

**THE SCHOOLING OF STUDENTS WITH DISABILITIES: FRUITFUL
EDUCATION AS A WAY OF POSSIBILITY**

**ESCOLARIZAÇÃO DE ALUNOS COM DEFICIÊNCIA: O ENSINO FECUNDO COMO
VIA DE POSSIBILIDADE**

**ESCOLARIZACIÓN DE ESTUDIANTES CON DISCAPACIDAD: LA EDUCACIÓN
FECUNDA COMO UNA FORMA DE POSIBILIDAD**

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ABSTRACT: This theoretical paper addresses the issue of schooling for students with disabilities, considering that in the scope of inclusive education, curricular accessibility has been a great challenge. The aim is to discuss this student's education in order to question the organization of the school curriculum and the teaching-learning processes in light of the cultural-historical approach of human development. We show that a curricular organization based on minimal adjustments has not enabled school practices that meet the students' educational specificities. We advocate that teaching should be fruitful, that is, oriented towards the possibilities of cultural development, in order to enable prospective pathways so that students with disabilities can have access to historically produced cultural goods. We consider the relevance of teaching supported by a democratic curriculum that allows the appropriation of systematized knowledge.

KEYWORDS: Historical-cultural perspective. Teaching-learning process. School curriculum. Disabled student. Inclusive education.

RESUMO: Este artigo, de natureza teórica, aborda a temática da escolarização de alunos com deficiência, considerando que, no âmbito da educação inclusiva, a acessibilidade curricular tem sido um grande desafio. O objetivo é discutir a educação desse alunado de maneira a problematizar a organização do currículo escolar e os processos de ensino-aprendizagem à luz da teoria histórico-cultural do desenvolvimento humano. Aponta-se que uma organização curricular pautada em ajustes mínimos não tem possibilitado práticas escolares que atendam às especificidades educacionais do alunado. Argumenta-se que o ensino deva ser fecundo, isto é, orientado para as possibilidades de desenvolvimento cultural, de modo a viabilizar vias

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prospectivas em que os alunos com deficiência possam ter acesso aos bens culturais produzidos historicamente. Considera-se pela relevância de um ensino sustentado por um currículo democrático que permita a apropriação do conhecimento sistematizado.

PALAVRAS-CHAVE: *Perspectiva histórico-cultural. Processo ensino-aprendizagem. Currículo escolar. Aluno com deficiência. Educação inclusiva.*

RESUMEN: *Este artículo, de carácter teórico, aborda el tema de la escolarización de los estudiantes con discapacidad, considerando que en el ámbito de la educación inclusiva, la accesibilidad curricular ha sido un gran desafío. El objetivo es discutir la formación de este alumno con el fin de problematizar la organización del currículo escolar y los procesos de enseñanza-aprendizaje a la luz de la teoría histórico-cultural del desarrollo humano. Se señala que una organización curricular basada en ajustes mínimos no ha posibilitado prácticas escolares que cumplan las especificidades educativas del estudiante. Se argumenta que la enseñanza debe ser fructífera, es decir, orientada hacia las posibilidades de desarrollo cultural, para posibilitar caminos prospectivos en los que los estudiantes con discapacidad puedan acceder a los bienes culturales producidos históricamente. Se considera la relevancia de la docencia sustentada en un currículo democrático que permita la apropiación de conocimientos sistematizados.*

PALABRAS CLAVE: *Perspectiva histórico-cultural. Proceso de enseñanza-aprendizaje. Currículum escolar. Estudiante con discapacidad. Educación inclusive.*

Introduction

This text is based on the need to promote a research agenda on the schooling of students with disabilities ⁴ with emphasis on the appropriation of knowledge and social participation. It seeks to approach special education from the perspective of inclusive education, taking into account the teaching-learning processes and their interrelationships.

Research has investigated the conditions of realization of the inclusive education proposal and pointed to the urgency of fundamental changes in school organization (PLETSCH, 2010; KASSAR, 2016; GARCIA; MICHELS, 2018; to name a few). If on the one hand the situation of being enrolled guarantees the person with disabilities the achievement of the place of student, their school achievement cannot always be confirmed. We have seen a significant increase in students with disabilities attending regular education classrooms and, in general, studies have indicated that these students do not participate in activities like the others and have not had access to school knowledge (DAINEZ, 2009; LAPLANE, 2014; GÓES, 2004;

⁴ In accordance with the Brazilian Law of Inclusion (BRASIL, 2015), in this text, the terminology child with disabilities means "those who have long-term physical, mental, intellectual or sensory impairments which, in interaction with one or more barriers, may hinder their full and effective participation in society on an equal basis with others.

KASSAR, 2016). The access of the target audience of special education to regular school is an important achievement in the history of education, however, the configuration of this space has not undergone transformations in the direction of boosting the educational experience with emphasis on human development. Such context resonates in the current form of school organization and echoes of a neotechnical education (SAVIANI, 2013), subsumed in the effectiveness of developing skills and abilities, and linked to a learning approach dissociated from the teaching, which focuses on the intrinsic potential of the student contingent by organic determinants.

This challenge is accentuated in the current fragile moment due to the COVID-19 pandemic, in which norms such as Assent 11/2020 of the CNE/CP (BRASIL, 2020) justify the non-return to classes of special education students by the conception of disability associated with illness and indicate situations of segregated pedagogical practice⁵.

In this regard, we aim to discuss the school education of students with disabilities in order to problematize the organization of the curriculum and the teaching-learning processes in the light of the cultural-historical theory of human development. From this perspective, we seek to address some challenges that permeate the guarantee of schooling for students with disabilities, assuming that it is the duty of public policies to create conditions for people to be equal in terms of parity of human rights, among them, the right to education. We conceive school education as a matter of human right associated to a societal project higher than the existing one; a form of social organization that overcomes the inequality of living conditions.

Thus, we intend, through a theoretical research (DEMO, 2000), to follow some lines of reflection that can contribute to the organization of democratic curricula, which support transformative pedagogical practices, allowing access to culture. To this end, we make use of some of Vigotski's propositions⁶ (2001), especially those presented in the text "Estudio del desarrollo de los conceptos científicos en la edad infantil" on *fruitful teaching*, but taking into account that such ideas are being developed by him at different times of his dense scientific production. In addition, we anchored ourselves in studies by contemporary researchers aligned to the cultural-historical perspective and that deal with the theme of teaching.

⁵ In item 8.1 of Assent 11/2020 of CNE/CP (BRAZIL, 2020, p. 26) segregation situations are listed, such as: "Students with intellectual disabilities may have difficulties in complying with rules about hygiene recommendations and general care to avoid contagion.

⁶ The name of this author appears in the literature with different spellings. In this work, we have opted for "Vigotski", but, in the bibliographical indications, we have preserved the original spelling adopted in each material cited.

We understand that Vigotski's scientific production about the social origin of the psychism and the role of education as a mediating instance of this process can subsidize critical reflections and useful guidelines to think about the organization of the curriculum and the teaching-learning processes focused on the quality of the school experience, taking into account the singularities and the specificities that constitute the human condition.

We believe that bringing Vigotski's (2001) ideas about fruitful teaching to support reflections about the school education of students with disabilities can indicate possibilities of establishing curricular practices that allow an advance in the educational work.

Nowadays, notions of adaptation, adequacy, flexibility, differentiation, and curricular individualization have appeared in the formulation of policies aimed at special education. These different ways of referring to curriculum organization have caused effects on the arrangements of educational practices. As already pointed out by some studies (CENCI; DAMIANI, 2013; PIRES; LUNARDI-MENDES, 2019), little progress has been made towards the learning of school content for students with disabilities.

In view of these challenges, we built our argument around two articulating axes: 1. The organization of the school curriculum and inclusive education and 2. The teaching-learning processes with emphasis on the cultural development of students with disabilities.

In the first axis we highlight how the current scenario of education for students with disabilities has been configured, drawing attention to the issue of adaptation, adequacy, flexibility, differentiation, curriculum individualization, and problematizing the effects of the current Common National Curricular Base in school special education. In the second axis, we expose some considerations about teaching and the organization of the school curriculum, with emphasis on the student's cultural development, based on Vigotski's considerations about the fruitful teaching as a work of meaning involving the complexity of the relationship between teaching and learning.

The organization of the school curriculum and inclusive education

In the history of education of people with disabilities (JANNUZZI, 2006), special education, guided by the assumption of cognitive disability and labor unproductivity, was characterized by decontextualized and reduced curriculum proposals. The understanding of the educational phenomenon related to the student with disability by the biological basis coadunit in actions linked to assistance, rehabilitation and philanthropy, which guided the construction

of a functional curriculum, which focused on activities of daily living, sensory stimulation and motor training.

According to Garcia and Michels (2018), if in the period from 1970 to 1980 the curriculum propositions were oriented to an individualized functional curriculum, from 1990 on, with the diffusion of the inclusive education paradigm, the individualization of the curriculum model is noted. In the first moment, education is mostly marked by the segregation paradigm and of a substitutive nature to regular education. Special education would take place in specialized institutions or, even when organized in the public network, in special classes and resource rooms, it still had an integrationist perspective, with a welfare, therapeutic bias. A psycho-pedagogical approach was favored, with the influence of psychology in the pedagogical referrals and the individualized approach in the common class made through curricular adaptation.

From the 1990s, already under the effects of the discourse of education for all, the emphasis falls on the idea that curricula should contemplate the individual differences of students. Documents like the National Curriculum Parameters (BRAZIL, 1997) and the Curricular Guidelines for Special Education (BRAZIL, 2001) highlight the idea of a diversified treatment within the same curriculum to attend the differences, at the same time indicating the possibility of restricting contents and objectives, falling into a model of curricular simplification. This orientation does not "challenge the social possibilities of human development, being restricted to the immediate individual conditions of each subject" (GARCIA; MICHELS, 2018, p. 58).

The authors analyze that, especially from the 2000s, with the National Guidelines for Special Education in Basic Education (BRAZIL, 2001), the individualization of the curriculum and the notion of curricular accessibility are emphasized, being the specialized educational service the privileged locus to offer the necessary conditions of access to the curriculum, with differentiated resources and methods. The proposals refer to the idea of adaptations and flexibility in the curriculum, although with some nuances. On the one hand, this orientation expands the possibilities of curriculum development by proposing differentiated methodologies and resources, but, on the other hand, it emphasizes the instrumental meaning of the basic contents, which also favors a teaching-learning process designed for an impoverishment of curricular practices and for the low expectation of school demands.

To an instrumental curriculum is added the idea of a flexible curriculum, which ends up being carried out based on spontaneous pedagogical practices. Such proposals, as analyzed by Lunardi-Mendes and Pletsch (2019), inhabit our schools and affect the students' schooling

process in a way that produces exclusionary effects. In addition, as pointed out by Pereira, Lunardi-Mendes, and Pacheco (2019), the regulation of access of students with disabilities to basic education and Specialized Educational Assistance (SEA) focused on the Multifunctional Resource Room as a priority locus of school inclusion, restricting the specialized teacher to a technical role, which does not address the knowledge of the common curriculum.

We see that, even seeking to overcome the previous model of education, related to a homogeneous education and curriculum adaptations, through the prism of human differences and curriculum flexibility, inclusive education has not mobilized transformations in the organization of pedagogical work, given the educational mechanisms that are maintained / reproduced by the artifice of reasonable adjustments (DAINEZ; NARANJO, 2015).

The notions of adaptation, adequacy, flexibility, differentiation, curriculum individualization pervade the definition of educational public policies and produce diverse effects of meanings in school practices, culminating in homogeneous and rigid curriculum proposals (GARCIA; MICHELS, 2018; PIRES; LUNARDI-MENDES, 2019; LUNARDI-MENDES; PLETSCHE, 2019). In general, what such studies evidence is that, despite the denomination, few are the curricular movements in the classroom. The practices are marked by traditional teaching strategies, tending to stabilization, through actions such as general explanations of the content, without differentiated actions that ensure the participation and effective learning of students with disabilities. Thus, we emphasize that the ways of referring are modified, however, the meanings move between a homogeneous and instrumental teaching adjusted in reduced curricular practices, with facilitation of tasks and activities referenced in minimum objectives that do not achieve human development (DAINEZ, 2009; VIEIRA, 2013; JORGE, 2017).

It is important to keep in mind that the characteristics of our schools stem from a perspective based on the utility of knowledge. Among the curricular reforms in Brazilian basic education is one that advocates a curriculum oriented towards teaching by competence and skills, rather than the production of knowledge. In this logic, the idea of basic content linked to performance/performance/effectiveness of individual learning centered on external evaluations stands out⁷. As a result, we have a slimmed down school curriculum and a pragmatic, mass-education proposal for all students, in which the didactic goals are reduced and the various ways of accessing knowledge are disregarded.

⁷ On external evaluation see Freitas, L.C. (2012; 2014).

The focus on competencies and skills associated with minimum curricular content has permeated the formulation of Brazilian educational legislation. In LDBN (National Law of Directives and Bases) n. 9.394/1996, Subsection IV of Article 9, it is explicit that the Union is responsible for "establishing, in collaboration with the States, the Federal District and the Municipalities, competencies and guidelines for Kindergarten, Elementary and Secondary Education, which will guide the curricula and their minimum content in order to ensure common basic education" (BRAZIL, 1996). This direction is accentuated in the current Common National Curricular Base (BRAZIL, 2017, p.11), which takes as foundational the notion that the "curricular contents are at the service of the development of competencies", which are understood as common in terms of curricular matter. The prioritized competencies are:

[...] to communicate, to be creative, analytical-critical, participatory, open to new, collaborative, resilient, productive and responsible, requires much more than the accumulation of information. It requires the development of skills to learn how to learn, to know how to deal with increasingly available information, to act with discernment and responsibility in the contexts of digital cultures, to apply knowledge to solve problems, to have autonomy to make decisions, to be proactive to identify the data of a situation and seek solutions, to live and learn with differences and diversities (BRAZIL, 2017, p. 14).

The Common National Curricular Base (BNCC) is based on a perspective of curriculum unification marked by a logic of centralization and control (OLIVEIRA; FRANGELLA, 2019). It reflects an educational project referenced in the mercantile principles that coordinate with a homogenizing curriculum proposal, focused on a standardization of activities aimed at the development of competencies and skills. Among these, the socioemotional ones stand out. Studies such as Smolka et al (2015) point to the limits of this approach, which reduces the processes of human development and tends to stigmatize students who do not demonstrate the characteristics stipulated as socially desirable.

In understanding that curriculum documents are not neutral elements and that they create meanings and educational practices based on certain types of students, through which unequal economic and cultural control is possible (LUNARDI-MENDES; SILVA, 2014), we inquire about how the situation of students with disabilities is configured in the context of common curriculum competencies and guidelines.

It is noted that the only mention that appears in the BNCC regarding Special Education concerns the recognition of the "need for inclusive pedagogical practices and curriculum differentiation. However, the content of these terms is not specified. Moreover, in the scope of

this document, while admitting the diversity in school under the prism of inclusion, common curricular competencies are claimed. A game is established between what is common and what is differentiated. The common refers to the development of specific skills and abilities required by the market; the differentiated makes room for curricular configurations that reduce the teaching-learning processes and extend the specialized educational care of this population to specialized institutions.

Faced with this problem, we question: How to work with the prescribed curriculum for all, considering the students' singularities? In the concrete conditions of the classroom, how to conceive a curricular organization that contemplates the educational specificities and enables conditions of possibilities of cultural development for each student?

In view of the urgent need to draw paths for an education that effectively transforms, we seek in Vigotskian propositions basis to reflect on the teaching of students with disabilities and discuss the issue of school curriculum. In other words, our attempt is to situate teaching and curriculum within a critical theory of social change.

The teaching-learning processes with emphasis on the cultural development of the student with disabilities

The complexity in answering the questions made in the previous item requires us to resume a worldview based on the dissemination of scientific thought, in which artistic richness and philosophical reflection are valued through educational mediation. This means to dispute a school project that embraces the construction of truly democratic curricula (DUARTE, 2018). In this sense, we consider that Vigotski's ideas can contribute to the dimensioning of a curriculum organization focused on cultural development.

School education, by creating possibilities of social relations, is taken, in this perspective, as a socially instituted access way for the student to culturally elaborated knowledge. The teaching-learning processes are understood from the presupposition of the social nature of the development of the psychic functions mediated by a system of signs and meanings contingent on the history of relations and human production.

When discussing the processes of conceptual elaboration, Vigotski (2001) refers to the expression fruitful teaching with the purpose of valuing the systematization of knowledge that enables the transformation of ways of thinking. To support these ideas, the author discusses the temporal relationship between the processes of learning and development. He points out that the sequential organization logic used by the school for teaching does not always accompany

the ways in which students appropriate this content. Thus, he calls attention to the rigidity of school practices that atrophy the teacher-student-knowledge relationships and disregard the various ways of learning. His arguments highlight the dynamics of the teaching activity, which brings together a diversity of learning rhythms, paths, and styles.

In line with this, this theorization highlights the problem of the fragmentation of teaching, which refers to the dissociation of school knowledge and the knowledge acquired in everyday life. This fact, still so current in our educational system, tends to deprive the child's experience and prevent the development of a meaningful teaching.

In order to achieve the development of conceptual thinking and the expansion of historical consciousness, teaching must start by working with everyday knowledge, produced in the context of practical activity, and aim at objective knowledge, which transcends the immediate context. The interrelation between the two types of knowledge enhances the meaning processes that anchor learning. Thus, the school curriculum cannot do without valuing the everyday knowledge produced in human culture, nor lose sight of the historically elaborated and systematized knowledge; in the words of Young (2002, p. 26): "knowledge should be the rule of the curriculum".

Góes (2008, p. 417) discusses the issue of fruitful teaching and points out the need to "[...] provide learning that transforms ways of thinking, raising the levels of generality and systematization of knowledge". The author criticizes the way the expression "systematized knowledge" has been understood in educational derivations, that is, to indicate what receives an organized formulation or what is classified as scientific knowledge. In her line of argument, based on the Vigotskian assumptions, Góes is guided by the complexity and dynamics of conceptual elaboration and points out:

[...] the subject's ways of thinking do not correspond to the criteria of formal logic, but make up dialectical movements. In the systematizing generalization occurs a constant displacement from the general to the particular and from the particular to the general and the transformations do not occur only in the direction of more and less abstract; it is necessary that the abstract be materialized, that the concepts expand to new concrete circumstances (GÓES, 2008, p. 417).

Bringing up the discussion of everyday and scientific concepts, the author points out that the distinction between these concepts is not a class distinction (either it is an everyday concept or a scientific one), but is conditioned to the concrete conditions of its elaboration and to the mode of thought mobilized. The same concept can emerge in different ways if it is treated in an everyday situation or if it is systematized in the school environment.

The process of elaboration of scientific concepts differs, therefore, from the process of elaboration of everyday concepts because it occurs under the condition of an organized system of instruction, which is configured as a unique form of collaboration between teacher and students and presupposes another type of mediated relationship with the object of knowledge. At the same time, scientific concepts are supported by the everyday concepts that children bring from their social experience. The concept systems connect and merge in the teaching-learning process:

Scientific concepts, which at the beginning of their development are schematic and devoid of the richness that comes from experience, gain vitality and concreteness in their relationship with spontaneous concepts. On the other hand, the characteristics of the construction process of scientific concepts transform the spontaneous ones in terms of systematicity and reflexivity (GÓES; CRUZ, 2006, 35).

The constitution of conceptual thinking consists then in a voluntary activity governed by forms of analysis and generalization of a certain phenomenon, which qualitatively changes the child's experience, expanding the possibilities of interaction with the social environment.

In the schooling process, there is the elaboration and systematization of cultural knowledge, a moment when a series of psychic functions (voluntary attention, logical memory, abstraction, comparison, differentiation) are set in motion, and the word is the means of intentional guidance that will allow such elaboration. According to Vigotski (2001), the concept is linked to the word, to its designative, indicative, and meaningful functions. The development of concepts is thus an aspect of the general process of language development, which implies generalization and synthesis, stability and fluidity of meanings.

In this case, the commitment to teach systematized and culturally valued knowledge, which must be embraced by the school, demands multiple ways of working on the field of meaning. Learning implies the production of meaning that requires involvement in meaningful activities and mobilization of the child's experience history. It is in the process of signification that new psychic formations can emerge, which makes possible other modes of action, thought, and participation in culture.

Therefore, from the Vigotskian elaborations we highlight the interrelation between the two types of knowledge, everyday and scientific, as well as between the processes of conceptualization and signification. This highlights the importance of a curricular organization based on the historical dynamics of knowledge production that is updated and fed back into the teaching relationships mediated by the activity of production and use of signs and meanings. This means that to achieve cultural development, teaching needs to be organized considering

the history of the child's experience, his or her peculiarities and educational specificities. In this way, it will be able to create possibilities of relationship with knowledge, overcome the previous experience and expand the ways of thinking and analyzing certain phenomena of social life.

We can also highlight the contribution of Vigotski (2001) regarding the understanding of the inseparability between teaching and learning and the role of the teacher in this process. The course of development does not coincide with the course of learning; on the contrary, learning and development have their crucial moments, which reveal dynamic and complex relationships.

Underlying this relationship in the school context is the role of teaching and the deliberate acting of the other. Anchored to this is the concept of Zone of Proximal Development (ZPD) derived from the general law of development postulated by Vigotski (1995), according to which the psychic functions are constituted on an intersubjective plane and are singularized in the process of semiotic mediation. In general terms, the PDA concerns the difference between psychological functions already consolidated in the subject and those that emerge in intersubjective relations between the adult or more experienced colleagues and the learning subject. In this sense, more important than knowing the domains already installed in the individual, it becomes necessary to sustain conditions of emerging learning potentialities and "this occurs when in the relationship with the other new spaces are created that only exist and are transformed in that relationship" (CORRAL RUSO, 2018, p. 87-88).

This conceptualization brings decisive implications for the pedagogical practice, because it emphasizes that it is through interaction and in the interaction with more experienced people that the student builds the psychic functions that will allow him to solve problems that he is not yet able to solve by himself. More than that, in the teaching relationships we find the source of development, because "at school, the child does not learn to do what he is capable of doing by himself, but rather, to do what he does not do with autonomy, but which is within his reach in collaboration with the teacher and under his guidance" (VIGOTSKI, 2001, p. 241)

In the school context, teaching relationships are dynamic and demand to be understood in the complexity of human life. The development processes, in turn, involve tortuous paths, permeated by tensions and ruptures and, in the case of children with disabilities, there is often a need for more negotiations and investments, close and constant mediations, and access to resources. Furthermore, collaboration is not about helping the other to solve tasks, but implies guided and deliberate mediation in the work with systematized knowledge. It requires a pedagogical approach that is aware of the dialecticity of conceptual elaboration processes and

that aims at new psychic formations, which may emerge in certain organized teaching situations.

Collaboration implies affecting the other, and this idea is fundamental, especially when we focus on teaching disabled students. How to understand the emergent, proximal development, considering the educational specificities of students?

Vigotski (1997), when discussing the development of children with disabilities, indicates that the possibilities for development emerge in the web of social, collective life. For him, it is not only the biological/organic condition that defines the person with disability, but, especially, the way this person is socially understood and the configuration of the social environment in which he/she is inserted. Disability, understood in its biological/organic axis, is a development condition that is affected by the social and historical situation. It is only in social relations, in the dynamics of human life, that this condition can be transformed, to the extent that means of active participation of the person with disability in cultural practices are provided.

By knowing the specificity of the organic condition, we can create paths of educational practices oriented to new psychic formations in the process of cultural development of the personality (DAINEZ, 2017). What stands out, therefore, is school education as a privileged space for the development of these children when organized in such a way as to provide significant cultural experiences and activities that demand psychic elaboration.

For Vigotski (2001), the psychic formations necessary for school education involve the historical elaboration of consciousness and the volitional-affective act. The principle of interrelation and dynamics among the mediated psychic functions is the author's central argument in defense of the prospective view he has about the disabled child. When discussing the nature of disability, he opposes the theories of his time which denied the dynamic character of the psychism and attributed to the irreversible cognitive deficit the problem of intellectual disability. Vigotski's argument revolves around the unity of affect and cognition as dynamic functions that intertwine and transform themselves in the course of human life.

Such transformations are conditioned to the child's insertion in social practices, in activities that mobilize their ways of thinking and acting, causing the creation of new development paths. Thus, not just any form of collaboration among peers or more capable adults mobilizes development. In the collaborative dynamics, it is essential to affect the child with disability in order to create in him the will to act voluntarily, in a conscious way.

Considering these statements, we argue that teaching for students with disabilities needs to provide access to culturally developed knowledge, moving away from a teaching based on simplified activities and/or skills and abilities taken as universal. In a fruitful teaching, the

activities are meaningful, that is, they are *experienced* by the child. The experience refers to the meaning, to the way in which the child appropriates these relationships with others and with the environment. Pino (2010, p. 753) indicates that "the experience constitutes the unit of analysis that dynamically integrates the environment external to the child - physical, social and cultural environment, that is, the environment built by men - and the inner, subjective environment of the child."

The experience of significant school practices, constituted by the knowledge produced throughout human history, guides the child's development, modifying it, at the same time that its potential to act, socially anchored, leads to a transformation of the practices themselves. All new knowledge provokes and extends the development of the psychic functions, which implies new forms of relationship between the child and its environment. In this sense, the school curriculum can be understood as a way to access culture, enhancing critical thinking and the participation of the person in the community.

These ideas are sources of inspiration for us to think about the role of school education for all students, in the context of diversity. Access to cultural/scholastic knowledge is a right for all students. School is the place par excellence for the insertion of students into the surrounding social life. In this sense, in the context of the classroom, pedagogical practices need to be organized in order to allow the participation of its students in activities that lead them to broader social processes.

We understand, therefore, that making the curriculum more flexible/adapted does not mean working with concrete materials, more simplified concepts, or orienting teaching to the student's difficulties/deficits, with works that emphasize sensorimotor aspects and elementary functions. Nor does it mean giving a different activity to the student with disability and letting him work individually. As Góes (2002, p. 101) explains, "the peculiarity of special education lies in promoting experiences that, through different paths, invest in the *same general goals*, which is indispensable for the child's *cultural development* [our emphasis]."

In this way, we move away from the circulating ideas about curricular flexibility/adequacy, and orient ourselves towards the understanding that teaching for students with disabilities demands significant activities that enable access to cultural knowledge in order to mobilize the development of human psychic functions - affect, cognition, will - which are interwoven and transformed in the concrete conditions of life, implying the expansion of the ways of relating and insertion of the person in different social practices. In the school context, we must also emphasize the central role that words play in this process. The word, materialized

in its multiple symbolic dimensions - written speech, gestures, etc. - mediates the development process of children. - mediates the development process of the psychic functions.

It is, therefore, to think of a curriculum that operates in the area of the potentialities not yet fully developed in the student, with development processes of the psychic functions to be explored in teaching relationships, recognizing the possibilities of both the student and the human culture, which have been produced throughout history.

To summarize, it is fundamental for us to understand that for teaching to be fruitful, fruitful, it must be prospective and emancipatory, oriented to the possibilities of future development, that is, that it allows the child with disabilities to experience and participate in the collectivity towards social transformation. This means that an education based on a minimum curriculum, on competencies and skills that tend to conform/adjust the individual to a certain market logic that rules the current form of social organization is worthless.

Final considerations

In the context of inclusive education, curriculum accessibility remains a challenge. The construction of a democratic curriculum that supports the appropriation of knowledge historically developed is an issue that demands investment in terms of research and educational public policies. The different terminologies - adaptation, adequacy, flexibility, differentiation - used to refer to a curriculum model that involves special education have not helped to think of an educational project that contemplates diversity and singularities, in order to enable the elevation of the processes of meaning and conceptualization.

In current times, the technical perspective based on competencies and skills, with emphasis on efficiency/effectiveness and based on a capacist vision, has come to occupy a central place in curriculum formulation. Knowledge is dismissed as the basis of the curriculum and the various means and ways of learning are deprived of their characteristics. In this sense, the curriculum is configured as a powerful instrument of homogenization and reproduction of inequalities.

When we argue that school education should be configured as a significant moment of the humanization process - that is, of appropriation of culture historically produced by the human race - we get our support from the critical propositions of Vigotski (2001) on the "fruitful teaching" and we conceive the curriculum as the *unfolded experience of the relationship with systematized knowledge*. We emphasize, therefore, that the curriculum needs to be organized

so that the contents and strategies point to knowledge that raise the potential of cultural development of the personality.

From a cultural-historical perspective, we seek to approach the school curriculum considering the right of the student with disabilities to have access to cultural goods historically produced and accumulated, as well as to conceive knowledge as a social practice that supports processes of emancipation and humanization. That is, the problem of knowledge is thought beyond a utilitarian and practical value.

By treating knowledge as an objective phenomenon inserted in the history of humanity, according to Young (2002), the scientific contribution of Vigotski is in thinking curriculum models from purposes/objectives to be achieved in terms of development with a view to collective human existence. In this sense, a fruitful teaching should have as its pillar a curriculum that focuses on the historical process of transformation of knowledge and society. To this end, fruitful teaching demands: 1. appreciation of the process of cultural development of the personality, considering the interrelationship between everyday and scientific concepts and the processes of meaning; 2. school practices based on meaningful, shared, and collective activities, attentive to the educational specificities of students and 3. prospective teaching, oriented to the possibilities of future development.

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