

EVALUATION PENTATEUCH: VITAL MODES, EPISTEMES, FOUNDATIONS, MODELS AND TECHNIQUES IN THE ACT OF EVALUATING

PENTATEUCO DA AVALIAÇÃO: MODOS VITAIS, EPISTEMES, FUNDAMENTOS, MODELOS E TÉCNICAS NO ATO DE AVALIAR

PENTATEUCO DE LA EVALUACIÓN: MODOS VITALES, EPISTEMES, FUNDAMENTOS, MODELOS Y TÉCNICAS EN EL ACTO DE EVALUAR

Marcos Antonio Martins Lima¹

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ABSTRACT

This article presents a proposed Evaluation Pentateuch, traversing the plateaus of ontology, epistemology, theory, morphology, and evaluation technique. It draws on the quadripolar and structural methodology of De Bruyne, Herman and De Schoutheete (1977), but proposes an application of this methodology based on Deleuze's philosophy of difference (2018b). It seeks ways to overcome evaluation referenced in values (moral, meritorious, relative, or utilitarian) and proposes a tragic or differential evaluation that privileges evaluation as a vital act, an act of love for immanent Life. An evaluation pedagogy with the 6 (six) questions of 5W1H is applied to demonstrate some of this evaluation's concepts: what? Who? Where? How? Why? And when? The assertion of a Geography of Evaluation, which begins with evaluative knowledge, promotes processes that create or capture difference by creation of disruptive concepts through evaluation, which ceases to be a rational concept and becomes a relational concept based on the composition of power, will to evaluate, and evaluative forces that constitute the living beings engaged in an evaluation. It concludes with a future project of immanentization of evaluation, that is, adopting the act of evaluating as a vital and immanent act, making tragic evaluation penetrate dogmatic evaluation, as a violent resistance in a struggle for immanent Life.

Keywords: Evaluation. Tragic or Differential Evaluation. Evaluation Pentateuch. Will to Evaluate. Geography of Evaluation. Evaluationism.

RESUMO

O presente artigo apresenta uma proposta de pentateuco da avaliação percorrendo os platôs da ontologia, da epistemologia, da teoria, da morfologia e da técnica da avaliação. Parte da metodologia quadripolar estrutural de De Bruyne; Herman e De Schoutheete (1977), mas propõe uma aplicação do mesmo a partir da filosofia da diferença em Deleuze (2018b). Objetiva modos de superação da avaliação referenciada em valores (morais, meritórios, relativos ou utilitários) e

¹ PhD in Education and Assessment, Universidade Federal do Ceará (UFC), Fortaleza, Ceará, Brazil.
E-mail: marcoslimaia@gmail.com Orcid: <https://orcid.org/0000-0001-5541-6220>.

propõe a avaliação trágica ou diferencial que privilegia a avaliação como ato vital, ato de amor à Vida imanente. Uma pedagogia da avaliação com as 6 (seis) perguntas da 5W1H é aplicada para demonstrar alguns dos conceitos dessa avaliação: o que? Quem? Onde? Como? Por que? E quando? A assertiva de uma Geografia da avaliação que parte de um saber avaliativo, promove processos que criam ou captam a diferença com a produção de criar criação de conceitos irruptivos pela avaliação que deixa de ser um conceito racional e passa a ser um conceito relacional a partir da composição de potência, vontade de avaliar e forças avaliativas que constituem os viventes engajados em uma avaliação. Finaliza com um projeto futuro de imanentização da avaliação, ou seja, adotar o ato de avaliar como um ato vital e imanente, fazendo a avaliação trágica penetrar a avaliação dogmática, como uma resistência violenta em uma luta pela Vida imanente.

Palavras-chave: Avaliação. Avaliação Trágica ou Diferencial. Pentateuco da Avaliação. Vontade de Avaliar. Geografia da Avaliação. Avaliacionismo.

RESUMEN

Este artículo presenta una propuesta de pentateuco de evaluación, que recorre las mesetas de la ontología, la epistemología, la teoría, la morfología y la técnica de evaluación. Se basa en la metodología cuadripolar y estructural de De Bruyne, Herman y De Schoutheete (1977), pero propone una aplicación de esta metodología basada en la filosofía de la diferencia de Deleuze (2018b). Busca maneras de superar la evaluación referenciada en valores (morales, meritorios, relativos o utilitaristas) y propone una evaluación trágica o diferencial que privilegia la evaluación como un acto vital, un acto de amor por la Vida inmanente. Se aplica una pedagogía de la evaluación con las 6 (seis) preguntas de 5W1H para demostrar algunos de los conceptos de esta evaluación: ¿qué? ¿Quién? ¿Dónde? ¿Cómo? ¿Por qué? ¿Y cuándo? La afirmación de una Geografía de la Evaluación, que parte del conocimiento evaluativo, promueve procesos que crean o capturan la diferencia mediante la creación de conceptos irruptivos a través de la evaluación, la cual deja de ser un concepto racional para convertirse en un concepto relacional basado en la composición del poder, la voluntad de evaluar y las fuerzas evaluativas que constituyen a los seres vivos que participan en ella. Concluye con un proyecto futuro de inmanentización de la evaluación, es decir, adoptar el acto de evaluar como acto vital e inmanente, haciendo penetrar la evaluación trágica en la evaluación dogmática, como resistencia violenta en lucha por la Vida inmanente.

Palabras clave: Evaluación. Evaluación Trágica o Diferencial. Pentateuco de la Evaluación. Voluntad de Evaluar. Geografía de la Evaluación. Evaluacionismo.

1 INITIATION: EVALUATION AND VALUE

Since its beginnings, Humanity has thought of evaluation as the attribution of value and has not yet thought of it as the creation of power, of Life.

In this third decade of the 21st century, we still live as in the early days of socialized human life, with ways of life guided by plans of transcendence and characterized by the search

for identity and external criteria, based on the philosophy of representation that attenuates or even subtracts difference (Deleuze, 2018b).

The human *socius* (Foucault, 2021a; 2021b) is the script for the theatrical acts since the predominance of the intellect over the other modes of consciousness among humans—instinct and intuition. However, not everything in this theatrical play was, is, or will be according to a planned and fully conscious script. The event, the becoming of Life, brings and creates unforeseen experiments that force us to create, transform, and experience new ways of life.

Evaluation, as a way of human life that has haunted us since and beyond those beginnings, is guided, in prevalence, by a will to evaluate subverted by power (Foucault, 2008; 2017) in its institution of the herd moral spirit and the gregarious model that we have adopted since then (Nietzsche, 2006; 2012).

Evaluation has been practiced among us in various control devices (Deleuze, 1990; 2005), but it has also been distanced or hindered from an immanent way of Life (Spinoza, 2011) that can have lines of escape from representation, that can adopt evaluative criteria specific to potency, from within Life and not from criteria outside it (Nietzsche, 2009).

Evaluation is exercised, preeminently, as a purely human practice. The dominant power in human *socius* gives rise to a dogmatic, reactive, and negative evaluation of Life ².

Evaluation has been taken or recognized, until the 21st century, by teleological, utilitarian, technical or praxeological assumptions integrated into action between human beings, being considered as the attribution or determination of values defined and adjusted by specific and prevailing morality in a delimited human *socius*.

But what is value? Moral values were created in the early days of socialized human life, later established by power and maintained by social control. Therefore, moral criteria are linked to the notion of value; in other words, morality generated human values (Nietzsche, 2006; 2009; 2017).

According to Nietzsche (2009; 2012), human values presuppose evaluations that gave rise to these values and conferred value upon them. And these evaluations, in turn, by creating

² Life is more than simply existing; it is a continuous process of becoming virtual, real, and/or actual, of becoming, involving different possibilities and intensities that seek to affirm and intensify its potency. Here, the concept of Life is different from what is considered life in the human *socius*, which is based on the scientific and technical knowledge emerging from Modernity and the philosophical and theological knowledge inherited from Antiquity and the Middle Ages. Although what is considered Life as a multiplicity of ways of life is the same in any *socius*, in the human *socius*, these ways of life are under a representational perspective that subjugates Life in its differential element of capturing difference (Deleuze, 2018b), that is, that subverts evaluation, making it dogmatic.

values, presuppose values from which they evaluate. The relationship between evaluations and values thus occurs; evaluation is a valuation guided by established morality.

Humans have invented a representational evaluation within their *socius*, an evaluation based on moral, meritorious, relative, or utilitarian values. However, from a tragic and immanent evaluative perspective, one can consider that the value of values is Life itself, and evaluation, as a vital act, adopts the value of Life as its highest criterion.

From this perspective, evaluation is not something attributed, as being what the evaluating subject attributes as value to the evaluated object, as I myself had advocated through an epistemology of evaluation (Lima, 2008):

The epistemological relationship of evaluation, [...], occurs when an “evaluating subject” evaluates or intends to evaluate an “object to be evaluated” or “evaluate”. (p. 155).

In an interactive relationship between the elements of knowledge, the subject and the object, it is possible to propose an epistemological concept of evaluation as the human act of evaluation carried out by an “evaluating subject” in relation to an “object to be evaluated”, with the aim of knowing it more deeply in order to improve it or transform it into a new “object to be evaluated”, a phenomenon that also improves or transforms, as a result, the “evaluating subject” itself into a new “evaluating subject” (p. 30).

Unlike an epistemic relationship, evaluation is something that is disattributed by the evaluating subject to the object being evaluated, it is something expressed to Life as the only criterion and that disagrees with and disattributes moral value as a criterion and identity of power and control (Foucault, 2008; 2017), but as something that is, aesthetically and ontologically, the target of affirmation or intensification of power, of Life.

Therefore, evaluation is a composition, a dynamic network, an arrangement (Deleuze and Guattari, 2012; 2020) of vital forces that seeks to create more power in the relationship between the living beings involved, based on a desire to evaluate that expresses this power of Life in the bodies of the living beings, in order to create new modes of existence.

That said, a pedagogy of evaluation becomes essential to be developed to better understand this peculiarity of tragic and differential evaluation in the face of valuation in human molds.

KNOWLEDGE: EVALUATION PEDAGOGY

Understanding tragic or differential evaluation, as a cognitive process of understanding and interpretation, requires a pedagogy of evaluation that allows for better thinking, learning, and teaching of this evaluation in an immanent way.

There is a technique widely used in 21st-century technical and scientific knowledge, within the context of dogmatic evaluation, that can contribute to this application and understanding. It's the 5W1H or 5W2H technique.

It is not known, in consistency, about his first proposition, but it is sometimes associated with Aristotle (1985) when he explores the elements of circumstance or the seven circumstances, with the categorizations: what, who, where, how, why, when and by what means.

The other propositions were known close to or from the 20th century. In 1903, they were applied to the management methods of the Scientific Management Theory by Frederick Winslow Taylor (1856-1915) in his search for standardization and rational organization of the industrial production processes of contemporary capitalism (Taylor, 1990).

Before that, with the British writer and poet Rudyard Kipling (1865-1936), in his practices in Journalism and in the novel *Kim*, initially published in 1900 in serial format in *McClure's* and *Cassell's magazines* and later (1901) in book form, in which he highlights the importance of asking questions to obtain detailed information that would be similar to the inquiries of the 5W1H technique (Kipling, 2002).

After Taylor, between the 1940s and 1950s, engineer Taiichi Ohno (1912-1990) and the executive Eiji Toyoda (1913-2013) would have adapted the 5W1H technique in the development of the Toyota Automobile Production System, seeking efficiency and quality, eliminating waste and improving production processes from Japan and expanding to other countries.

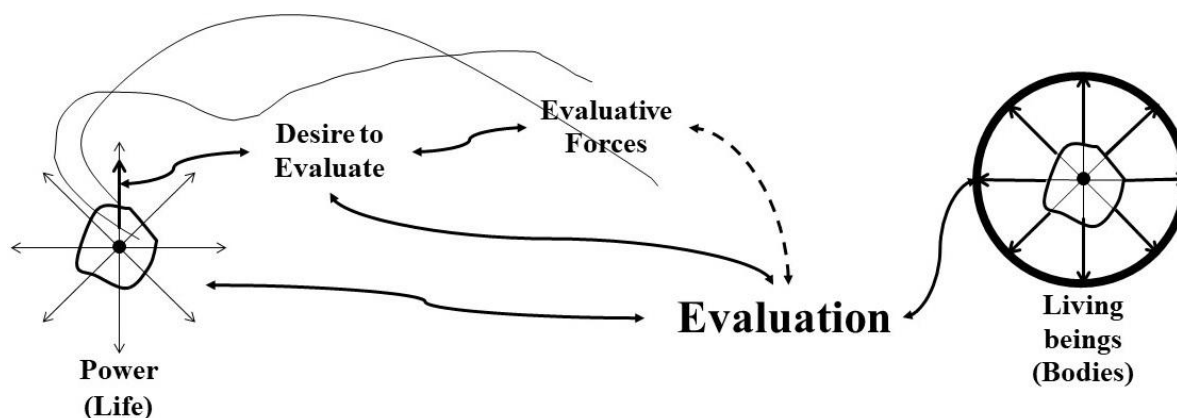
The 5W2H technique currently consists of the following 7 (seven) questions: *What? Who? Where? How? Why? When?* and *How much*: How much does it cost? The 5W1H technique answers the same questions, but excludes the *How Much*.

For our application in an Evaluation pedagogy, we will adopt only the first 6 (six) questions: *What? Who? Where? How? Why? And when?*

What is Evaluation?

It is an act of Life, of love for Life. Evaluation is the vital act of the will to evaluate and is expressed in the evaluative forces that act on the body of the living being (Figure 1).

Figure 1 – Evaluation Composition



Source: The author (2025).

It is an agency (Deleuze and Guattari, 2012; 2020), a connection between the will to evaluate, with evaluative forces and evaluative senses that seek to affirm and expand Life itself and, consequently, among the powers of the living beings involved in this connection.

Evaluation is Life, it is a strategy of thought that operates, in becoming, in the creation of evaluative meanings aiming to affirm and expand the power in the *evaluating* living being.

It is an act of creation with the interception of new ways of Life from the will to evaluate manifested in the evaluative forces that constitute the corporal, the incorporeal and the pericorporeal involved.

The aim is to break the concept of evaluation as being the attribution, determination or recognition of moral, meritorious, relative or utilitarian values to things, to the immaterial and to people.

The point is that, in the transcendence of the human *socius*, evaluation is occupied with values subverted by the will to power and begins to act as a reactive force. Here, evaluation does not create Life, it only reacts to Life (Nietzsche, 2017; Deleuze, 1985; 2018a).

Evaluation is not a subject-object relationship as preached by the episteme of Modernity's technoscience, but it is a will, a composition of evaluative forces that act on the bodies of living beings, each of these living bodies seeking to affirm or expand its power.

Who is willing to evaluate?

It is one of the infinite differential wills of power, of Life. The will to evaluate, like Life, is an act of expression, an aesthetic act.

In Life, the will to evaluate is the will that evaluates and that relates and makes the forces interpret the evaluative meaning (*evaluative sense*) of the living beings involved in the struggle for affirmation and expansion of power.

Who are the evaluative forces?

The notion of force in Philosophy begins, in the West, with the Pre-Socratics Heraclitus of Ephesus (approx. 500-450 BC): everything is in change, movement, transformation, continuous flux and becoming that is driven by opposing forces that are in constant interaction and conflict, creating the harmony and order of the universe (Heraclitus; 1991); and Anaximander of Miletus (approx. 610-546 BC): *ápeiron* (the indefinite or infinite) as being the source of all forces and changes in the cosmos (Anaximander, 1991).

Then the concept of force is treated in different approaches in philosophical, scientific and technical knowledge.

In Nietzsche (2008), forces are eternal and infinite, and have the capacity to create and destroy, to produce and overcome; strength as a characteristic of living beings and their capacity to fight and win.

To this end, there are active forces, which are those that create, affirm, dominate and subjugate; and reactive forces, which are those that react, adapt, deny and restrict.

In this way, **evaluative forces** are the forces that manifest the evaluation initiated by the will to evaluate and, from there, offer interpretations that will generate evaluative meanings in the body of the *evaluating* living being and, subsequently or simultaneously, in the body of the *evaluate* living being and their *evaluteds*.

Who Evaluates and Whom do We Evaluate?

All living beings evaluate (biotic and abiotic). An *evaluating* living being connected to its *evaluteds*, evaluates another *evaluate* living being also connected to its other *evaluteds*³.

³ The terms *evaluating*, *evaluate*, and *evaluteds* are neologisms created from the proposal of a philosophy of tragic or differential evaluation, with the following conceptual meanings: *evaluating* designates the living being who initiates the evaluation; *evaluate* refers to the living being who is directly evaluated; and *evaluteds* indicates the living beings who, indirectly, compose with their respective evaluating and evaluate in an ongoing evaluation.

But who are the living?

It is everything or everyone that, in a plane of immanence of realities (Bergson, 1983; 1999a; 1999b), being able to have a body in its current reality or that presents itself as incorporeal in its virtual reality, is constituted by manifest forces of expressed wills of the power that inhabits everything.

It can be said that living beings are condemned to evaluate, since the act of affirmation or expansion of power is a vital act that is also exercised through evaluation.

Who is the *evaluating* living being and who is the *evaluate* living being?

The ***evaluating*** living being is the one initially incited to evaluate the ***evaluate*** living being, both also connected to the different ***evaluateds*** who act, most of the time, separately in relation to both.

The ***evaluating*** living being possesses the affecting body in the evaluation, and the ***evaluate*** living being possesses the directly affected body.

Who are the *evaluateds* living beings?

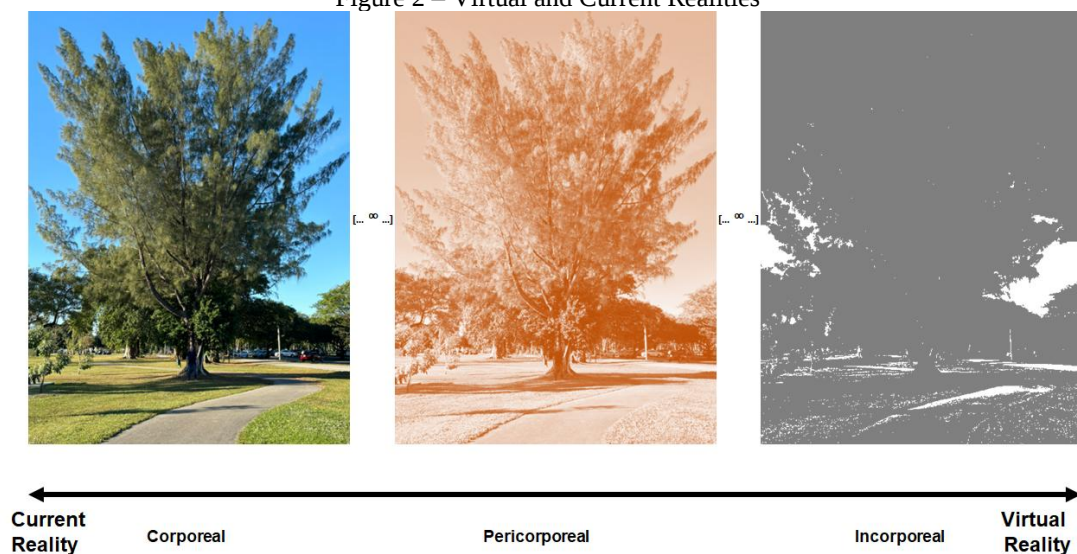
These are the indirectly affecting and affected bodies called here ***evaluateds***, that is, other bodies integrated with the ***evaluating*** and ***evaluate*** living beings within the atmosphere of evaluation.

The ***evaluateds*** are in contextual composition with the ***evaluating*** and ***evaluate*** living beings during the duration of an evaluation.

Where do We Evaluate?

In the pericorporeal, between virtual (incorporeal) and current (corporeal) realities. Although we have better awareness of current reality in the bodies of the living.

Figure 2 – Virtual and Current Realities



Source: The author (2025).

Life is the existence of current and virtual realities composed of bodies (Spinoza, 2011), of incorporeals already identified by the Stoics (Epictetus, 2019; Seneca, 2018; Cicero, 2011) and of pericorporeals in zones of uncertainty, at least for us, humans.

Living beings are present in current realities (abiotic: chemical, physical and geological; and biotic (biological) and virtual in their generic activity of affirming their power (Bergson, 1999a; 1999b; Deleuze, 2002; 2018b; Deleuze; Guattari, 2012).

How do We Evaluate?

With the creation of evaluative meanings in an assemblage (Deleuze and Guattari, 2012; 2020), a connection, a composition of the will to evaluate, evaluative forces and bodies of the *evaluating*, *evaluate* and *evaluated* living beings.

Meaning, in Deleuze (2015), is the result of the relationship between signs, that is, the way in which signs are organized into a significant structure that can be grasped by the living being.

Who are the signs?

Signs are active entities that participate in the creation of realities and do not have a fixed meaning. In Deleuze (1987; 2015), although he presents similarities, he also differs from Pierce (1993; 1999), since for the former, signs are forces (and wills) and meanings are the interpretations that result from the relationship between these forces.

In Peirce (1993; 1999), the sign is an integral part of semiotic theory. Here the sign is something that represents or stands in place of something for someone in some aspect or capacity. Three fundamental elements of a sign are distinguished: the *representamen* (mediation), the object, and the interpretant. The *representamen* is the foundation of the sign, such as a word, an image, or a sound. The object is what the sign refers to or represents. And the interpretant is the effect produced on the interpreter by the sign.

Returning to the senses, these are an interpretative construction that emerges from the relationship between signs. Meaning is produced in the encounter between a body and the world. Meaning is an individual and subjective creation, which goes beyond the conventional meanings of signs (Deleuze, 1987; 2015).

But what are evaluative senses?

Evaluative senses are the meanings created in an evaluation. The evaluative sense differs from the other senses in that its sign is the will to evaluate. In immanent Life (Spinoza, 2011), the will to evaluate is the will that evaluates and that relates and makes the forces interpret the evaluative meaning in the living beings involved in the struggle in action for affirmation and expansion of power.

The evaluative sense is generated by the connection of the evaluative forces of living beings — *evaluating*, *evaluating*, and their *evaluated* — in an evaluation. But the purely evaluative sense requires the will that guides the evaluative forces, that is, the will to evaluate. And the will to evaluate is, in its immanence, an act of Life, a will to power, not a will to power, to knowledge, to value, to truth, etc.

What is the difference between evaluative meaning and other types of meaning?

Only the **evaluative sense**, created by the *evaluating* living being from their will to evaluate, will interpret — through their **evaluative forces** — in the *evaluate* living being, something that generates potency in the *evaluating* being themselves.

Evaluation is how the evaluative sense becomes absorbed by the will to evaluate, expressed through the evaluative forces that integrate this evaluative sense into the body of the evaluating being.

Thus, **evaluation** concerns the capture or extraction of **evaluative senses** in order to expand, affirm, or maintain the potency of the *evaluating* living being — although the *evaluate* living being may also exercise their own evaluation while and/or after being affected.

The **evaluative sense** is created by thought, but **evaluation** is what captures or extracts

the sense of difference.

To evaluate is to create **evaluative senses**, not merely to measure or judge (Deleuze; Guattari, 1992).

To evaluate something is to create some sense about that thing — but specifically, to create an **evaluative sense**.

Why do We Evaluate?

Evaluation forces the living being to evaluate, the living being evaluates because he is led by Life, in its power, wills and forces, to continuously evaluate.

There is no teleology or objectives in evaluation, but we evaluate based on a will to evaluate manifested from potency, as a vital process, seeking to expand or affirm our potency, Life. However, when this will to evaluate is linked to a will to power, the evaluation will depreciate or deny the potency of the living, that is, it will disregard immanent Life (Spinoza, 2011) in favor of a transcendent life focused on representation.

Dogmatic and representational evaluation assesses based on the values established and accepted in human *society*. Although these values can be named in various ways: quality, standards, norms, requirements, expectations, etc., they all fall under the heading of moral, meritorious, relative, or utilitarian values.

Therefore, we differentiate valuation (Lima, 2008), an evaluation based on values external to Life, from the tragic and differential evaluation that applies endogenous criteria to Life itself, in an immanent evaluation (Deleuze, 1985; 2018a).

When do We Evaluate?

During the duration of an event.

What is an event?

In Leibniz (1983; 2019) and also in Deleuze (2015) and Deleuze and Guattari (1992), the concept of event is related to the notion of change and transformation, although they are approached in different ways in these 2 (two) perspectives.

In Leibniz (1983; 2019), the concept of event is linked to his metaphysical philosophy and his vision of the world as a reality composed of individual substances, called monads.

Monads are autonomous and non-interactive entities, but they are connected through a pre-established harmony.

Events are understood as the changes that occur within monads, being expressions of their own intrinsic natures. Each monad represents and reflects the entire universe of living beings, and events are the modifications or transformations that occur within each monad, without directly influencing the others.

In Deleuze (2015) and Deleuze and Guattari (1992), the concept of event is related to their philosophy of becoming with an emphasis on multiplicity and difference. An event is something singular and unpredictable that creates a rupture or change in a given context, and can involve both human beings and other types of beings.

The event is not a mere change or transformation, but a radical irruption of new possibilities and connections in any situation, whether social or individual, and in its current and virtual realities.

Events are not isolated occurrences, but are part of a multiplicity of forces that interconnect and continually transform. Events can lead to a becoming, that is, to a process of irruption that creates new ways of thinking and living.

Therefore, the concept of event in Deleuze (2015) is different from how it is considered in Leibniz (1983; 2019), as it is not only linked to the notion of internal and autonomous change of individual substances, but also encompasses a variety of virtual realities, situations and incorporeal interactions, beyond the individual and current scope, as a creative rupture and as an opening to the new.

Leibniz's (1983; 2019) monads, Deleuze (2015) and Deleuze and Guattari (1992) operate the concept of duration and rhizome to describe the way in which events spread and connect in a non-hierarchical and non-linear way.

What is duration?

The event is the immanent and virtual dimension that gives evaluative meanings to evaluation. Evaluation is an event in a pure and vital act that creates or captures difference.

In Deleuze's Foucault (2005), the event is a fold in time, a moment that redefines past and future, as a temporal rupture that reorganizes relations of power and knowledge, a modification in the relations of forces that alters the regimes of knowledge (Foucault, 2014).

According to Deleuze (1999), duration (*durée*) in Bergson (1999a; 1999b) is a central concept that designates lived time as a continuous and heterogeneous flow, opposing spatialized

and mechanical time.

Duration is not a succession of homogeneous instants, but a continuous and heterogeneous flow, in which past and present coexist. In duration, the past does not cease to exist, but virtually persists, pressing upon the present and influencing the creation of the future.

What is a rhizome?

The rhizome, in Deleuze and Guattari (1992; 2000), is a concept that describes a non-hierarchical, multiple, and decentralized structure of thought and organization, inspired by the scientific knowledge of the Biological Sciences. In contrast to the arboreal model, which is based on fixed roots, hierarchies, and linearity, the rhizomatic model is a network of heterogeneous connections, with no defined center, capable of growing in multiple directions and reconnecting unpredictably.

Immanent evaluation occurs in duration as a rhizomatic composition of evaluative forces between the bodies of living beings.

In summary, Evaluation pedagogy offers us the 5W1H Evaluation technique, as shown in Table 1 below.

Table 1 – Knowledge: 5W1H of Evaluation

5W1H Questions	Descriptions
What is evaluation?	It is a composition of the will to evaluate, with evaluative forces and evaluative senses that seeks to affirm and expand Life in itself and, consequently, between living beings and their bodies involved in this connection.
Who evaluate and who do we evaluate?	All living beings evaluate (biotic and abiotic). An evaluating living being evaluates another evaluate living being and may, in turn, be evaluated by it.
Where do we evaluate?	In the pericorporeal, between the virtual (incorporeal) and current (corporeal) realities. <u>Although we are only conscious in the current reality and in the bodies of the living.</u>
How do we evaluate?	With the creation of evaluative senses in a composition of the will to evaluate, evaluative forces , and the bodies of the evaluating , evaluate , and evaluateds living beings.
Why do we evaluate?	To expand/affirm or to depreciate/deny the power, Life.
When do we evaluate?	During the duration of an event.

Source: The author (2025).

EVALUATION PENTATEUCH

Until then, studies undertaken in evaluation, in the field of Education and from a structuralist perspective, were intertwined with the quadripolar methodology of De Bruyne, Herman, and De Schoutheete (1977).

The four poles that complete the methodological field and ensure the scientific knowledge character of research practices were defined as follows by De Bruyne, Herman, and De Schoutheete (1977):

The epistemological pole performs a critical surveillance function. [...] It has in its orbit a range of discursive processes, of very general methods that impregnate the researcher's approaches with their logic.

[...] Pole considered as an internal engine, in some way obligatory, of the researcher's investigation who, consciously or not, asks himself epistemological questions because they can help him to solve his practical problems and to elaborate valid theoretical solutions [...].

The theoretical pole guides the development of hypotheses and the construction of concepts. It is the place for the systematic formulation of scientific objects.

[...] It is the place where scientific languages are developed, it determines the movement of conceptualization [...].

The technical department controls data collection and strives to verify the data so it can be compared with the theory that generated it. It demands precision in the findings, but alone, it cannot guarantee their accuracy.

The morphological pole is the instance that announces the rules of structuring, of formulating the scientific object, imposing a certain figure on it, a certain order among its elements. It allows for the creation of a networked space of causation where scientific objects are constructed, either as models/copies or as simulacra of real problems [...] (De Bruyne; Herman; De Schoutheete, 1977, p. 35-44).

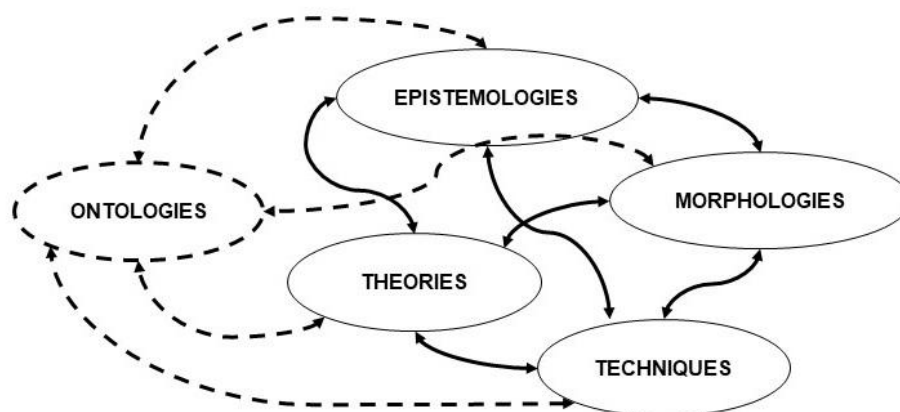
The quadripolar methodological strategy of De Bruyne; Herman and De Schoutheete (1977) was developed in 1974 and emerged as a response to positivism and its advances in the Social Sciences environment with its predominantly quantitative instrumental research models.

It seeks interdisciplinary integration between the quantitative and qualitative dimensions and also the perspective of new dynamic forms of research, especially for the Social Sciences and Humanities.

This quadripolar methodology was applied in research and evaluation practices in some fields of scientific and technical knowledge, with a predominance of Administration and Education (Gouveia; Nogueira, 2020) with quantitative, qualitative and mixed research approaches (Lessard-Hébert; Goyette; Boutin, 2005).

A pedagogical proposal in evaluation presents an expanded methodology with the ontological plateau of evaluation, as shown in Figure 3 below.

Figure 3 – Evaluation Pentateuch



Source: Adapted from De Bruyne, Herman and De Schoutheete (1991); Lima (2008); and Lima and Fernandes (2024).

The arrival of the plateau of ontology generates transformations in the other poles of the quadripolar methodology, which ceases to be an epistemological and technical endeavor, but adopts an ontological basis based on the immanent concept of Life. All poles must be applied under the aegis of the philosophy of difference and no longer under the philosophy of representation, common to the diversity of structuralisms, proto-structuralisms, post-structuralisms, neo-structuralisms, as well as the different types of systemisms applied since the 20th century.

The Evaluation Pentateuch will be described in each plateau, as follows.

Ontology: Vital and Evaluation Modes

The Ontology is the branch of philosophy that studies concepts such as existence, being, becoming, and reality. Existence is the fact that something is real by being present in the world. It can be understood as the condition of being something that exists, be it a physical object, an idea, or a concept.

The term "being" can have different meanings in philosophy. It can refer to the act of existing, that is, the fact that something is real. It can also refer to something that exists, such as an object, a person, or an idea.

In turn, the term "becoming" is a philosophical concept that refers to constant change, continuous flow and the transformation of being.

Reality is the sum total of everything that exists, encompassing the physical world, the mental world, and the world of ideas. It is the totality of what is perceived by the senses, thought, and experienced. However, it encompasses both current reality (concrete and material) and virtual reality (abstract and energetic).

Different types of Ontologies can be presented, according to Table 2 below.

Table 2 – Types of Ontologies

Ontology Type	Description
Materialistic	He argues that for something to be real, it needs to be material, physical.
Idealistic	Considers that reality is fundamentally spiritual or mental, and matter is a form of manifestation or illusion.
Monist	Believes that reality is fundamentally a single substance or principle.
Dualist	It proposes that reality is composed of two distinct substances or principles, such as mind and matter, or body and soul.
Formal	It studies the most general and abstract characteristics of being, such as the relationship between classes, properties and individuals.
Applied	It applies ontological principles to analyze and structure scientific knowledge in specific areas, such as information science, in which ontologies are used to represent and organize data and information in databases and information systems.
Multiple	Life is composed of constantly changing multiplicities and its realities (virtual, ..., and actual) are characterized by a continuous process of becoming, that is, of coming into being.

Source: The author (2025).

What is Ontology in Gilles Deleuze?

The French philosopher Gilles Deleuze (1925-1995) developed his own ontological approach, which differs from many traditional philosophical currents, addressing questions related to the nature of reality, the essence of things, existence, time, space, among other fundamental themes.

Deleuzian ontology is grounded in the concepts of difference and becoming. In collaboration with Félix Guattari (1930–1992), they proposed an ontology that emphasizes multiplicity, difference, and rupture as opposed to unity, representation, and identity.

In Deleuze's (1991; 2011; 2015; 2018b) and Deleuze and Guattari's (1992) *Ontology of Difference*, the world is composed of ever-changing multiplicities, and reality is characterized by a continuous process of becoming, that is, of coming to be. It rejects the notion of a fixed and immutable essence behind things and instead emphasizes the multiplicity and heterogeneity of being.

The event is an important concept in Deleuzian ontology. Previously seen in this pamphlet as points of rupture or singularities that produce changes and transformations in reality, events are unpredictable occurrences that open up new possibilities for becoming (Deleuze, 2015;

Deleuze; Guattari, 1992).

Under this Ontology, evaluation is a vital act, an act of love for Life. It can be operated in two ways: active evaluation (expansive, tragic); or reactive evaluation (depreciative, dogmatic) in relation to Life.

In its expansive (active) mode, evaluation is ontologically tragic or differential, affirmative in relation to Life. The will to evaluate, guided by power, manifests itself in active or affirmative forces.

In its negative (reactive) mode, evaluation is ontologically dogmatic or representational, negative in relation to Life. The will to evaluate, guided by power, manifests itself in reactive or negative forces.

Deleuzian ontology replaces static being with a field of differences, becomings and multiplicities, rejecting fixed hierarchies in favor of an immanent and processual reality.

Epistemology: epistemes and evaluative knowledge

Traditional Epistemology comes from the Greek *episteme* (science) and *logos* (study, theory). *Epistêmê*: formed by the conjugation of *epi* (preposition meaning *on*); and *histêmi* (meaning: to, to place upright, to erect, to fix, to place firmly). In other words, the idea of something on which one can stand firmly.

It is the branch of Philosophy that studies the origin of knowledge and questions related to the possibility and validity of scientific and philosophical knowledge, as well as its methods and the relationship between the elements of knowledge: subject and object (Lima, 2008).

In the sense of gnosiology (from the Greek *gnoses*: knowledge; and *logos*: study, theory) as the broad theory of knowledge, the term *episteme* will be applied here in a broad way as in the first Foucault (2007) and which organizes and makes viable the knowledge of a historical era in a specific human *socius*.

Thus, knowledge is the empirical configurations made possible by the *episteme* (Foucault, 2007). Knowledge comprises the discursive set, the statements, and the knowledge effectively produced in a human *socius*. It is known that, in Foucault's (2014) archaeological work, the term *episteme* will be disinvested, focusing on knowledge as a network of statements that can be communicated through discursive practices.

In the diversity of knowledge present in a human *socius* one can find: epistemic

knowledge, philosophical knowledge, scientific knowledge, technical knowledge, populist knowledge, political knowledge and theological or mystical knowledge.

But what exactly is knowledge?

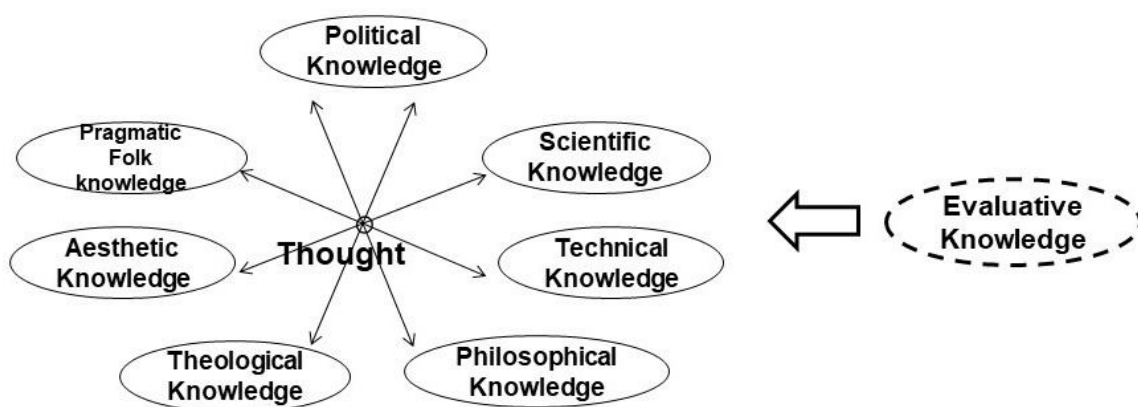
Here, knowledge is defined as different types of beliefs and experiences that can be exercised in various fields of human knowledge from multiple epistemic perspectives. Beliefs and experiences are modes or strategies. applied to the understanding of Life in its immanent infinity, that is, without beginning and without end, but with infinite means, duration, becoming and happening.

Since the beginnings of the all-too-human *socius* (Nietzsche, 2006), uncertainty has perhaps been one of the greatest certainties of all knowledge.

If applied immanently, the different types of knowledge will be connected by thought and therefore, all types of knowledge can create through thought, but in different ways and strategies.

An evaluative knowledge is problematized (Figure 4) that creates an evaluative meaning through evaluation as a thinking strategy when seeking the affirmation or intensification of the power of Life in the living being.

Figure 4 – Knowledge and Evaluation



Source: The author (2025).

Each knowledge produces modes of knowledge about Life on the planes of immanence, representation, and machinicity of the human *socius* (Deleuze, 2007; 2020; Deleuze; Guattari, 2012). Each knowledge invents modes and strategies of knowledge aiming to expand or depreciate Life. However, from an immanent perspective, they should always take Life itself as their reference and criterion, and not aspects that are exogenous to it.

A potential evaluative or evaluative knowledge invents evaluations *that* can take, as a criteriological reference, something endogenous to the evaluating living being, its own power in differential evaluation; or something external to the object or thing in representational evaluation.

Different types of knowledge are connected by thought. All types of knowledge create thought, but in different ways and strategies (Table 3).

Table 3 - Knowledge and its Modes of Creation

Knowledge	Creation Mode	Description
Scientific	Functions and Propositions	Science constructs referential functions, that is, propositions that articulate variables and regularities. It establishes relationships between phenomena in the reference plane in the search for generalizations and predictions.
Technical	Practical and Expanded Agencies	Technique, while not creating scientific functions or philosophical concepts per se, creates connections between knowledge, materials, and forces. It enables the practical and expanded realization of a problem. Deleuze and Guattari (2012) consider technique as part of the machinic plane, not subordinate to science.
Philosophical	Concepts	Philosophy creates concepts, not opinions or ideologies. But concepts are not definitions or data, as representations of things; they are creations and heterogeneous multiplicities, arrangements of components that respond to problems. And, here, problems are not questions to be solved, but rather fields of immanent forces that demand new concepts.
Theological	Transcendent Figures and Origin Narratives	It produces transcendental narratives that organize the world based on gods and myths, transcendent destinies and values. Theology is a way of capturing thought through the transcendent, the opposite of the philosophical plane of immanence.
Aesthetic	Sensations (Percepts and Affects)	Art creates blocks of sensations composed of affects (felt forces) and percepts (perceived sights or sounds). It makes perceptible that which is normally not perceived.
Pragmatic Folk	Local Experimentation Agencies	Forms of knowledge born from everyday, collective, oral, bodily experience, etc. Resist hegemonic systems of knowledge and produce practical and localized solutions.
Political	Collective Agencies	Knowledge of the organization of forces, bodies, and desires in the space of <i>socius</i> . It creates ways of life and coexistence. It produces modes of domination, such as power in the human <i>socius</i> , but also lines of flight, resistance, and reconfigurations of the social.

Source: Adapted from Deleuze and Guattari (1992).

In Deleuze (2015; 2018b) and Deleuze and Guattari (1992), Epistemology is not reduced to a theory of traditional knowledge, but constitutes itself as a critique of the representational structures of thought, proposing in its place a geography of knowledge that privileges processes of differentiation, contingent encounters and production of concepts.

Deleuzian Epistemology is a field of the philosophy of difference that criticizes the philosophy of representation, and therefore dogmatic evaluation.

Thought does not begin with representation, but with forces that compel the living being to think, and evaluative knowledge operates as an encounter, as a mode of thought against the evaluative subject and its target, the objective to be evaluated.

Evaluative knowledge does not come from an evaluative subject who appreciates or contemplates objects to be evaluated, but from fortuitous encounters or vital compositions that force thought (Deleuze, 2018b) in the diversity of other knowledge (aesthetic, philosophical, scientific, technical, political, populist and theological).

In evaluative knowledge, its mode of creation is the evaluative meanings and the evaluation can be described as a rhizomatic arrangement (Deleuze and Guattari, 1992; 2000; 2012; 2020) between the will to evaluate that initiates the process from the power, the evaluative forces that interpret, in the duration of the evaluation, creating the evaluative meanings in the *evaluating* and evaluating beings.

Theory: Foundations of Evaluation

Theory, in turn, is not a system of abstract representation, but a creative and interventionist practice, aimed at the production of concepts that modify thought and reality (Deleuze, 2015; 2018b; Deleuze; Guattari, 1992).

Theory, according to Deleuze and Guattari (2012), is an experimental practice that does not seek to explain the world, but seeks to create conceptual tools (toolboxes) that allow new ways of thinking and acting, in order to dismantle fixed structures with their representations and release flows of difference.

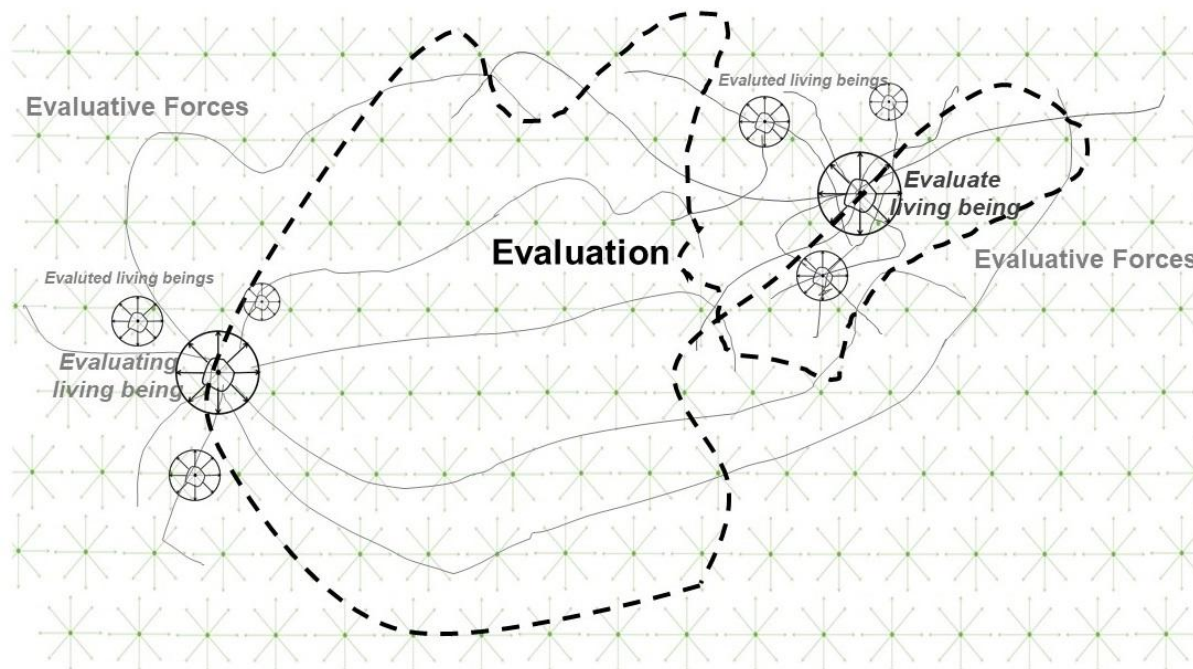
The geography of knowledge in the Epistemology of Evaluation advances toward a theoretical geography of evaluation. Experiential beliefs (knowledge) are expanded by experimental practices (theories) in the territories of evaluation.

The theoretical proposal of Geography of evaluation creates the differential, tragic, affirmative, abysmal evaluation; but it also recognizes the representational, dogmatic, negative and superficial evaluation.

With this Geography, the processes of differentiation and also the production of evaluative concepts are privileged in a theory of differential or tragic evaluation presented in

Figure 5, below.

Figure 5 – Geography of Differential or Tragic Evaluation



Source: The author (2025).

How does the Evaluation work?

Evaluative forces act, from the will to evaluate and the power of Life, from outside and/or inside the *evaluating* living being, the *evaluate* living being, and their *evaluateds*. The will to evaluate drives the **evaluative forces**, which, in turn, awaken the living beings in their bodies in the current reality.

Evaluation, in its Geography, is not only a point but a multiplicity of points where forces connect. There are multiple evaluations that create **evaluative senses** through the interpretation operated by the connections among the **evaluative forces** that constitute the bodies of the *evaluating*, *evaluate*, and their respective *evaluateds* living beings.

Evaluation is, geographically, a hub that promotes connections between the **evaluative forces** acting on the bodies of living beings and occurs during the duration of an **evaluative sense** created in the struggle for the intensification of potency in each involved living being.

It is seen that **evaluation**, in an aesthetic and geographic theory, ceases to be an attribution, recognition, or determination of value and becomes a concept beyond value, since even vital value would be only one of the infinite **evaluative forces** in the act of evaluating.

Morphology: Evaluative Models

From Deleuze (2015; 2018b) and Deleuze and Guattari (1992), Morphology is not fixed *designs* or structures, but dynamic assemblages that describe how wills, forces and bodies are organized into rhizomatic multiplicities.

virtual, variable and continuous geometry, these models operate like abstract machines, producing realities that are always in transformation (Deleuze; Guattari, 1992).

Deleuzian models are more operational than abstract, they are arboreal models of the rhizome type (Deleuze and Guattari, 1992; 2000), and they replace hierarchies of power with horizontal connections and lines of flight, operating through variation, expansion, capture and creation of power (Deleuze; Guattari, 1992).

Some mapped evaluation models can be cited: (1) aesthetic evaluation; (2) episteme evaluation; (3) value evaluation; (4) control evaluation; (5) volition evaluation; (6) common sense evaluation; (7) categorization evaluation; and (8) theological or mystical evaluation.

The knowledge present in each Evaluation model is listed in Table 4 below.

Table 4 – Evaluation Models

Evaluation Model	Knowledge
1. Aesthetic evaluation	Aesthetic knowledge
2. Evaluation-episteme	Philosophical, scientific and technical knowledge
3. Value Evaluation	Political, popular, scientific and technical knowledge
4. Evaluation-control	Political, scientific and technical knowledge
5. Evaluation-volition	Scientific, technical and political knowledge
6. Evaluation - common sense	Populist and political knowledge
7. Evaluation-categorization	Scientific, technical and political knowledge
8. Theological or mystical evaluation	Theological or mystical knowledge

Source: The author (2025).

Each of these 8 (eight) evaluation models can create power in a specific way, as shown in Table 5 below.

Table 5 – Power Creation by Evaluation Model

Evaluation Model	Power Creation
1. Aesthetic evaluation	Contemplating in order to affirm the potency in the evaluating living being and adopting Life itself as the criterion.
2. Evaluation-episteme	Knowing something in order to affirm the potency of the evaluating living being and adopting Life itself as the criterion.
3. Value Evaluation	Valuing something in a way that affirms the potency of the evaluating living being.
4. Evaluation-control	Controlling in order to affirm one's own potency in the evaluating living being, and not to exercise power over the evaluate living

	being.
5. Evaluation-volition	Deciding in order to affirm the potency in the evaluating living being and adopting Life itself as the criterion.
6. Evaluation - common sense	Opining based on the experience and lived reality of the evaluating living being, in a way that affirms their own potency, while adopting Life itself as the criterion.
7. Evaluation-categorization	Categorizing based on intensive (virtual) differences and extensive (actual) differences.
8. Theological or mystical evaluation	Believing with immanent and not transcendent faith and that affirms the power of the living believer.

Source: The author (2025).

It should be noted that each of the 8 (eight) evaluation models can also create power in a specific way based on evaluationism in a dogmatic evaluation theory, evaluating in a reactive or superficial way, depreciating or denying Life in the living being, *evaluating* and with criteria external to power.

Each of these evaluation models presents a diversity of evaluation techniques.

Technique: Evaluation Techniques

Traditional technology comes from the Greek *techne* (craft) and *logos* (study, theory). Technology is a broad term that encompasses technical knowledge and the use of tools, instruments, artifacts, processes, procedures, and materials created and/or used based on such knowledge and according to rules, norms, or protocols established in the methodology (study of methods) that supports it, with the aim of achieving a result, whether in scientific, political, or any other field. It is the study of techniques.

Evaluative techniques or techniques are those applied, operationally, to evaluative knowledge as a result of the integration between its ontology, epistemology, theory and morphology that form the Evaluation Pentateuch.

Heidegger's (2007) critical view of modern technology, which reduces everything to an available stock of resources (*bestand*) and imposes a logic of domination over nature as a mode of unveiling (*alétheia*), threatening the authentic relationship with being, differs from the Deleuzian vision that sees technology not only as social and natural control, but as a potential for creating subjectivities.

In Deleuze and Guattari (2012; 2020), technique and technology are not mere utilitarian, politically neutral instruments or even tools of control, but devices for the production of subjectivities that operate in conjunction with social forces and desiring machines.

Techniques can be material (machines), semiotic (languages) or social (practices) that can compose a technological arrangement that brings together flows of matter and signs (Deleuze; Guattari, 2012; 2020).

There is, therefore, no technological neutrality, as the techniques can be operated as a device of biopower in the control exercised in the human *socius* or of resistance aiming at emancipatory use in the living (Foucault, 2014; 2021a; 2021b; Deleuze, 1990; 2005).

The techniques operate based on morphologies integrated with theories, epistemologies, and ontologies. Below, Table 6 lists some of these main evaluative techniques employed in various disciplines and across a variety of fields, although others can also be identified.

Table 6 – Techniques in Evaluation Models

Evaluation Models	Evaluation Techniques
1. Aesthetic evaluation	Appreciation, contemplation, admiration, imagination, etc.
2. Evaluation-episteme	Comprehension, apprehension, consideration, discernment, reflection, observation, analysis, diagnosis, prognosis, elucidation, investigation; identification, understanding, conceptualization, evidence, comparison, verification, validation, investigation, proof, conformation, conference, checking, qualification, certification, accreditation, quantification, scoring, computation, estimation, measurement, gauging, weighting, graduation, test, testing, pricing, calculation, examination, test, rubric, etc.
3. Value Evaluation	Valuation (moral, meritorious, relative or utilitarian values of things, immaterial things and people, etc.).
4. Evaluation-control	Monitoring, tracking, containment, limitation, suspicion, manipulation, reduction, supervision, audit, inspection, expertise, survey, surveillance, investigation, legislation, regulation, <i>compliance</i> , accountability, etc.
5. Evaluation-volition	Decision, definition, conviction, deliberation, approval, ruling, ordering, decree, opinion, position, resolution, solution, appointment, determination, judgment, sentence, verdict, filing, moderation, arbitration, etc.
6. Evaluation - common sense	Opinion, comment, judgment, criticism, position, conjecture, sieve, supposition, presupposition, etc.
7. Evaluation-categorization	Classification, categorization, ordering, ranking, <i>feedback</i> , contrast, distinction, differentiation, etc.
8. Theological or mystical evaluation	Confession, meditation, repentance, contrition, attrition (fear), compunction (sin), lamentation, indoctrination, restoration, remission, reparation, destination, self-improvement, divinization, religious guidance, spiritualization, etc.

Source: The author (2025).

These evaluation techniques can operate in an affirmative (active) or negative (reactive) mode based on the adopted criterion or reference: Immanent life (Spinoza, 2011) or the transcendent life of the human *socius*.

Remembering that, when immanent, the evaluation is affirmative (active, tragic or differential) and adopts Life itself as a criterion; and when transcendent, the evaluation is negative (reactive, dogmatic and representational) and adopts criteria other than Life itself,

criteria external to the living beings in composition in the evaluation.

ADDITIONAL CONSIDERATIONS

The Evaluation Pentateuch is a mode of study proposed here for evaluative knowledge, covering the plateaus of ontology, epistemology, theory, morphology, and technique. It is based on the quadripolar methodology of De Bruyne, Herman, and De Schoutheete (1977), but proposes a subversion of this based on the philosophy of difference in Deleuze (2018b).

The aim here is to move beyond the concept of value-based evaluation based on moral, meritorious, relative, or utilitarian values, which have been the criteria adopted in evaluation since the dawn of humanity and which continue to this day. The proposal is a tragic or differential evaluation that prioritizes evaluation as a vital act, an act of love for life, taking life itself as the criterion, not references exogenous to life.

The pedagogy of Evaluation questions us whether there is an Evaluation of learning or whether, in the corporeal, incorporeal and pericorporeal realities, there is only the learning of Evaluation, with the practices and experiments in the living being when operating the generic activity of affirming its own power (Deleuze, 2002; 2018b; Deleuze; Guattari, 2012).

In this Evaluation pedagogy, the application of the 5W1H technique questions to the concepts of tragic or differential Evaluation proved to be important, as it allowed it to be presented with the 6 (six) guiding questions: What? Who? Where? How? Why? And when?

The geography of evaluative knowledge, in tragic or differential evaluation, privileges the processes that create or capture difference with the production of innovative and irruptive concepts that allowed the proposal of a theoretical geography of evaluation.

The proposed Geography of Evaluation creates a differential, tragic, affirmative, abysmal Evaluation; but it also recognizes the existence of representational, dogmatic, negative and superficial Evaluation.

It is concluded that evaluation, in his Geography, rather than a measured evaluation, is a lived evaluation. Evaluation ceases to be a rational concept and becomes a relational concept based on becomings in ontological journeys of Life among living beings in their vital nature of creation.

Every evaluation needs to create something. Evaluation without creation is evaluationism.

Evaluation is a vital act or practice, not just a human practice. Therefore, every Evaluation

is a chaotic process, but one that can be organized through the immanentization of knowledge through evaluative knowledge.

The immanentization of evaluation is to make the act of evaluating a vital and immanent act, making tragic evaluation penetrate dogmatic evaluation, as a violent resistance in a struggle for immanent Life.

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