

**THEORETICAL REFLECTION ON THE CONTRIBUTIONS OF PAULO FREIRE'S
WORK TO SPECIAL EDUCATION**

**REFLEXÃO TEÓRICA SOBRE AS CONTRIBUIÇÕES DA OBRA DE PAULO FREIRE
PARA A EDUCAÇÃO ESPECIAL**

**REFLEXIÓN TEÓRICA SOBRE LAS CONTRIBUCIONES DE LA OBRA DE PAULO
FREIRE A LA EDUCACIÓN ESPECIAL**

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ABSTRACT: **Objective:** reflect on the contributions of Paulo Freire's work to special education. **Method:** it is a theoretical reflection, with a qualitative approach, based on the concepts treated by Paulo Freire in his work, drawing a parallel with the special education of young people and adults. **Results and Discussion:** from the knowledge offered by Freire's work, in a reflective process about the practice, possibilities emerged to work the potential areas of the students, in an ethical way, betting on a more horizontal construction between teacher and student, aiming to overcome their limitations. **Final Considerations:** there is an urgent need for permanent education of teachers working in special education, to develop skills and abilities, as subsidies for the development of educational strategies that promote a liberating education, thus contributing to the construction of another way of life, fair in Special Education.

KEYWORDS: People with disabilities. Learning. Teacher. Special education.

RESUMO: **Objetivo:** refletir sobre as contribuições da obra de Paulo Freire para a educação especial. **Método:** trata-se de uma reflexão teórica, de abordagem qualitativa, fundamentada nos conceitos tratados por Paulo Freire na sua obra traçando um paralelo

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com a educação especial de jovens e adultos. **Resultados e Discussão:** a partir do conhecimento oferecido pela obra de Freire, num processo reflexivo sobre a prática, emergiram possibilidades de se trabalhar as áreas potenciais dos educandos, de forma ética, apostando na construção mais horizontalizada entre docente e discente, objetivando ultrapassar suas limitações. **Considerações Finais:** depreende-se a premente necessidade de formação permanente dos docentes que atuam na educação especial, no intuito de desenvolver competências e habilidades, como subsídios para a elaboração de estratégias educacionais que impulsionem uma educação libertadora, contribuindo assim para a construção de outro modo de vida mais justo na Educação Especial.

PALAVRAS-CHAVE: Pessoas com deficiência. Aprendizagem. Docente. Educação especial.

RESUMEN: Objetivo: reflexionar sobre las contribuciones del trabajo de Paulo Freire a la educación especial. **Método:** se trata de una reflexión teórica, con enfoque cualitativo, basada en los conceptos tratados por Paulo Freire en su obra, haciendo un paralelo con la educación especial de jóvenes y adultos. **Resultados y Discusión:** a partir del conocimiento que ofrece el trabajo de Freire, en un proceso reflexivo sobre la práctica, surgieron posibilidades de trabajar las áreas potenciales de los estudiantes, de manera ética, apostando por una construcción más horizontal entre docente y alumno, con el objetivo de superar sus limitaciones. **Consideraciones finales:** existe una urgente necesidad de formación permanente de los docentes que laboran en educación especial, con el fin de desarrollar habilidades y habilidades, como subsidios para el desarrollo de estrategias educativas que promuevan una educación libertadora, contribuyendo así a la construcción de otra más justa en Educación Especial.

PALABRAS CLAVE: Personas con discapacidad. Aprendizaje. Docente. Educación especial.

Introduction

Paulo Freire was, without a doubt, the theorist who marked the history of education, proposing a humanized experience, arising from the experiences of the subject, mediated by the world and based on the practice of freedom. The author brings in his liberating praxis the importance of education in the transformation process, when he states that “[...] praxis is the reflection and action of men on the world to transform it. Without it, it is impossible to overcome the oppressor-oppressed contradiction” (FREIRE, 2020, p. 52, our translation).

The pedagogy of the oppressed reveals itself as the pedagogy of men, engaging in the struggle for their liberation, becoming critically aware of their oppression. In this way, the pedagogy of the oppressed, as a humanist and liberating pedagogy, will have two distinct moments. The first is the period in which the oppressed unveil the world of oppression and commit themselves, in praxis, to its transformation. In the second moment, from the

transformation of the oppressive reality, this pedagogy ceases to belong to the oppressed and becomes the pedagogy of men, in a process of permanent liberation (FREIRE, 2020).

Bringing together the thought of Paulo Freire (2020) with the reality of special education, the reflection proposed by the author about self-worth is noteworthy, which is a characteristic of the oppressed, which arises as a result of their introjection of oppressor's view. Thus, it is believed that from hearing so much about themselves that they are incapable, that they know nothing, that they learn nothing, that they are "sick", that, because of all this, people with disabilities, as well as their families, do not produce, may end up convincing themselves of their incapacity, generating self-worth, which blocks their prospects for the future.

In this context, it is observed that, historically, our education was constituted in a way to separate students into normal and abnormal; strong and weak, among other adjectives. Given this way of thinking about education, many children, youth and adults have been far from public schools, not just children with disabilities (KASSAR, 2011). Thus, the situation of oppression that these people have lived through throughout history is considered, without even being seen and heard, as a generator of exclusion.

After numerous movements and construction of documents aimed at implementing public policies, such as Brazil's participation in the World Conference on Education for All, in Jomtien, Thailand, it fell to the country, as a signatory of the World Declaration on Education for All, to commitment to ensure the universalization of the right to Education (UNESCO, 1990).

With regard to Special Education, the Salamanca Declaration emphasizes that:

The right of every child to education is proclaimed in the Universal Declaration of Human Rights and has been strongly reconfirmed by the World Declaration on Education for All. Any person with a disability has the right to express their wishes regarding their education as far as these can be fulfilled. For they have the inherent right to be consulted on the form of education most appropriate to their needs, circumstances and aspirations. (DECLARAÇÃO DE SALAMANCA, 1994, p. 3, our translation).

Under the impact of these documents and within a set of social policies, a discourse of "inclusive education" takes shape in the country, so that professionals who worked in Special Education start, little by little, to use the term "inclusion" instead of "integration" (KASSAR, 2011). And so, in Brazil, the Brazilian Law of Inclusion (13146/15) was "born", the result of many struggles, which in its article 27 contains the following statement:

Education is a right of people with disabilities, guaranteed in the inclusive educational system at all levels and lifelong learning, in order to achieve the maximum possible development of their physical, sensory, intellectual and social talents and abilities, according to their characteristics, interests and learning needs (BRASIL, 2015, our translation).

It is possible to verify in this scenario that the implementation of policies aimed at inclusion was not dissociated from the conflicts and tensions historically experienced so far. Many were the challenges faced by the Special Education audience, specifically, students with Disabilities, Global Developmental Disorders and Giftedness and/or High Abilities, as provided for in the Brazilian Inclusion Law (2015), which provides for the rights of these students, ensuring that they have possibilities not only to access and participate in learning, but beyond this. In this perspective, according to Polo (2019), that they are able to develop their skills and competences for a full life, not in a “mere repetition of content”, applied in a vertical way, in a traditional practice.

Given the above, in accordance with the history of segregation, separation and struggle for education for all, Freirian's work points out that, in order to achieve the maximum possible development of the student, it is necessary to understand the reality of this student desires, potentials. Freire (2020, p. 72) argues that “[...] the critical and liberating dialogue, for this very reason that action presupposes, must be done with the oppressed, whatever the degree of the struggle for their liberation”. Based on this statement, there is the perspective of education built *with the person*, and not *for the person*.

Marques (2007), referring to Freire's work for inclusion, points out that dialogue is not just an exchange of information between individuals. The active involvement of each one makes both the dialogue and the subjects involved in it to be in permanent transformation. It is an instrument for transforming people and the world.

Reflecting from the perspective of the teacher in the relationship with students, observing the permanent process through which education experiences its processes of change, Law 13,146/2015 itself points out regarding teacher education:

X - adoption of inclusive pedagogical practices by programs for initial and continuing teacher education and provision of continuing education for specialized educational assistance; XI - formation and availability of teachers for specialized educational services, translators and interpreters of Libras, interpreter guides and support professionals (BRASIL, 2015, our translation).

Thus, despite the teacher coming with their initial formation, the law points out the importance of investing in the continuing education of the educator, since with each new

time, new challenges are posed to teaching practice, and inclusion is also made in the daily process, it can be inferred, according to Freire (2011), that as the teacher continues to critically reflect the teaching practice, he/she becomes capable of improving the next practice.

Therefore, according to Polo (2019), the goal is the idealization of the school space, with investment in the preparation of educators for the reconstruction of significant knowledge, demolishing structural barriers and only introductory teaching, in defense of the solidity of the pedagogical practice and new dynamic educational spaces, in the revolution in the thinking and acting of students, through their skills and access to the highest level of education.

Thus, aiming at the logic of building an inclusive pedagogical practice, in special education, open to dialogicity and valuing the potential of the student, this study aims to reflect on the contributions of Paulo Freire's work to special education.

Methodology

This is an article of theoretical reflection, with a qualitative approach, based on the concepts treated by Paulo Freire in his work, drawing a parallel with the special education of young people and adults.

From the reading about the perception of thinkers about the work *Pedagogia do Oprimido* (Pedagogy of the Oppressed), a reflective analysis was carried out, bringing together the ideas of Paulo Freire in that work with special education and its nuances. Therefore, a discussion of the results was developed in sequential moments, based on the author's path in order to encourage reflection on this practice.

Results and discussion

Life path portrayed in his works

Freire's works contributed to the construction of the ethical-critical-political theory of education, which enables awareness with the objective of forming citizens of praxis, based on a critical-reflective pedagogy. His work is the result of his experiences as a subject, as Freire observed and experienced every detail as a source of learning.

Paulo Reglu Neves Freire was born in Recife, on 19 September 1921. He dedicated his first book: *Educação como prática da liberdade* (Education as a practice of freedom), to his

parents: Joaquim Temístocles and his mother, Edeltrudes Neves Freire. The author said that it was with them that he learned the dialogue he had with the world, with men, with God and with his wife and children (BARRETO, 1998).

When remembering his childhood, Freire, in his writings or lectures, referred to this phase with memories mixed with nostalgia and emotions. He treated his house and the entire backyard surrounded by trees like his first world. Still in the representation of the place where he lived, Freire spoke about literacy, remembering that his backyard floor was his blackboard, and pieces of wood his chalk (BARRETO, 1998). Paulo Freire always showed a special look at what was simple, but it was precisely in the simple that he sought transformation and always based on reflection, on permanent knowledge, in movement.

Paulo Freire entered the Recife College of Law and even after graduation continued as a Portuguese teacher at Oswaldo Cruz School (BARRETO, 1998; GADOTTI *et al.*, 1996). Paulo Freire only had one experience as a lawyer and ends up abandoning the profession. Soon after, he joins the Social Service of Industry (SESI), a place where he dedicated himself for ten years, considered by him as “founding time”, because here he began his understanding of the learning process of popular groups. After leaving SESI in 1959, Freire became a professor of Philosophy of Education in the Professorship of Drawing course at the School of Fine Arts of the Federal University of Pernambuco (REIS, 2012).

In 1960, Miguel Arraes, mayor of the city of Recife, showed interest in expanding the work of educating children and adults in poverty areas. And it was from there that the invitation to intellectuals, union members and the people for the dissemination movement emerged, resulting in the Pernambuco Popular Culture Movement (MCP). And Freire was one of the intellectuals who participated in the movement. The MCP worked not only with literacy, but with popular theater. It was at the MCP that the author had his first experiences in the field of adult literacy, which he considered to be a process of awareness (BARRETO, 1998; REIS 2012).

From then onwards Freire defended a democratic pedagogy, which started from the anxieties, desires, dreams and needs of the most oppressed classes, and for this reason its practice provoked deep anger in the dominant classes. The author built a “literacy method”, carried out through Culture Circles and soon aroused great national and Latin American interest. The learning process was built from the students' reality, to generate "key words", which were worked and which, potentially, would lead to an expansion of the students' view of the world, which could constitute an awareness process of their condition of submission and exploration, leading them to be committed to transforming society (FREIRE, 2020).

It was a revolutionary vision of education, in which Freire criticized banking education and gave rise to critical education as a practice of freedom. Due to his ideas, and with the military coup of 1964, came political persecution: Paulo Freire was accused of agitator and taken to prison, where he spent 70 days, considered an international subversive, traitor to Christ and the Brazilian people. Thus, he stayed in the asylum at the Embassy of Bolivia and then left the country, exiling himself in Chile for long 16 years, a country that Freire considered as a place of consolidation of his thought. (BARRETO, 1998; GADOTTI *et al.*, 1996).

Pedagogy of the Oppressed: Perspective of a liberating education

While in exile in Chile, far from his homeland, Freire writes a book, *Pedagogia do Oprimido* (Pedagogy of the Oppressed), which although built in Portuguese, was initially delivered to a North American publisher who published it for the first time, in English, in 1970. Today, this is a classic work in education and has been translated into more than 30 languages (BARRETO, 1998).

With *Pedagogy of the Oppressed*, Paulo Freire revolutionized the adult education system worldwide, creating an innovative pedagogical model by presenting a proposal for liberating critical education, focused on the sociocultural context. His major work established a proposal for revolutionary education, based on concepts that structure a liberating educational theory, concerned with human beings, and, above all, with the oppressed of the world. Although at present some still reduce Paulo Freire's thought to only a proposal for adult literacy, in the late 1970s the author was already internationally recognized and studied in several areas of knowledge (ABREU, 2019).

According to Freire (2020), man is understood as an unfinished being, aware of his inconclusiveness and his permanent process of being more. He summarizes that this is our vocation, understood as a desire for freedom and justice, as it implies a change in paradigms, in which education is made, reflecting and acting in a conscious way, in daily pedagogical practice, to transform it. Here is a complex analysis that requires the exercise of dialogue, awareness of its finiteness and the change of oneself and the world. In addition to the political issue, we enter the ethical perspective of the work, in order to elucidate the pedagogical ethics in which the author draws attention to those who live in oppression, domination and dependence. Ethics refers to the indignation provoked by injustices and forms of oppression.

Paulo Freire explains the term oppressed, stating that man has to transform himself into a subject of the historical reality in which he is inserted, humanizing himself, fighting for freedom, for alienation and for affirmation, facing a ruling class that through oppression, exploitation and injustice tries to remain. The pedagogy of the oppressed, humanist and liberating, presents itself as a pedagogy of struggles, in a permanent process for liberation, through reflection on oppression and its causes, in search of a transforming action, called liberating praxis (FREIRE, 2020).

Pletsch (2020) proposes in his writings that educational proposals for people with disabilities always consider the social and existence circumstances of these subjects, in addition to the characteristics that disability imposes on them. Not unlike the scenario of institutionalization of Special Education on Brazilian soil, educational practices still often function as parallel and disjointed actions of Regular Education, where renowned subjects benefit from school spaces as mere places of socialization and not as promoters of actions that legitimize them and favor the construction of their autonomy, new learning and skills.

In other words, I think that inclusive education is a principle that should not be applied and interpreted homogeneously without considering the contexts and particularities of the groups involved. For example, for the Special Education audience, inclusive education represented a fundamental and necessary advance to gain access rights to regular schools, which in general benefited the learning and development of the majority of this population. (PLETSCH, 2020, p. 66, our translation).

Just as it is proposed in public policies that the right to education for people with disabilities be guaranteed by law, reflecting and thinking with students with disabilities, based on their possibilities and their wishes, and not interrupted in their progress, due to their limitations, Freire (2020) also points out in his writings that only in living with the oppressed will it be possible to understand their ways of being, behaving and reflecting on the structure of domination. For the author, it will be through this approximation, and the reflection on how they perceive themselves and the means of facing the oppressive logic, that will favor the liberating movement.

In this context, the author argues that men educate each other, mediated by the world, through problematizing education, which requires overcoming the educator and student contradiction and dialogue, in which both become subjects of the process and grow together in freedom, seeking true knowledge and culture through the emergence of consciences for a critical insertion into reality (FREIRE, 2020).

For Pletsch (2020), Special Education, a modality of Transversal Education, which permeates all educational levels, must be understood as a field of knowledge and cannot be understood without considering the historical path it took in different areas of knowledge and the interferences which suffered by them in its foundations, crossed, for example, by the contributions of Medicine, Psychology, Sociology and Pedagogy.

Therefore, from the problematization, and the importance of dialogicity in different areas, as the essence of education as a practice of freedom, the author explores the concept of dialogue, seen as a human phenomenon, because according to Paulo Freire (2020), there is no word true that it is not praxis, as an act of creation that seeks the conquest of the world for the liberation of men.

Hence the founding characteristic of the popular liberation pedagogy: the dialogicity of the relationship between educator and student, which implies the interaction between people. Furthermore, problematizing education is essentially reflective and dialogic, as it opposes vertical communication, emptied of critical reflection as an instrument of domestication of the oppressed and advocated by banking education, which, in turn, is anti-dialogical, alienating, transmissive and domesticating. We recognize that education cannot be conceived as a transmission of knowledge, as dialogue represents the expression of action and reflection of the right to be more (CORRÊA, 2019).

For Corrêa (2019), in fact, Freire clearly saw that dialogicity is the essence of education as a practice of freedom. For him, the foundation of dialogue is love, conceived as a political dimension that implies dialogue, coexistence and respect for the other. In this sense, dialogue is used to free the oppressed, as the relationships of respect, awareness and ethics challenge the redefinition of roles between educators and students, and this is precisely the difference in establishing a transforming social practice.

Remarkable for its global importance in several areas, according to Purcari (2019), the Freirian concepts present in the *Pedagogy of the Oppressed*, during the liberation process, reveal an innovative theoretical-practical relationship of educational praxis. Through the problematization of the student's reality, the use of contextualized, realistic and diversified generator themes from the curriculum and the world, based on creativity, dialogue, reflection and awareness, enables an education with a liberating role in the search for the humanization that we so long for in special education.

Education as a permanent process of “*being more*”

Freire developed his own style of education, which could be used in everyday education and permanently. As mentioned before, Paulo Freire prioritizes human action based on dialogic communication, which is horizontal communication, where social subjects share experiences in transformation and self-transformation.

The author's thoughts emerge as a challenge for post-modern education, because as the same said, "all is not lost", from a true education comes the change of reality, where the relationship based on teaching was fundamentally taken care of and learning around the educator, with five stages to be analyzed and processed to achieve success, namely the man, methodology, education, learning process and being educated. Throughout this process, Paulo Freire sees education full of hope, and soon he did not hesitate to call it the Pedagogy of Hope, as it can transform reality depending on how we apply it, how we position ourselves in the face of education, how we let this process touch us, seen by Freire as something so vital (BRITO; SILVA; MONTENEGRO, 2012).

In the letter in which the theorist writes about Continuing Education and the Educating City, the importance of education and formation is elucidated, when the educator in vogue states:

Education is permanent not because a certain ideological line or a certain political position or a certain economic interest demands it. Education is permanent in the reason, on the one hand, of the finitude of the human being, on the other, of the awareness he has of his finiteness. Even more, due to the fact that, throughout history, it has incorporated it into its nature and not knowing that it lived, but knowing that it knew and, thus, knowing that it could know more. Education and ongoing formation come together there (FREIRE, 1992, p. 3, our translation).

It is evident, therefore, that Freire's critical pedagogy envisions an education of ascending character, which places the student participating in the process as an active protagonist, and considers their previous experiences and the sociocultural context in which they are inserted in the teaching-learning process, making sure that the themes addressed are dealt with in a way that they make sense to the people involved and become possible to be implemented. In this sense, Português (2019) emphasizes that in the praxis of the Freirian look, underestimating the learner's experience in the cognitive transfer is the same as extinguishing their presence in life. When the educator recognizes the reality of the student in their territory, the greater the chances that shared knowledge will become a true

transformation tool. This recognition is a two-way street to systematically re-discuss, reconvert and renegotiate the great issues and open portals of new perceptions.

Freire (1979, p. 14, our translation) says that “[...] the search must be something and must translate into being more: it is a permanent search for oneself [...]”. In this way, what drives any transformation in services is actually the concern with the instituted, which will permanently demand new strategies in formulating actions, integrating sensitive listening to the process of paradigm shifts, considering education as something in motion, which leads to the reflective process, and refers to an action that is the act of seeking, seeking something, for some reason, for some need (SANTOS, 2015).

In this way, Freire (1979) presents education as a permanent character, because for him, knowledge is done constantly, therefore, there are no educated and uneducated beings, we are all educating ourselves, and establishes reflection as a guiding axis for all work, considering that formation starts from the subject's totality and that no knowledge is left out. Thus, awareness of both the dehumanization practiced by the oppressor, and our incompleteness as human beings, is an important step in the fight against domination and oppression. Such incompleteness imposes on social actors a posture of eternal apprentices (VITORINO, 2019).

Given the author's reflective thinking, it is considered here that it is necessary to look at people with disabilities, investing in their potential, developing skills and competences, and not reducing their limitations. The perspective that we have, in this sense, is, from the dialogue, to build possible paths to experience new paths, new practices, which are inside and outside the school space. In this way, it is not intended to speak of deficiencies, but of potentialities, precisely because man is understood as an unfinished subject, in full development.

The concept of human development adopted here is close to that of cultural development, which, from a historical-cultural perspective, sees the development of subjects as a complex process of appropriation, by each individual in their particularity, of cultural goods socially produced by humanity in every historic moment. Therefore, human development is, at the same time, a private and collective/social process, in which learning drives development (KASSAR, 2016 *apud* PLETSCHE, 2020, p. 63, our translation).

Considering an inclusive education policy with a proposal based on the integral development of individuals with disabilities, Pletsch (2020, p. 63, our translation) contributes with a vision of educational inclusion based on the convictions of human rights, where students with disabilities can participate in their learning process as protagonists, learning in a

significant way “[...] in the coexistence with cultural diversity, in a school/university with everyone and for everyone”.

For Moura (2019), in a broad sense, the term Pedagogy can be used to refer to the knowledge that constitutes the educational sphere, one of the forms of human action. In a strict sense, it refers to the “arrangement” and organization of the aspects to be considered in the knowledge construction process, both for those responsible for the teaching process and for those who entrust the learning process to them. Such an organization would be based on two pillars: which knowledge to privilege and how such knowledge can be placed at the service of teaching and learning processes.

Thinking about education that is born from a process of exchange, construction and communion, Freire (2011, p. 24, our translation) states that “[...] teaching is not transferring knowledge but creating the possibilities for its production or its construction”. Based on this principle, the construction is dialogic between educator and student, observing the possibilities existing in the territory in which they live, with territorial characteristics, specific social and cultural aspects, and it is extremely important to consider such specificities in the process of knowledge construction, especially for students with disabilities, from mild to severe, with the possibilities and conditions of accessibility offered by the school and society in general, often rooted in segregating spaces and practices, as evidenced by Pletsch (2020).

Given the above about man as a social, cultural, regional and historical being, there is the author's thought, in his work *Pedagogia da Autonomia* (Pedagogy of Autonomy), by stating that the educator needs to move with clarity in his practice, knowing the different dimensions that characterize the essence of the practice. Such an attitude will make this professional more secure in his/her performance (FREIRE, 2011). Therefore, for such a broad look, it is necessary to be an Educator. The question that arises is: which teaching practice are we talking about?

On this aspect, reflecting on the humanizing teaching practice, Moura (2019) refers to the importance of knowing oneself, and this would also happen through the word, it could trigger a movement towards changes in the world through the word-action, that allows the establishment of the rescue of intersubjectivity, essential for humanization. Here is the counterpoint between banking education and problematizing education: awareness as a center for valuing the world and the role of the word in the construction of this valuation, a path in which intersubjectivity overlaps with otherness and subjectivity. The word is, then, the fuel of conscience; not the empty word, but the “*palavramundo*” (“*wordworld*”), which gives

consciousness the status of driving force in the relationships between subjects, between them and reality. A pedagogy in which the word is spoken to change the world, not to confirm it.

Teaching practice: a reflective path and dialogic action

Freire highlighted the importance of the relationship between educators and students, guided by political-pedagogical dialogue, in the critical appropriation of knowledge. For this reason, the author points out that reflection on teacher education and its educational-critical practice is legitimate (FREIRE, 2011). In this educator-learner relationship, the author points out the formation that is built on both sides, when he states that:

It is necessary that, on the contrary, from the beginning of the process, it becomes increasingly clear that, although different from each other, those who form are formed and re-form by forming and those who are formed form themselves and form when they are formed. It is in this sense that teaching is not transferring knowledge, content, nor formation is an action by which a creative subject gives shape, style or soul to an indecisive and accommodated body. There is no teaching without students, the two explain themselves and their subjects, despite the differences that connote them, are not reduced to the condition of each other's object (FREIRE, 2011, p. 25, our translation).

Freire (2014) defends the position of the teacher as a facilitator of the teaching-learning process, and values the experience, the observation of reality and the dialogue between the participants in this process, in a horizontal relationship, mediated by concrete reality, in a perspective based on ethics, in love, hope, trust and faith.

As for the student, the experiences already lived by the subject are characteristic of their history, subject creator of culture and creator of their history. Thus, the educating subject is committed to its historicity (FREIRE, 2014). In this way, Freire's thoughts are opposed to banking-type education, according to which students are blank slates of knowledge, and that need to be filled in by those who believe they have more knowledge. The teaching practice must be built, therefore, exercising listening and a sensitive look.

[...] it is not talking to others, from top to bottom, above all as if we were the bearers of the truth to be transmitted to others, that we learn to listen, but it is by listening that we learn to talk to them. Only those who listen patiently and critically to the other speak to them, even if, under certain conditions, they need to speak to them (FREIRE, 2011, p. 111, our translation)

In this context, the work *Pedagogy of the Oppressed*, when referring to dialogical action, states that: "There is no true word that is not praxis. Hence, saying the true word

means transforming the world” (FREIRE, 2020). And he points out the meeting that is established in man's relationship based on dialogue, when he says: "Dialogue is this meeting of men, mediated by the world, to pronounce it, not exhausting oneself, therefore, in the I-you relationship" (FREIRE, 2020, our translation).

Santos *et al.* (2017) point out that although Paulo Freire's theoretical framework is dated prior to the development of Brazilian school inclusion, the author today marks a consonance with the real concept of inclusion, from a dialogic education, as Freire's ideas defend an education for everyone, without restrictions, prejudices or discrimination.

Therefore, returning to *Pedagogy of the Oppressed*, the author reveals the characteristics of the theory of dialogic action, describing collaboration, union, organization and cultural synthesis as crucial points for pedagogical action. In order to describe each characteristic, Freire's conceptions (2020) are presented in the work:

- *Collaboration* as a dialogic process of action, in which subjects meet to transform the world. Dialogue is not intended to impose, manage or domesticate, but to draw a clear awareness of what is wanted, of the objectives for which it is committed.

- Regarding the aspects of *union*, the author defends union for liberation, describing the “culture of silence” that is generated in the oppressive structure, within which it conditions and imposes an experience of “almost-things”. It is with this union that they discover themselves, in their particularities, through cultural action, problematizing in themselves their confrontations with the world.

- The next point is *organization*, and in the theory of dialogic action, organization, implying authority, cannot be authoritarian, implying freedom, cannot be licentious. But it is established as a highly pedagogical moment, in which the leadership, here referring to the teacher, together with the student, do together, aiming at transforming the reality that mediates them.

- Finally, the last feature: *cultural synthesis*, which is the modality of action with which, culturally, the culture itself will be made, as the maintainer of the structures in which it is formed, thus presenting itself as a historical action, and an instrument of overcoming of the alienated and alienating culture itself.

In this context, the author reveals that, just like the oppressor, to oppress, he needs a theory of the oppressive action. The oppressed, to free themselves, equally need a theory of their action (FREIRE, 2020). Thus, we return to the history of oppression that people with

disabilities experienced, as stated by Oyan (2019), schools reproduced the interests of the ruling classes, separating those who learned from those who did not. Schools did not assume the social responsibility of educating all citizens, but only those who were interested and who had the family's attention. For an oppressive government, according to the author, a people without information, without resources, without education, is a people that is easy to govern, to command.

Oyan (2019) states that it is important to recognize that *Pedagogy of the Oppressed*, written decades ago, is so current, necessary and, admittedly, true, because it proposes a reflection on the methodology and pedagogical theories that underlie oppressive practice, mobilizing the school and its segments for the reformulation and construction of an education for autonomy, for freedom.

In this context, Freire (2011) makes some reflections on the act of teaching and the demands that this practice imposes. He begins his thinking by relating teaching to research and states that “[...] there is no teaching without research and research without teaching” (FREIRE, 2011, p. 30, our translation). Thus, the educator teaches, because he seeks, because he asks, because he asks himself. Research to find out, verify something, intervene and educate yourself by educating yourself. The act of teaching also requires respect for the student's knowledge and proposes that it be a teaching practice to establish an intimacy between curricular knowledge and the social experience that students have as individuals.

It is in this constant exercise of resistance, of research, of permanent construction, that *Pedagogy of the Oppressed* presents itself in its current form and mobilizes us towards liberation. We are urged to stand in favor of the oppressed, for a fairer, more dignified, more democratic society and for an Education that builds new educational possibilities, based on disalienation and commitment to an orientation concerned with promoting the emancipation of humanity (HÖELZ, 2019). Given these facts, it is evident that Paulo Freire's dialogic education, political and liberating, proposes, without any form of discrimination, contemplating democracy, autonomy, solidarity, ethics, adversity and hope, concrete perspectives of inclusion.

Final considerations

In view of the collaborative construction of interventions in special education, there are still several obstacles and countless paths to be followed. However, the reflection carried out based on the work of Paulo Freire, in the debate to find ways to fulfill the possible dream:

a liberating education, which builds true inclusion with the subject, brings encouragement and points the way, for demonstrate the importance of ongoing teacher formation, in order to achieve the development of skills and abilities to support teaching and learning strategies, thus contributing to the construction of another fairer way of life in Special Education.

Although throughout history the term "disability" still establishes several preconceptions, paradigms, "crystallized" thoughts, beliefs that limit society and politics to believe that it is difficult to overcome what is already stated as true: "disability it's limiting!", the boldness of this time is to continue deconstructing, questioning and intervening, so that the disabled person can stop living in a condition of oppression and build freedom through education.

Changing is difficult, but it is possible, and for it to become real, the political-pedagogical action needs to be programmed between professors and students, no matter what project we want or need to develop. In this way, in line with the Freirean work, it is believed that the success of educators and students is centrally in the certainty that they will never abandon them, that it is possible to change, that it is necessary to change, that preserving concrete situations of misery is immoral.

From the reflection carried out, it is concluded that it is necessary that we allow ourselves to be taken by the desire not to give up, to remain with our bet, fighting for a public, free and quality special education, believing that it is possible to build new ways of fairer, more egalitarian, solidary life, with respect to different cultures and knowledge.

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