

A PESQUISA NARRATIVA EM EDUCAÇÃO ESPECIAL

LA INVESTIGACIÓN NARRATIVA EN LA EDUCACIÓN ESPECIAL

NARRATIVE RESEARCH ON SPECIAL EDUCATION

Leonor Paniago ROCHA¹
Marlene Barbosa de Freitas REIS²

RESUMO: Esse ensaio teórico apresenta as contribuições da pesquisa narrativa para a compreensão dos processos de inclusão de alunos com deficiência. Assim, trata do recurso da pesquisa narrativa como metodologia importante para se revisitar o passado, promover autoformação e formação. Tem como objetivo apresentar as principais características do método de História de Vida, bem como as especificidades das narrativas no contexto das pesquisas na área da educação. Nesse sentido, defende que a história de vida de um sujeito com deficiência é particularmente proveitosa para a Educação Especial, ou outros campos de conhecimento que lidam com grupos excluídos, pois favorece a reflexão em relação às situações vividas pelo sujeito, as influências da exclusão no âmbito pessoal, social, econômico, político e educacional, bem como é capaz de apontar a necessidade de mudanças nas políticas, na cultura e na sociedade.

PALAVRAS-CHAVE: Investigação em educação. História de vida. Pesquisa narrativa. Educação especial.

RESUMEN: Este ensayo teórico presenta las contribuciones de la investigación narrativa para la comprensión de los procesos de inclusión de alumnos con discapacidad. Así, trata del recurso de la investigación narrativa como metodología importante para revisitar el pasado, promover autoformación y formación. Tiene como objetivo presentar las principales características del método de Historia de Vida, así como las especificidades de las narrativas en el contexto de las investigaciones en el área de educación. En este sentido, defiende que a la historia de vida de un sujeto con discapacidad es particularmente provechosa para la Educación Especial, u otros campos del conocimiento que trabajan con grupos excluidos, pues favorece la reflexión con relación a las situaciones vividas por el sujeto, las influencias de la exclusión en el ámbito personal, social, económico, político y educacional, así como es capaz de señalar la necesidad de cambios en las políticas, en la cultura y en la sociedad.

¹ Federal University of Jataí (UFJ), Jataí – GO – Brazil. Professor. PhD in Education - (PUC-GO). Postdoc in Education, Language and Technologies from State University of Goiás (PPG-IELT). Member of the Research Group: Teacher Formation and Pedagogical Knowledge, registered in the Brazilian CNPq Research Group Directory, performing research in the fields of education, diversity, public policies, disabilities and school inclusion. ORCID: <https://orcid.org/0000-0003-1076-703X>. E-mail: leonorpaniago.ufg@hotmail.com

² State University Goiás (UEG), Anápolis – GO – Brazil. Professor. Permanent Professor of the Interdisciplinary Postgraduate Program in Education, Language and Technologies (PPG-IELT). Postdoc in Formation and Knowledge Management from University of Porto, Portugal (2015). Professor of Pedagogy (UEG/Inhumas). Member of the Research Group: Teacher Formation and Pedagogical Knowledge, registered in the Brazilian CNPq Research Group Directory. ORCID: <https://orcid.org/0000-0002-2213-7281>. E-mail: marlenebfreis@hotmail.com

PALABRAS CLAVE: *Investigación en educación. Historia de vida. Investigación narrativa. Educación especial.*

ABSTRACT: *This theoretical essay presents the narrative research contributions to the comprehension of the inclusion process of students with disabilities. Therefore, addresses the narrative research resource as an important methodology to revisit the past, promote self-education and formation. It aims to present the main characteristics of the Life History method, as well as the specificities narratives in the context of researches in the education area. In this sense, it argues that the life story of a person with a disability is particularly useful for Special Education, or other fields of knowledge that deals with excluded groups, because it favors reflection in relation to the situations experienced by the subject, the influences of exclusion in the personal, social, economic, political and educational spheres, as well as being able to point out the need for changes in policies, culture and society.*

KEYWORDS: *Investigation on education. Life history. Narrative investigation. Special education.*

Introduction

We all have a history and telling it means remembering or reminiscing about events. To tell it and listen to it is to have and offer the opportunity to build knowledge. Life needs to be told and heard. It is from it, or, from them - from the countless lives we know - that the content of learning is gathered. After all, life is lived, wanting or not, and produces history. Those histories have the power to disturb us, to calm us down, enchant us and touch us.

To Prado *et al.* (2017, p. 1159-1160),

When narrating an episode, the narrator exposes his way of seeing the world, so that narration becomes a systematization of the experience for the understanding of the fact that occurred, just as it also occurs with the receiver or listener. Narrating and listening are not free ideas, since they encompass knowledge, rationality and the identity of how the world is perceived.³

Therefore, narrating and listening to life history narratives are, rather, a way or methodology of building knowledge, which can be used in the processes of formation and self-formation.

We are taking Life History as pointed by Berthaux (1980) as *Life Story*, that is, the study that uses the story or narrative of life, as the subject narrates it, as the only source of data. In

³ Ao narrar um episódio, o narrador expõe sua maneira de ver o mundo, de modo que narrar torna-se uma sistematização da experiência para a compreensão do fato ocorrido, assim como também ocorre com o receptor ou ouvinte. Narrar e ouvir não são ideias livres, visto que englobam o saber, a racionalidade e a identidade de como se percebe o mundo.

this sense, we are defending that narratives make up the life story, the latter being much superior to the former.

We affirm that the narratives favor reflection in relation to the situations experienced by the subject, the influences suffered by him in the personal, social, economic, political and educational spheres, as well as being able to point out the need for changes in policies, in culture, in society. In this way, "the main reason for using the narrative in educational research is that we, human beings, are organisms that individually and socially live the lives told" (CONNELLY; CLANDININ, 1995, p. 11).

Thus, from this perspective, we ensure that a subject's life history is particularly beneficial for Special Education, or other fields of knowledge that deal with excluded groups.

According to Glat (2004, p. 235), "this type of qualitative research has been used for some time, in Brazil, in research in the area of Special Education" (GLAT, 1989; CANEJO, 1996; MULLER; GLAT, 1999; SANTOS; GLAT, 1999; NOGUEIRA, 2002; GLAT; DUQUE 2003).

Confirming this reality, we remember the researches by Carneiro (2007), Antunes (2012), Hass (2013), Caiado (2014) and many others who, using the narrators' speech, produced science. Furthermore, it is notorious to note that:

The academic community, concerned with transmitting the legacy of the past that can serve as pillars for the future, has sought to create alternatives so that the speech of narrators, anonymous or not, can function as one of the links between what has passed and what remained, can become the look of the present time on the experiences of the past, but no longer lost. The narrative contains unparalleled strength in itself, as it is also an instrument for retaining the past and, consequently, supporting the power of the gaze of memory (DELGADO, 2003, p. 22).⁴

As we have seen, the anonymous life histories are also of interest to the academic community. Thus, we argue that research conducted with subjects in a situation of exclusion should occur, mainly because they take their lives and their realities from anonymity.

For Glat (2004, p. 235):

This research perspective also includes a reflexive analysis, since the subject, when reporting his life, not only describes his experiences and worldview, but

⁴ A comunidade acadêmica, preocupada com a transmissão das heranças do passado que possam servir como esteios para o futuro, tem buscado criar alternativas para que o registro da fala de narradores, anônimos ou não, possa funcionar como um dos elos entre o que passou e o que ficou, possa se transformar no olhar do tempo presente sobre as experiências do tempo ido, mas não mais perdido. A narrativa contém em si força ímpar, pois é também instrumento de retenção do passado e, por consequência, suporte do poder do olhar da memória (DELGADO, 2003, p. 22).

inevitably identifies his needs and difficulties, as well as the adaptation and overcoming strategies of their stigmatized condition.⁵

Thus, listening to the narratives of these subjects must start from what they have to say in a dynamic known as the biographical interview of the life history method. In it, the interviewee does not answer closed questions with possibilities of "yes or no". He discusses what he considers important in his life, being able to be asked about how he interprets/ed feels/felt in front of some reported phenomena, following a combination of attentive listening and questioning, as indicated by Berthaux (1980). Without many questions or a pre-determined script, what interests the researcher is to capture what the interviewee has to say about experienced situations, because:

The best narrators are those who let the words flow in the fabric of a plot that includes memories, records, observations, silences, analyzes, emotions, reflections, testimonies. They are subjects with a unique, singular vision, but integrated with the social frameworks of memory and the complex fabric of life (DELGADO, 2003, p. 22-23).⁶

It is important to remember that researchers who are interested in the life history of stigmatized subjects, periods of segregation and prejudice attitudes do not do so because out of fad or because of a different interest in reporting situations and changing actions. It was not the emergence of inclusion laws, the arrival of inclusive education programs and projects in schools that drove them.

It was their concerns about exclusion, the malaise caused by the lack of acceptance, recognition of the other and the desire to reveal the view that the "different" have of themselves and their world that have led researchers, for a long time, to carry out their research, using narratives with groups and subjects seen under the exclusive prism of disability. So did Ecléa Bosi in 1979, Rosana Glat in 1988 and others. Their texts reveal the importance of recording the history of the excluded from and by themselves and the grandeur and importance of the content of these subjects' memories.

Working the narratives

⁵ Essa perspectiva de investigação traz embutida, também, uma análise reflexiva, já que o sujeito ao relatar sua vida, não só descreve suas experiências e visão de mundo, como, inevitavelmente, identifica suas necessidades e dificuldades, bem como as estratégias de adaptação e superação de sua condição estigmatizada.

⁶ Os melhores narradores são aqueles que deixam fluir as palavras na tessitura de um enredo que inclui lembranças, registros, observações, silêncios, análises, emoções, reflexões, testemunhos. São eles sujeitos de visão única, singular, porém integrada aos quadros sociais da memória e da complexa trama da vida (DELGADO, 2003, p. 22-23).

In life histories everything is simply remembered, in this way, impossible to be contradicted by other subjects. Its research object is the result of an empathy with life revealed by a subject whose memories are told. The resource used as a method of approach by this researcher is anchored in the bond of friendship and trust that already exists or that is formed during the research with the one who remembers.

With such characteristics, it is common, in view of the material collected, that the researcher asks himself how all this can be analyzed. How to analyze memories, sometimes so private, feelings so intimate, within the rigor of science? When using Life History, among all that we have to look for, there is also the proof that scientificity does not perish in the face of sensitivity or romance.

For Minayo (2012, p. 622), “the quality of an analysis also depends on the art, the experience and the capacity of deepening of the researcher who sets the tone and spice of the work he does”. We understand from this author that also the scientificity of narrative research cannot be questioned because:

in seeking to answer questions in a given space-time or historical-social context, qualitative research is not generalizable. This does not mean that they are less objective, less rigorous or without scientific credibility, but that they approach and treat phenomena in another way (MUYLAERT et al., 2014, p. 197).⁷

In order to strengthen the idea that novels also provide training, we remember Rousseau in: *Emílio, ou da Educação* (*Emilio, or from Education*) which beautifully narrates and romances Emílio's educational process and through the reading of his work we form our students. His philosophical work, narratively romanticized, leads us to reflect beyond the education of a boy. It provokes our reflections about education itself, politics, society, human nature.

In this sense, a romanticized text causes the content to be internalized, remains in an individual sphere and away from advice and the practical sense of narratives (BENJAMIN, 1985), which can cause learning. We believe that the dialogue with the researched subjects, with their memories, feelings, emotions and situations enriches those who read, hear and/or analyze these narratives, providing the opportunity to recover time and situations that cannot be forgotten.

⁷ ao buscar responder questões em um determinado contexto espaço-temporal ou histórico-social, as pesquisas qualitativas não são generalizáveis. Isso não significa que sejam pouco objetivas, pouco rigorosas ou sem credibilidade científica, mas sim que abordam e tratam os fenômenos de outra forma (MUYLAERT *et al.*, 2014, p. 197)

About how to analyze the narratives collected in the Life History, we also affirm, as Santos and Santos (2008, p. 715), "that there are no publications that address the analysis process in Life History". Most of the research results contain the record of the testimonies, present how they were collected and the categories of analysis, without revealing the procedures to reach them.

It is common in other research modalities for the researcher to choose where to start collecting data. Arbitrarily he chooses a starting point. In Life History it is necessary to remember that this beginning must be given by the one who remembers, because it will flow from the point that makes the most sense and has the most meaning and/or importance.

In the auditions and recording of the life story, a recaller needs the researcher to give him/her, regarding the topic discussed, the reveal diachronically of how events were thought, lived and felt over time, that is, understanding the facts and situations according to its evolution over time, because:

The life story is not a progression along a continuum, but a back-and-forth over the previous experience of an individual or a group, it turns out to be strange to a model of linear chronological succession (SANTOS; SANTOS, 2008, p. 718).⁸

According to these authors, it is only from the meaning given by each narrator about his life story that the researcher can decide on the theoretical orientation. In this conception, the categories of analysis are not previously determined, they are built in contact with the data collected in the interviews.

In the Life History method, testimonial fragments cannot be used in isolation from the context of the story told. In this sense, they can only be understood when reinserted in the subject's history.

The Life History method employs thematic analysis that allows authors to grasp the nuclei of meaning (the themes) contained in the interviews. With the themes in hand, analytical categories are constructed from the subjects' discourse, analyzed in the light of an appropriate theoretical framework. Thematic analysis gives researchers the opportunity to compare particular aspects that are common or divergent from what is already known, reported by the subjects who experienced the situation to be studied.

⁸ A história de vida não é uma progressão ao longo de um *continuum*, mas um vai-e-vem sobre a experiência anterior de um indivíduo ou de um grupo, se revela estranha a um modelo de sucessão cronológica linear (SANTOS; SANTOS, 2008, p. 718).

However, it is necessary that researchers take care during the selection of themes so that the meaning that each interviewee attributed to his own life is not modified. Hence, it is necessary to be aware of the fact that this method can bring up issues from other dimensions of the lives of the recallers, which, even though they were not *a priori* thought by the researcher, cannot be discarded in the analysis.

Furthermore, preparing a research text is always a moment full of tensions that make us ask how our listening was and how we will speak to our readers about what was reported by the narrator.

There is also a tension when we look introspectively at issues of voice and whether we will be able to capture and represent the histories shared by ourselves and our participants. There is still a tension when we turn extrospectively to think about audience and form issues. And there is also a tension when we consider how to represent the research's situationality within a place (CLANDININ; CONNELLY, 2015, p. 186).⁹

In this sense, it is clear that narrative research is not a method of collecting and writing a history with a certain degree of reflection. Transforming a field text, collected through narratives, into a research text is therefore quite complex. "Therefore, as difficult as it can be to tell a history, even more difficult is the equally important task, of retelling the histories that allow development and change" (CLANDININ; CONNELLY, 2015, p. 108).

The narrative research and its peculiarities

We argue in this text that Narrative Research, like any other type of research,

is an activity aimed at understanding the world, the desire to reveal/unveil what is hidden. It is related to inquiring, to questioning what is given, it seems natural. Research is an activity that requires strangeness, questioning, non-compliance with the deemed as correct, as an order; aims to seek knowledge of what is hidden in everyday life. Research, then, is associated with the need to know, to seek possible answers to hypotheses thought *a priori* by the researcher - these can be refuted in view of what they say to those, within a certain field of analysis possibilities (THESING; COSTAS, 2017, p. 1840).¹⁰

⁹ Há também, uma tensão quando olhamos introspectivamente a respeito de questões de voz e se seremos capazes de capturar e representar as histórias compartilhadas por nós mesmos e por nossos participantes. Há uma tensão, ainda, quando nos voltamos extrospectivamente, para pensar a respeito de questões de audiência e de forma. E há, também, uma tensão quando consideramos em como representar a situacionalidade da pesquisa dentro de um lugar (CLANDININ; CONNELLY, 2015, p. 186).

¹⁰ é uma atividade voltada à compreensão do mundo, ao desejo de desvendar/desvelar o que está oculto. Está relacionada ao indagar, ao questionar o que está dado, ao que parece natural. Pesquisar é uma atividade que exige estranhamento, questionamento, inconformidade ao posto como correto, como ordem; tem como objetivo a busca do conhecimento do que se esconde no cotidiano. Pesquisar, então, está associado à necessidade de conhecer, de procurar possíveis respostas a hipóteses pensadas a priori pelo pesquisador – estas que podem ser refutadas tendo

What significantly differentiates Narrative Research from the others is its form. For Clandinin and Connelly (2015, p. 49), narrative research deals with experience, "therefore, educational experience must be studied narratively". For the authors, the lives of people, schools, institutional landscapes, must be understood as they are when they are experienced in a *continuum*, as they are subjected daily to experiences that are contextualized in a historical narrative over time. Thus, narrative research is a way of understanding the experience. "It is a type of collaboration between researcher and participant, over a period of time, in a place or series of places, and in interaction with the *milieus*" (CLANDININ; CONNELLY, 2015, p. 51).

According to Meihy (2005), currently many research works (theses and dissertations) are developed using life history as a method for data collection, thus placing itself as an alternative for the construction of knowledge. This confirms that it is configured as a work tool that produces knowledge, privileging the dialogue and collaboration of subjects considering their lives, experiences, memories, identities and subjectivities. Its importance is such that many researchers have been interested in discussing the narrative in the context of educational research. Among them are Nóvoa (1992), Zabalza (2004), Galvão, (2005), Rabelo, (2011), Sousa (2012), among others.

According to Burnier *et al.* (2007, p.344)

In international literature, the works of authors such as António Nóvoa (1992), Michäel Huberman (1992), Claude Dubar (1997), Ivor F. Goodson (1992), Pierre Dominicé (1990), Franco Ferrarotti (1988), among others, illustrate this trend well, offering strong support for the use of the biographical approach and life histories in educational research. With rich analyzes, predominantly focused on basic education, and marked by methodological consistency, such works aroused interest, influenced the configuration of Brazilian intellectual production and, for many researchers, ended up becoming a reference.¹¹

These statements confirm our defense that narratives can mean an important contribution to research, given the formative value that narrative interviews carry. "Its relevance, as a technique used in qualitative research, is widely recognized, especially in educational research" (SOUZA; CABRAL, 2015, p. 149).

em vista o que dizem àquelas, dentro de determinado campo de possibilidades de análise (THESING; COSTAS, 2017, p. 1840).

¹¹ Na literatura internacional, os trabalhos de autores como António Nóvoa (1992), Michäel Huberman (1992), Claude Dubar (1997), Ivor F. Goodson (1992), Pierre Dominicé (1990), Franco Ferrarotti (1988), entre outros, ilustram bem essa tendência, oferecendo forte respaldo ao emprego da abordagem biográfica e das histórias de vida na pesquisa educacional. Com análises ricas, predominantemente voltadas à educação básica, e marcados pela consistência metodológica, tais trabalhos despertaram interesse, influenciaram a configuração da produção intelectual brasileira e, para muitos pesquisadores, acabaram tornando-se uma referência.

Likewise, “the use of narratives has been presented as a strategy for teacher formation courses and professional development” (SOUZA; CABRAL, 2015, p. 153). The studies by Bolívar (2002), Souza (2004) and Melo (2008), present them as a possibility of self-formation and formation for teachers.

For Bolívar (2002, p. 138), “life can only be represented in the form of a narration. But, at the same time, in order not to remain in the teacher's report, it must re-enroll itself in a context that broadens the meaning”.

Souza (2004, p. 13, author' highlight), whose doctoral thesis is part of a broad research-formation movement, adopted the biographical approach as an epistemological perspective on the subjects' learning from their experiences, analyzing and understanding the implications of narratives in the process of formation and self-formation. For him, “the writing of the narrative sends the subject to a dimension of self-listening, as if he were telling himself about his experiences and the learnings he built throughout his life, through **self-knowledge**”.

For Melo (2008, p. 181) “the use of autobiographical narratives in teacher formation makes it possible to evoke the historicity and subjectivity of the individual in formation, unveiling the experience of schooling trajectories, which provides clues about the educational practices that marked his life”.

In this aspect, the narratives lead us to understand the subject's historicity, making us return to ourselves, in a process of reflection that allows the study of learning processes from the individual to the social sphere, enabling the understanding of these processes, contextualizing them in the broader scope of education and life.

For, although each life story contemplates an individual perspective, human life encompasses multiple dimensions and contains contents of the society in which that person is inserted, its social and cultural values, as well as its historical and economic context.

Unlike the formalists, the narrative researcher does not begin his research with theory, but with experience as it is, revealed in lived and told histories. It also does not prescribe uses and applications. For this reason, his contribution lies in the fact that he presents a new perception of meaning and relevance on the researched topic. He can even transform his research texts into literary texts, which does not diminish them, since:

many narrative studies are considered important when they make literary texts to be read by others, not so much for the knowledge they encompass, but for the vicarious test of the possibilities of life that it allows the readers of the

research. This use of narrative research broadens the educational connection of life, literature and teaching (CLANDININ; CONNELLY 2015, p. 75).¹²

Its challenge is to develop texts that allow the reader to find places for their uses and applications. For these scholars, narrative research addresses temporal issues, focuses on the personal and the social, and develops in specific places or sequence of places. It follows four directions, namely: introspective, extrospective, retrospective, prospective. The introspective direction is that guided by hope, aesthetic reactions and feelings. The extrospective is the existential conditions, that is, the environment. Retrospective and prospective refer to temporality: past, present and future.

In any type of research it is necessary that the researcher be always alert to the risks, dangers and abuses involved in the exercise of researching and disseminating the results. Likewise, narrative research raises many concerns for the researcher regarding ethics, anonymity, authorship, distinction between fact and fiction, maintenance of awakening, among others.

In addition to ethics and anonymity, guaranteed by a Free and Informed Consent Form (ICF), narrative research requires an ethics that must be continually sought in the awareness of the responsibility we have in the friendship relationship that we establish with our recaller, and in our participation in the research process. Due to the fact that research can change over the course of its development, we often go far beyond what was agreed in the ICF, which requires the making of new agreements in order not to be unethical.

Also, anonymity does not seem to be significantly possible in narrative research, because “even when we try to disguise what we are doing, other people can say that we are there as researchers. Our participants can say who we are and what we are doing” (CLANDININ; CONNELLY, 2015, p. 225).

In addition, research participants often want to have their stories validated in the disclosure of their names in the research text, which leads the researcher to work on the whole issue of the vulnerability brought about by identification.

For Clandinin and Connelly (2015, p. 231), another issue to be observed carefully in narrative research is the distinction between fact and fiction. For them this is a sandy terrain, because:

¹² muitos estudos narrativos são considerados importantes quando tornam textos literários para serem lidos pelos outros, não tanto pelo conhecimento que abarcam, mas pelo teste vicário das possibilidades de vida que permitem aos leitores da pesquisa. Esse uso da pesquisa narrativa amplia a conexão educativa da vida, da literatura e do ensino (CLANDININ; CONNELLY 2015, p. 75).

When a researcher is in the field and a story is told or an event is narrated, we can well imagine the basis of that story. Did these events really occur? How can we know? Does the narrator know? The answers to these questions, if asked in any way, will vary depending on the story or the event. We can ask such questions again by recording them in our research papers. Sometimes we record our confabulations in personal diaries associated with other field texts. Writing a story or recording an event in a research text is conditional. It is conditional on our interests and circumstances involved.¹³

As we see, there are many questions we ask when we are collecting data in narrative research. Because narrative research is a type of fluid research, which is under development, it lacks continuous reflection, demanding from researchers a state of attention and alert about all research decisions, after all,

Like other qualitative methods, the narrative is based on criteria other than validity, reliability and generalizations. It is important not to transform the language of criteria in narrative research into a language created by other forms of research. The language and criteria for producing narrative research are still under development in our research community (CONNELY; CLANDININ, 1995, p. 7).¹⁴

With such characteristics, it is necessary that narrative researchers be always alert and attentive about all research decisions, willing to learn the meanings of being a narrative researcher, being attentive to criticisms and comments on their studies, always evaluating the value of the researches carried out.

The narratives in the scope of qualitative research

However, the most important thing in our experience as a narrative researcher is being able to reflect on what choices to make in a given narrative research.

These will be carried out based on the kind of investigation we are carrying out. If we are interested in the singularities of the subjects and fields researched, this investigation is qualitative, and in this sense the narratives, for many of their characteristics, and mainly for

¹³ Quando um pesquisador está no campo e uma história é contada ou um evento é narrado, podemos bem imaginar as bases dessa história. Esses eventos realmente ocorreram? Como podemos saber? O narrador sabe? As respostas a essas perguntas, se são feitas de alguma forma, irão variar dependendo da história ou do evento. Podemos fazer tais perguntas novamente ao registrá-las em nossos textos de pesquisa. Algumas vezes registramos nossas confabulações em diários pessoais associados a outros textos de campos. Escrever uma história ou registrar um evento em um texto de pesquisa é condicional. É condicional aos nossos interesses e circunstâncias envolvidas.

¹⁴ Como outros métodos qualitativos, a narrativa se baseia em outros critérios que não os de validade, confiabilidade e generalizações. É importante não transformar a linguagem dos critérios na pesquisa narrativa em uma linguagem criada por outras formas de pesquisa. A linguagem e os critérios para se produzir uma pesquisa narrativa estão ainda em desenvolvimento em nossa comunidade de pesquisa. (CONNELY; CLANDININ, 1995, p. 7).

breaking with the traditional method of collecting data, through interviews based on questions and answers, constitute an important qualitative research tool.

For Minayo (2012), the action of understanding is the basis and meaning of qualitative research. In this sense, Clandinin and Connelly (2015) state that narrative research is a way of understanding the experience, the latter being the fundamental to be learned in the research. That said, we say that narratives are a way of understanding the experiences of human beings in the world and with the world.

In Minayo (2010, p. 254), we understand that “El mundo de la *experiencia* es el mundo de la vida, es decir, la base de toda acción, así como de toda operación de conocimiento y elaboración científica”. Therefore,

El investigador cualitativo es desafiado permanentemente a comprenderse como un ser en el mundo en que las cosas, las vivencias y las experiencias también son significativas, pero marcadas por la incompletitud de su conocimiento. Es en esa condición que entra en el movimiento circular del otro como ser en el tempo (ser histórico) y como ser en permanente velamiento y desvelamento (MINAYO, 2010, p. 260).

In this sense, the narrative researcher is a qualitative researcher, and research with this nature has the power to form and transform him, precisely because he is in the world of life, at the base of all action and, therefore, of all operation of knowledge.

In this same vein, Rabello (2011, p. 183) states that:

The human experience has a storied quality that can only be interpreted in a qualitative way, as each individual narratively describes his past experience (as a child, teacher, researcher or member of a certain group), always re-analyzing within his current context - professional, historical, social.¹⁵

Thus, we also affirm that life history is one of the modalities of study in a qualitative approach.

Final considerations

Our intention in reflecting on the method of life histories and, within it, the narratives, was to strengthen the idea of so many other authors, many of them cited throughout this text, that in the context of life and formative courses for teachers experiences are content that deserve to be known, because they bring reflections that lead to self-formation and formation

¹⁵ A experiência humana tem uma qualidade estoriada que só pode ser interpretada de maneira qualitativa, pois cada indivíduo descreve narrativamente a sua vivência passada (como criança, docente, investigador ou componente de certo grupo), sempre reanalisando dentro do seu contexto atual – profissional, histórico, social.

possibilities. Therefore, collecting and/or narrating them through narratives represents a great opportunity for growth, both for those who narrate and those who listen.

In addition, it became evident to us that the narratives lead to the understanding of the subject's historicity, of his human condition within his experienced context, in a continuous process of formation and self-formation, enabling the understanding of these processes, contextualizing them in the affective, social and cognitive fields.

When we conclude this text, we return to Clandinin and Connely, (2015, p. 129) and Lukács (1965, p. 94) who, in texts that are half a century away, respectively stated that: “Doing narrative research is a way of living”. Therefore, “narrating or describing is an issue linked to the writer's position in the face of life”. Thus, we conclude by confiding that the study we did to prepare this text occurred because narrating is what we want for our lives, because we believe that narrating life experiences makes the existence, that until then seemed to be finite, infinite.

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