination actions, as D'Ambrósio and Lopes (2015) and D'Ambrósio (2015) found.

The selection of speech acts was illustrative, highlighting the occurrence of creative insubordination acts. The analysis, therefore, focused on representative manifestations capable of revealing confluences between communicative action and ethical commitment to inclusion.

According to Lopes, D'Ambrósio, and Corrêa (2016), creative insubordination acts grounded in ethics can promote social and school inclusion. Such an ethical basis is centered on the use of communication.

From this perspective, regarding the ideas presented in Rosa and Orey's (2022) article, although the intention is to focus on ethnomodeling, their critical and dialogical perspectives can be understood in light of Habermas' communicative rationality, since both emphasize dialogue, reflection, and the overcoming of traditional paradigms. The authors describe modeling as a critical and reflective process that constitutes a form of creative insubordination.

In line with this perspective, Habermas (2019) defends the use of ethical communication to solve social problems. The analyzed speech acts contain indications of an illocutionary character, and A6 also presents characteristics of a perlocutionary act that, according to Habermas (2019), are not typical of communicative rationality. However, we observed that the intention of this speech act is neither strategic nor manipulative; on the contrary, it seeks to stimulate debate about the results of a research project whose central theme is inclusion.

Thus, we note that all the selected speech acts are configured as illocutionary acts. In addition, the participants demonstrated discursive freedom to express opinions and share experiences, as evidenced by the individual analysis of each speech act. The analysis also reveals the occurrence of interactions among the participants, as the topics addressed are interrelated, evidencing the search for consensus and the common objective of promoting inclusion in teaching and the school environment.

## Final considerations

The analysis of the six speech acts revealed that the participating teachers mobilized arguments, criticisms, and reflections oriented to mutual understanding, indicating the presence of communicative rationality during the debate. The data also showed that different teaching actions can be understood as manifestations of creative insubordination, especially when they result in pedagogical practices and institutional demands aimed at student development and inclusion.

The analyzed speeches suggest that teachers transcend traditional classroom practice, recognize institutional limitations, collectively build alternatives, and express ethical concern with training and meeting students' educational needs. These elements demonstrate that creative insubordination, when mediated by communicative practices oriented toward dialogue, strengthens pedagogical actions committed to school inclusion.

As a limitation of the study, the reduced number of speech acts selected for analysis precludes generalizations. However, the data presented are representative and provide important evidence of ethical and communicative ways of addressing the challenges of inclusion. Future studies may expand the corpus to include other institutional contexts, deepening understanding of the relationship among inclusive practices, communication, and teaching action.

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