PROCESSOS DE PRODUÇÃO DE IDENTIDADES PROFISSIONAIS: NARRATIVAS DE TRAJETÓRIAS DE DOCENTES COM DEFICIÊNCIA NO ENSINO SUPERIOR

PROCESOS DE PRODUCCIÓN DE IDENTIDADES PROFESIONALES: NARRATIVAS DE TRAYECTORIAS DE DOCENTES COM DISCAPACIDAD EN LA ENSEÑANZA SUPERIOR

PROFESSIONAL IDENTITIES PRODUCTION PROCESSES: NARRATIVES OF TRAJECTORIES OF PROFESSORS WITH DISABILITIES IN HIGHER EDUCATION

Vanderlei Balbino da COSTA[1]
Alexandra GARCIA[2]

RESUMO: A pesquisa resulta da investigação realizada no estágio pós-doutoral na UERJ, no ano de 2020. A questão foi: Como os docentes com deficiência vem (re)construindo suas identidades no ensino superior? Objetivos: Compreender como os docentes com deficiência vem produzindo sua identidade profissional no ensino superior; Analisar se os programas de formação inicial e permanente tem contribuído para que os docentes com deficiência possam produzir suas identidades; Avaliar as razões políticas, pelas quais, os docentes com deficiência encontram dificuldades para produzir suas identidades na universidade. A metodologia foi qualitativa, priorizando as narrativas dos sujeitos com deficiência no ensino superior. Discutimos (auto)biografia, narrativas e produção de identidades. As narrativas demonstraram que há dificuldades para a produção da identidade, considerando que quase não há professores com deficiência no ensino superior. Nossas considerações nos fizeram perceber que é necessário ações políticas inclusivistas capaz de oportunizar o ingresso do docente com deficiência no ensino superior.

PALAVRAS-CHAVE: Produção da identidade. Docentes com deficiência. Ensino superior.

RESUMEN: La investigación resulta de la investigación realizada en la práctica post-doctoral en la UERJ, en el año 2020. La cuestión planteada fue: ¿Cómo los docentes con discapacidad han construyendo sus identidades en la enseñanza superior? Objetivos: Comprender cómo los docentes con discapacidad han producido su identidad profesional en la enseñanza superior; Analizar si los programas de formación inicial y permanente han contribuido para que los docentes con discapacidad puedan producir sus identidades; Evaluar las razones políticas, por las que los docentes con discapacidad encuentran dificultades para producir sus identidades en la universidad. La metodología fue cualitativa, priorizando las narrativas de los sujetos con discapacidad en la enseñanza superior. Nuestras consideraciones muestran que se necesitan

[1] Federal University of Jataí (UFJ), Jataí – GO – Brazil. Professor of the Postgraduate Program in Education (PPGE/REJ). Postdoc Student of the Postraduate Program in Education (PROPED/UERJ). PNPD/CAPES Scholarship. ORCID: https://orcid.org/0000-0002-1330-747X. E-mail: vanderleibalbino@gmail.com
[2] State University of Rio de Janeiro (UERJ), Rio de Janeiro – RJ – Brazil. Professor of PPGEdu-FFP and PROPEd-UERJ - ABdC Board (General Secretariat - Biennium 2018-2020) ANPEd Scientific Committee. Areas: Curriculum and Teacher Formation. Doctorate in Education (UERJ). ORCID: https://orcid.org/0000-0001-8285-471X. E-mail: alegarcialima@hotmail.com

acciones políticas e inclusivas capaces de proporcionar el ingreso del docente con discapacidad en la enseñanza superior.

PALABRAS CLAVE*: Producción de la identidad. Docentes con discapacidad. Enseñanza superior.*

ABSTRACT*: The research results from the investigation carried out in the post-doctoral internship at UERJ, in 2020. The question was: How professors with disabilities been (re)building their identities in higher education? Goals: Comprehend how professors with disabilities have been producing their professional identity in higher education; To analyze whether initial and permanent formation programs have been contributing to professors with disabilities being able to produce their identities; Assess the political reasons why professors with disabilities find it difficult to produce their identities at the university. The methodology was qualitative, prioritizing the narratives of subjects with disabilities in higher education. We discussed (auto) biography, narratives and identity production. The narratives demonstrated that there are difficulties in the production of identity, considering that there are almost no professors with disabilities in higher education. Our considerations made us realize that there is a need for inclusive political actions capable of providing opportunities for professors with disabilities to enter higher education.*

KEYWORDS*: Identity production. Professors with disabilities. Higher education.*

(In)troductory notes

The constitution of humanity went through several historical moments in which the experiences and social arrangements produced multiple cultural, political and even religious arrangements. Throughout the processes experienced by different cultures and societies, at different times people with disabilities experienced the most diverse processes of social exclusion, traits of discrimination, suffered prejudice, with the production of stereotypes and with the expression of stigmas. In general, these processes, regardless of the time or social groups, have in common the existence of standards of "normality and perfection" in which people with disabilities did not fit.

These processes, with greater or lesser intensity and minding historical and cultural differences, remain present in society. We still face the presence of models and representations that have effects on the dynamics and subjects in society, and in different spaces in which we are socially inserted, among them, schools. It is obvious that the school inclusion of people with disabilities knocked on our doors yesterday, removed us from the comfort zone, in short, messed with the existing arrangements. In relation to the idea of "professional identity of

teachers with disabilities"[3], the effects of exclusion processes become even more obscured, considering the invisible processes of these subjects who are trying to produce their identities in higher education.

The processes of identity and alterity production have brought up numerous conflicts of an ethnic-racial, religious or nationalist character. According to Oliveira, (2009, p. 418), this is because "The other, the one who has different beliefs, values and forms of behavior is, at the same time, a denied identity and an identity that denies the standards conventionally accepted as legitimate"[4]. This premise is shared by Meyer (2000), cited by Oliveira (2009, p. 418), when stating that "The negation of the other brings, underlying, the desire to eradicate the otherness present in the self, which wants to assert itself as one in a fragmented world, where the recognition of difference seems to be a dangerous threat"[5]. This attitude makes us reaffirm that our identities are not unique, fixed, ready and finished. They are woven and destined permanently in the different formative spaces. Just as teachers weave each moment, each day in their daily pedagogical practices, this weave also weaves themselves, giving tones to their knowledge and setting in motion the fabric of teaching meanings, which is often what we call "Teaching identities". Investigating the formative processes at different times and spaces in which these processes occur, we begin to notice how fluid and mobile these senses are and how they are in permanent composition-recomposition. Studying these processes and also considering the discussions that tension the concept of identity, among which the most commonly referred to is that of Stuart Hall (2006) who calls attention to the decentralization of the idea of Cartesian subject that leads to think of identities as open and unfinished. In the field of Formation, at the same time that the debate around professional identity is a relevant issue, we cannot fail to do it without due consideration in the use of the term "identity".

In this sense, we believe that adding the plural helps to mark the multiplicity proper to what characterizes the different performatizations of knowledge and professional teaching practice. Also, in the sense of the pertinent considerations, it is worth adding the idea of processes, to remember that we are dealing with something in movement of composition and

---

[3] For the purposes of this article, understanding that the focus of the discussion developed here is on the professional formation processes of teachers with disabilities, we will use the term identity to facilitate communication. However, we put the expression in quotation marks to highlight the limits that the term identity brings and that it is a term that needs to be tensioned in the face of the fragmentation and multiplicity issues that the identity processes carry. So, we keep the term proposing that the reader consider it under erasure.

[4] "O outro, aquele que possui crenças, valores e formas de comportamentos diferentes é, ao mesmo tempo, identidade negada e identidade que nega os padrões convencionalmente aceitos como legítimos"

[5] "A negação do outro traz, subjacente, o desejo de erradicar a alteridade presente no próprio eu, que quer se afirmar como uno em um mundo fragmentado, onde o reconhecimento da diferença parece ser uma perigosa ameaça"

recomposition as continuous as necessary for teaching. We make this alert, including to locate the reader who will find throughout the text the use of the expressions "identity processes" that express our understanding, but also "construction of the teaching identity", when we dialogue with references in the field that use this term. Still in the latter case, the meaning we seek to convey in the discussion is that we are dealing with multiple processes, even if linked to professional practice.

Thinking about the identity processes of teachers with disabilities motivates this study considering the perspective that it is possible to build and (re)build identities in higher education. This perspective makes us believe that the production of teaching identity processes in an inclusive perspective will require the establishment of a relation of dependence between identity and difference. The assumption invites us to dialogue with the writings of Silva (2000), by pointing out that the construction of an inclusive teaching identity is not reduced to the insertion of new disciplines related to the inclusion of people with disabilities, but is much more related to new attitudes and new objectives that should inform the selected contents in all areas of knowledge. In our conception what matters is the way that the differences will be treated in the formation courses, since they are "included", in these the other, the different/deficient.

Our proposal in this study is intended to discover how teachers with disabilities build their identities in higher education? Starting from this premise, Connelly and Clandinin (1995, p. 11), points out that "Narratives are not mere descriptions of reality, they are, especially, producers of knowledge that, at the same time that they become vehicles, compose the conductors"[6]. For the authors, the main reason for using narratives in education is that human beings are storytelling organisms, organisms that individually and socially live told lives. For this reason, it may appear that the study of narratives is the study of how subjects experience the world.

In the university space, our perceptions have revealed that it is not easy to produce our professional identity in higher education, considering the small number of professionals working at the university. In this sense, we propose as a question of this research: How have teachers with disabilities been building and (re)building their identities in higher education?

Our objectives in this research were to build proposals that can guarantee consistent formation in the formative spaces at universities. That said, we aim to: Understand how teachers with disabilities have produced their professional identity in higher education; Analyze whether the initial and ongoing formation programs have contributed so that teachers with disabilities

---

[6] "As narrativas não são meras descrições da realidade, elas são, especialmente, produtoras de conhecimentos que, ao mesmo tempo que se fazem veículos, compõem os condutores"

596

can produce their identities in higher education; Assess the political reasons why teachers with disabilities find it difficult to produce their identities at the university.

Our choice in this investigation was for qualitative research. In order to understand how teachers with disabilities build and reconstruct their professional identity in higher education, we used the conversation circle, using techniques that allow us to identify this phenomenon. Thus, we used the biographical approach, emphasizing narratives as a collection technique with teachers with disabilities who are at the university. In this sense, Souza (2006, p. 39), points out that "the biographical approach is both a method, because it achieved in its historical process a vast theoretical foundation, as well as a technique, because it also had conflicts, consensus and theoretical-methodological implications on its use"[7].

Clandinin and Connely (2011, p. 51) also shares this premise by emphasizing that "narrative research are stories lived and told"[8]. This means that narrative research is a form of collaboration between researcher and respondents dialoguing about the stories and experiences that made up the lives of people in a given space. We understand, therefore, that listening to the other, the different, the strange, in short, the disabled, in school spaces is for us moments of formation, since lives, experiences, stories... Are spontaneously narrated.

Our approximations with the professors will be through conversations. That said, we will use the technique of narratives to know their trajectories in higher education. Thus, Suárez and Dávila (2004), point out that narrative research constitutes an important parameter with regard to the potentialities engendered in the context of formation when it comes to the production of a personal theory synergistically to a professional theory, both inserted in a determined historical context.

Theoretical reflections

Our intention in this research was to discuss how teachers with disabilities have been building and (re)building their identities in higher education? In this sense, we must emphasize that the term "Identity" is polysemic, being, therefore, addressed in several fields of knowledge, especially in the humanities and social sciences. In view of the above, we found a certain difficulty in conceptualizing it, considering that there is a personal dimension of identity, since

---

[7] "a abordagem biográfica tanto é método, porque logrou no seu processo histórico vasta fundamentação teórica, quanto é técnica, porque também gozou de conflitos, consensos e implicações teórico-metodológicas sobre a sua utilização"

[8] "pesquisa narrativa são histórias vividas e contadas"

it is understood by us that identity formation obviously consists of an articulation between the biographical and relational processes.

Regarding the constitution of identity, we support Ciampa's writings (1987), as he conceives identity as a process of constant transformation and directly related to the development of the individual and his social relations with man and the historical, social and cultural environment in which he is involved. The author makes a metaphor of identity, comparing it as a metamorphosis, that is, it is in constant transformation, being, therefore, provisional results of the interaction between people's history, inserted in a certain social and cultural historical context.

If we use Silva's writings (2000, p. 96-97), he emphasizes that identity is not: "An essence, is not given or a fact, be it of nature or of culture. Identity is not fixed, stable, coherent, unified, permanent. Neither is identity homogeneous, definitive, finished, identical, transcendental"[9]. We want to see that the identity processes are social and collective productions and that take place in different spaces in which the teachers are inserted along their trajectories.

When we use the literature that discusses the formation of the teacher's identity processes, we see in Dubar (1997), relevance for thinking about the professional and social identity production processes in formative *timespaces*, especially when referring to higher education. Dubar (1997, p. 105), is incisive in stating that:

> Identity is a product of successive socializations, therefore, the construction of identity corresponds to the communication or socialization process that produces it, while simultaneously stable and provisional, individual and collective, subjective and objective, biographical and structural result of the different socialization processes.[10]

The author stresses that:

> Typical social and professional identities are neither psychological expressions of individual personalities nor products of structures or economic policies that impose themselves from above, they are social constructions that imply the interaction between individual trajectories and employment systems, work systems and formation systems.[11]

---

[9] "Uma essência, não é um dado ou fato, seja de natureza, seja da cultura. A identidade não é fixa, estável, coerente, unificada, permanente. A identidade tão pouco é homogênea, definitiva, acabada, idêntica, transcendental"

[10] A identidade é um produto de sucessivas socializações, portanto, a construção da identidade corresponde ao processo de comunicação ou de socialização que a produz, enquanto resultado simultaneamente estável e provisório, individual e coletivo, subjetivo e objetivo, biográfico e estrutural dos diversos processos de socialização.

.[11] As identidades sociais e profissionais típicas não são nem expressões psicológicas de personalidades individuais nem produtos de estruturas ou de políticas econômicas que se impõe a partir de cima, elas são construções sociais

Revisiting the literature that emphasizes the issue of the production processes of teaching professional identities in the various formative spaces - commonly referred to as "construction of the teaching professional identity" -, we dialogued with Nóvoa (1992), by warning that identity (being and feeling like a teacher), it is not a given, it is not a property, it is not a product, but identity is a place of struggles and conflicts. They are a space for the production of ways of being and being in the profession. When referring to the issue of professional identity production processes of teachers with disabilities, the challenge becomes even greater, since in the formative processes, whether in the context of the so-called initial formation or in the permanent and continuous formation processes, the programs or proposals aimed at formation do not dispense with qualitative investments for these new professionals.

In inclusive processes, the need to fight for formative spaces that favor this presence of teachers with perceptible disabilities in higher education is evident. In view of the above, Gatti (1996, p. 86), points out that: "The teacher's identity is the result of complex social interactions in contemporary societies and socio-psychological expressions that interact in learning, in cognitive forms, in the actions of human beings"[12]. This premise leads us to make the following reflection: without participation in the different inclusive formative spaces, it is not possible to produce our identities if we are not allowed to enter higher education.

When referring to teachers with disabilities in higher education, we live, therefore, invisible processes, considering that the social reading that is made of differences has resulted in prejudiced attitudes, expression of stereotypes, manifestation of stigmas against those who do not fit the standards of normality and perfection. In view of the above, Goffman (1988, p. 11), emphasizes that "stigma is a negative value attributed to an existential condition and generated in the fabric of social relations from what is ideologically constructed about the other"[13]. That said, we think it is difficult to build our identities in a society that mistakenly label us stating that we are all the same, without respect for our differences. Or even, without realizing the professional potential of these teachers. It is often the children at school who perceive and best relate to these potentialities. Especially when it is possible for children with disabilities to live and identify with teachers in a similar condition, this place of potential in the face of social practices that make them invisible or exclude. It is a little of what we can think

---

que implicam a interação entre trajetórias individuais e sistemas de emprego, sistemas de trabalho e sistemas de formação

[12] "A identidade do professor é fruto de interações sociais complexas nas sociedades contemporâneas e expressões sócio psicológicas que interage nas aprendizagens, nas formas cognitivas, nas ações dos seres humanos"

[13] "estigma é um valor negativo atribuído a uma condição existencial e gerado na trama das relações sociais a partir do que é construído ideologicamente acerca do outro"

from the discussion brought by Garcia and Emilião (2018) regarding epistemological blindness and the cultural preponderance of the sense of vision in our practices that "blind" us to perceptions and other senses.

> *It would be the first time that the visually impaired boy would have a teacher equally deprived of sight. Soon he, who denied blindness as a destination and cried out day and night for the divine miracle of literacy in ink. However, the infant disconcerted the adults when he affirmed:*
> *- "It will be great, guys! She and I see the world in the same way".*
> *(Teacher's life)[14]*

[The highlighted excerpt is part of] a teaching narrative about an episode that occurred in a public school in the metropolitan region of Rio de Janeiro and provokes us to think, when starting this article, about our ability to see, perceive and understand what happens in schools, society and the world. The contrast between the perception of the child and the team refers to the displacement of negative expectations initially created about the situation. This expectation, built on the preponderance of vision as a sense operated in interaction with the world and the supposed inability to perceive the world from other senses, was culturally cultivated by the centrality attributed to interaction mediated by vision and has already been put in check by the documentary "Window of the soul". The documentary by João Jardim and Walter Carvalho (2001) interviews different visually impaired people and shows the viewer their ways of interacting with the world, the way in which their "seeing", when constituted by other senses, opens other-new windows of perception of what surrounds us. The film narrative shows our own blindness, what we do not "see" or cannot "see" because we are used to framing and limiting our ways of seeing and the premise of omnipotence of vision.[15]

Thinking about our "blindness" learned culturally and going back to the narrative, we ask how many other situations pass through school daily life, indicating the multiplicity of experiences, perceptions and understandings about life present there? What experiences and knowledge are commonly made invisible by a way of knowing and recognizing the knowledge inherited from universalizing models of modern scientific rationality that, especially in the schooling process, influences the cultural view on what can be considered valid as knowledge? What other ways of perceiving the world and producing

---

[14] *Seria a primeira vez que o menino deficiente visual, teria uma professora igualmente privada da visão. Logo ele, que negava a cegueira como destino e clamava dia e noite pelo milagre divino da alfabetização em tinta. Porém, o infante desconserta os adultos quando afirma:*
- "Vai ser ótimo, pessoal! Eu e ela vemos o mundo do mesmo jeito." (Vida de Professora)

[15] [O trecho destacado faz parte] de uma narrativa docente sobre um episódio ocorrido em uma escola pública da região metropolitana do Rio de Janeiro e nos provoca a pensar, ao iniciar esse artigo, sobre nossa capacidade de ver, perceber e compreender o que ocorre nas escolas, na sociedade e no mundo. O contraste entre a percepção da criança e da equipe remete ao deslocamento das expectativas negativas inicialmente criadas sobre a situação. Essa expectativa, construída com base na preponderância da visão como sentido operado na interação com o mundo e a suposta incapacidade de perceber o mundo por outros sentidos foi culturalmente cultivada pela centralidade atribuída à interação mediada pela visão e já foi colocada em xeque pelo documentário "Janela da Alma". O documentário de João Jardim e Walter Carvalho (2001) entrevista diferentes pessoas com deficiência visual e mostra ao espectador suas formas de interação com o mundo, o modo como seu "ver", ao ser constituído por outros sentidos, abre outras-novas janelas de percepção daquilo que nos cerca. A narrativa fílmica mostra nossa própria cegueira, aquilo que não "vemos" ou não podemos "ver" por estarmos habituados a enquadramentos e limitações dos nossos modos de ver e da premissa da onipotência da visão.

> knowledge with that world exist beyond the limits established by the paradigm of this rationality? How is our capacity for perception and dialogue with what schools produce as knowledge affected by the existence of an epistemological model, which denies the rationality of other ways of knowing and perceiving the world? (GARCI; EMILIÃO, 2018, p. 326, authors' highlights).[16]

Social movements for inclusion are not only due to the knowledge(reckoning) of disability, not least because it is already seen, perceived, "tolerated" in social spaces, even if it is due to the force of legislation. In Silva's conception (2005, p. 129), The problem is that:

> Differentiation and individuation, which give substance to human emancipation, are only promises, since the individual who differentiates himself is another socially denied person, often pursued to be molded, included and adapted.[17]

It also shares this premise, Horkheimer and Adorno, (1973, p. 39), when pointing that:

> What appears to be 'from the outside' remains in its extraterritoriality, more as something that is tolerated or that is situated on a broader plane, than because of an authentic and indisputable maintenance of the 'exotic'.[18]

It seems to us in this society that we are much more tolerated by the imposition of laws, than respected while the other, the different, in short, the disabled person who seeks to occupy the same spaces in society.

As already mentioned, the subjects of our research were teachers with disabilities in higher education. In this sense, we use narratives, considering that it allows individuals to (express, narrate, say, deny, omit, silence, organize, select what they want to talk about). Thus, through the narratives we propose to read, listen, feel, share, live and experience their stories and life trajectories at the university. Faced with this assertion, Clandinin and Connelly, (2011), they emphasize that experiences are the stories that people live, people live stories in telling these stories that reaffirm themselves. They change and create new stories.

---

[16] Pensando em nossas "cegueiras" aprendidas culturalmente e voltando à narrativa, interrogamos quantas outras situações atravessam os cotidianos escolares indicando a multiplicidade de vivências, percepções e entendimentos sobre a vida ali presentes? Que experiências e saberes são comumente invisibilizados por uma forma de conhecer e reconhecer os conhecimentos herdeira de modelos universalizantes da racionalidade científica moderna que, sobretudo no processo de escolarização, influencia o olhar cultural sobre o que pode ser considerado válido enquanto conhecimento? Que outros modos de perceber o mundo e de produzir conhecimentos com esse mundo existem além dos limites estabelecidos pelo paradigma dessa racionalidade? De que maneira nossa capacidade de percepção e de diálogo com o que as escolas produzem como conhecimento é afetada pela existência de um modelo epistemológico, que nega a racionalidade de outros modos de conhecer e perceber o mundo? (GARCI; EMILIÃO, 2018, p. 326, grifos do autor).

[17] A diferenciação e individuação, que dão substância à emancipação humana, são apenas promessas, pois o indivíduo que se diferença é um outro negado socialmente, frequentemente perseguido para ser moldado, incluído e adaptado.

[18] O que parece estar 'de fora' mantém-se nessa sua extraterritorialidade, mais como algo que é tolerado ou que se situa num plano mais amplo, do que em virtude de uma autêntica e indiscutível manutenção do 'exótico

The study aims to reveal the voices of teachers with disabilities, still silenced in higher education. In this way, we support Bueno, Catani and Sousa (1998, p. 29), by reflecting that "The pleasure of narrating favors the construction of personal and collective memory, inserting the individual in the stories and allowing him, from these attempts, understand and act"[19]. What we want to reaffirm is that without the possibility of insertion in the different formative spaces, it will surely be very difficult to build and (re)build our identities in higher education.

In the context of formation, either at the initial level or in the sphere of ongoing formation, our formative processes do not take place in isolation. In this sense, the question that is asked is: how is the subject teacher formed? This question can be observed in the writings of Oliveira (2006, p. 51), by emphasizing that "The subject teacher is historically constituted, divesting himself of a fixed identity, since this is not an immutable, external data, to be acquired, but, rather, a difference produced in and by the individual in a complex network of power relations"[20]. Cardoso (2003), cited by Paiva (2003, p. 13), shares this idea when pointing that "We teachers are always changing, updating ourselves. We are an always unfinished product, whose manufacture takes place at the center of multiple relations located in the inside the history of the social fabric [...]"[21]. The authors are incisive in stating that we can only build our identities from the multiple relations within and between individuals.

Obviously, it does not seem easy to know that prejudices are present in our daily lives. Without restricting ourselves to condemning or denouncing this presence, it is important to consider that it constitutes an obstacle in the production processes of our professional identities as teachers in higher education, since in a stigmatizing way these teachers are perceived as "the other" in educational space. In view of the above, Amaral, (1991, p. 190-191) asks: "who is the other? The other, the different, the disabled, represents many and many things. He represents the very imperfection of the one who sees, mirrors his limitations, their castrations"[22]. Also represents the survivor, the one who went through the catastrophe and survived it by waving at the potential catastrophe, virtually suspended over the other's life. It also represents a narcissistic wound in each professional, in each community. It represents a non-camouflage, non-concealable conflict, explicit in each dynamic of interrelations.

---

[19] "O prazer de se narrar favorece a construção da memória pessoal e coletiva, inserindo o indivíduo nas histórias e permitindo-lhe, a partir destas tentativas, compreender e atuar"

[20] "O sujeito professor se constitui historicamente, despojando-se de uma identidade fixa, uma vez que esta não é um dado imutável, externo, a ser adquirido, mas, sim uma diferença produzida no e pelo indivíduo numa complexa rede de relações de força"

[21] "Nós professores estamos sempre nos modificando, nos atualizando. Somos um produto sempre inacabado, cuja fabricação se dá no centro de múltiplas relações localizadas no interior da história do tecido social [...]"

[22] "quem é o outro? O outro, o diferente, o deficiente, representa muitas e muitas coisas. Representa a própria imperfeição daquele que vê, espelha a suas limitações, suas castrações"

Dialogues, identities and narratives of teachers with disabilities in higher education

The present research was carried out with three teachers: the first is 50 years old, graduated in Letters/Libras, has a master's degree in Education, is a tender teacher in federal higher education and is congenitally deaf. The second is 36 years old, a specialist in human rights, who has a tender in a municipal foundation of private law education, a professor at the law school and is physically disabled. The third teacher is 30 years old, a psychologist, a specialist in the theory of cognitive behavior, a master's degree in education, tender as a teacher in higher education and a wheelchair user since she was a baby.

When we started our conversation circle, we asked them to report, what path they took to reach teaching in higher education: if they had faced barriers, how had their acceptance in this space been, if they had experienced prejudices, etc.

Teacher 1

Teacher 1 reported: "My professional life started as a Libras teacher. At my first opportunity, I worked for nine years through a contract at a special state school (elementary to high school) where I adapted the Portuguese language to sign language. It was extremely challenging, since deaf students barely knew sign language. Afterwards, I took a public tender for seven years at the State Education Secretariat, where I initially worked with early childhood education, with children and teacher formation. I also had the opportunity to make several trips for the teaching of Libras in partnership with Caixa Econômica Federal, and finally, be approved in the public tender to act as a teacher in higher education, where I teach for six years and until the present date, only for hearing students"[23].

In this initial narrative, at the time of the conversation, this teacher made a brief oral presentation of his life story, here characterized by Glat and Pletsch (2009, p. 141), "the stories of lives are the only sources of data or life report as narrated by the subject during the dialogue"[24]. The authors warn us that when narrating their life stories, we need to give time and voice to the subjects, letting them speak for them and not us for them.

---

[23] "Minha vida profissional começou como instrutor de libras. Em minha primeira oportunidade, trabalhei por nove anos através de contrato em uma escola especial do Estado (ensino básico ao médio) onde realizava a adaptação da língua portuguesa para a língua de sinais. Era extremamente desafiador, uma vez que, os alunos surdos mal sabiam a linguagem de sinais. Após fui concursado por sete anos na Secretaria Estadual de Educação, onde inicialmente trabalhei com educação infantil, com as crianças e formação dos professores. Tive oportunidade também de realizar várias viagens para o ensino de libras em parceria com a Caixa Econômica Federal, e por fim, ser aprovado no concurso público para atuar como docente no ensino superior, onde leciono há seis anos e até a presente data, somente para alunos ouvintes"

[24] "as histórias de vidas são as únicas fontes de dados ou relato de vida conforme narrada pelo sujeito durante o diálogo"

The professor continues: "I had no dreams for the future, but after working as an instructor for the state, and also completing my degree in letters/Libras, I saw that the deaf can have the same space in society, as well as listeners"[25].

When analyzing the testimony of this teacher, we found that he speaks of the conquest of spaces, characterized by Certeau (1994, p. 201-203), as: "Space is the effect produced by the operations that guide, circumstance, temporize and lead to functioning in a multi-purpose unit of conflictual programs, or of contractual proximity"[26].

Continuing, he says: "I feel fulfilled as a teacher in higher education. At the university that I work in addition to the issue of accessibility, what I find difficult are the lengthy responses to my questions. Besides the fact of participating in meetings, because I don't have a properly qualified interpreter, who can translate my lines with consistency"[27].

In this report, teacher 1, points to the systemic-pedagogical and communicational barriers that still exist in higher education. Because he is deaf, the teacher points out communication as an obstacle, warning of the lack of professionals trained in Sign Language to accompany him in teaching, administrative and pedagogical activities at the university. This gap is shared by Oliveira, (2006, p. 52), emphasizing that "knowing how to teach presupposes experiences, specific knowledge and didactic pedagogical knowledge [...]"[28]. Oliveira points out that in the analysis of the history of teacher education, these knowledges has been worked in a fragmented, disjointed way, that is, each time one knowledge stands out in relation to the other, more priority is given to certain knowledge over another.

When we consider that in higher education there is still an absence or an insufficient presence of formation to work with differences, especially when it comes to the inclusion of people in a situation of disability, we see it as one of the obstacles in the production processes of professional teaching identities, this lack of formation. In this sense, the space-time university of legitimizing differences cannot hide, reduce and reject the production of identities. We speak of identities because they are not unique, ready and finished. The assumption is

---

[25] "Eu não tinha sonhos para o futuro, mas após trabalhar como instrutor pelo estado, e também, concluir a licenciatura em letras/libras, eu vislumbrei que o surdo pode ter o mesmo espaço na sociedade, assim como os ouvintes"

[26] "Espaço é o efeito produzido pelas operações que orientam, o circunstanciam, o temporalizam e o levam a funcionar em unidade polivalente de programas conflituais, ou de proximidades contratuais"

[27] "me sinto realizado como professor do ensino superior. Na universidade que trabalho além da questão de acessibilidade, o que encontro de dificuldade são as respostas demoradas sobre meus questionamentos. Além do fato de participações em reuniões, pois não tenho um intérprete devidamente qualificado, o qual possa traduzir com coerência minhas falas"

[28] "saber ensinar pressupõe experiências, conhecimentos específicos e saberes pedagógicos didáticos[...]"

shared by Bhabha, (1998, p. 85), when stressing that: "identity is never an a priori, nor a finished product; it is just and always the problematic process of accessing an image of the whole"[29].

With regard to inclusive processes, this teacher reports that: inclusion and sign language have advanced, Portuguese and sign language itself have taken place. But inclusion is not yet favorable for meaningful learning, but it has come a long way.

In his oral testimony during the conversation, teacher 1, warned of the lack of communication that exists within the institution where he works, since there are almost no teachers who communicate in sign language. This phenomenon can be observed in the written words of Oliveira, (2006, p. 59), when stressing that "if we want to know what kind of identity has been built in the formative courses through the teaching knowledge of the teacher-educator, it is important before everything to understand how to build an inclusive identity, that is, what knowledge could guarantee the formation of that identity"[30].

This teacher complains about the lack of communication at the university where he works, even though there is a degree course in Brazilian Sign Language/Letters-Libras, there is this lack of dialogue with other professors from other courses. When emphasizing the prejudice actions that still exist in higher education institutions, the teacher reports that he does not feel "any kind of prejudice in relation to other teachers or students, I feel the lack of contact and dialogue, and I understand this distance because they have no experience in sign language. Inclusion has reached many spaces, information in the media, in classrooms. The exchange of information today is much more intense than before. This promotes progress"[31].

Although in his testimony, teacher 1, did not express any record of prejudice, stereotype action and traces of stigmas, in his narrative, he showed a certain dissatisfaction in relation to the dialogues within the institution he works in, considering that his native language is the Brazilian Sign Language and, in this sense, there are few professionals in higher education institutions that communicate using Libras. This is explained in our view, considering that just over a decade ago Federal Decree 5626/2005 (BRASIL, 2005) was approved, which instituted Libras as a mandatory subject in teacher formation courses.

---

[29] "a identidade nunca é um a priori, nem um produto acabado; ela é apenas e sempre o processo problemático de acesso a uma imagem da totalidade"

[30] "se queremos saber que tipo de identidade tem sido construída nos cursos de formação através dos saberes docentes do professor-formador, é importante antes de tudo compreender como se constrói uma identidade inclusiva, ou seja, que saberes poderiam garantir a formação dessa identidade"

[31] "nenhum tipo de preconceito em relação a outros professores ou alunos, sinto a falta de contato e diálogo, e compreendo esta distância por não terem vivência na língua de sinais. A inclusão tem alcançado muitos espaços, as informações na mídia, nas salas. A troca de informações hoje é muito mais intensa do que antes. Isso promove o avanço"

In synthesis, in this narrative, teacher 1, demonstrated a certain difficulty in building his identity in higher education, considering communication as the greatest barrier, since the Brazilian Sign Language is still not widespread within the university. In his oral testimony, the teacher expresses something he sees, feels and perceives in everyday life, seeing what others have not seen as essential to the processes of producing identities in higher education. In view of the above, Certeau (2005 p. 69) emphasizes that, to live the experiences and participate in them, "it is necessary to live with the everyday, live with your experiences, be aware of everything that goes on inside"[32].

Teacher 2

Teacher 2 starts by reporting that his "teaching career has always been in the context of private colleges. I started through a selection process for a temporary contract at a university, and after finishing it, I joined another one practicing the profession of lawyer. After six months, I became a teacher in two subjects which I teach until the present date"[33].

In his initial report, the teacher expresses his life story when he entered higher education. We characterize this trajectory, making use of the writings of Glat and Pletsch (2009, p. 143), emphasizing that "These original reports make it possible to know and understand their school and/or work trajectories, aspirations and desires, how are their relationships with their family members, teachers, colleagues and other members of their social life, from the point of view of the subject"[34].

When analyzing the report of professor 2, we realized that he has not been finding it difficult to produce his identity in higher education, considering that in his testimony, there were no records and obstacles to entering the university, where he is working for approximately four years.

The professor also reports that he feels "quite valued, being a teacher in higher education, even for his ascension to become Coordinator of the Legal Practice Nucleus of the institution I am linked to"[35].

---

[32] "é preciso viver com o cotidiano, conviver com suas experiências, estar atento a tudo o que se passa em seu interior"

[33] "carreira docente sempre foi em âmbito de faculdades particulares. Comecei através de um processo seletivo para contrato temporário em uma universidade, e após o término deste, entrei em outra exercendo a profissão de advogado. Após seis meses, me tornei docente em duas disciplinas as quais leciono até a presente data"

[34] "Esses relatos originais possibilitam conhecer e entender suas trajetórias escolares e/ou laborais, aspirações e desejos, como se dão suas relações com seus familiares, professores, colegas e demais integrantes de seu convívio social, sob o ponto de vista do próprio sujeito"

[35] "bastante valorizado, sendo professor no ensino superior até mesmo pela ascensão em me tornar Coordenador do Núcleo de Prática Jurídica da instituição que estou vinculado"

In dialogue with teacher 2, at the time of the conversation circle, his report denounces that the greatest barriers found in his profession are the adaptations of didactic resources for the preparation of classes, such as adaptations for handling projectors, computers; as well as the accessibility to get to the classroom through the stairs.

In his narrative, during our dialogues, teacher 2 points out as one of the obstacles in higher education the physical, architectural, systemic-pedagogical and attitudinal barriers that still persist in educational spaces. These barriers, in addition to physics, are pointed out by Carvalho (2000), also as attitudinal, since for their removal to be done it depends on us, on our personal, social and professional behavior within the spaces where we circulate.

When analyzing the narrative of teacher 2, we used the writings of Queiroz, (1991, p. 19), when he pointed out that "The narrator's account of his existence occurs through time, trying to reconstruct the events he experienced and transmit the experience acquired"[36]. In this sense, teacher 2, points out the difficulties he encounters to move freely in the university spaces as barriers. These spaces pointed out by Certeau (2005, p. 67) "Space is modified by transformations due to successive proximity. Therefore, it has neither the univocity nor the stability of a place"[37].

This teacher says he believes that "the Brazilian university is preparing to receive these professionals, as much has already evolved, but there is still much to improve. In my experience as a teacher of higher education with disabilities, I did not perceive prejudice, but I feel that the things I do have a greater proportion, even in the form of praise. For example, our Legal Practice Nucleus scored 4 from MEC, and this was exalted to a great extent by the fact that I am the coordinator"[38].

During the conversation we had with teacher 2, it is possible to notice that the stereotypes pointed out by Glat (2004); Glat and Pletsch (2009) and the expression of stigma described by Goffman (1988), was not registered in his professional career, when the issue refers to the professional identity production processes of teachers with disabilities in higher education.

---

[36] "O relato do narrador sobre a sua existência ocorre através do tempo, tentando reconstruir os acontecimentos que vivenciou e transmitir a experiência que adquiriu"

[37] "O espaço é modificado pelas transformações devido a proximidades sucessivas. Não tem, portanto, nem a univocidade nem a estabilidade de um lugar"

[38] "a universidade brasileira está se preparando para receber esses profissionais, pois muito já evoluiu, mas ainda há muito o que melhorar ainda. Em minha como vivência como professor de ensino superior com deficiência, não percebi preconceito, mas sinto que as coisas que faço tem uma proporção maior, até em forma de elogio. Por exemplo, o nosso Núcleo de Prática Jurídica teve nota 4 do MEC, e isso foi exaltado em grande proporção pelo fato de eu ser o coordenador"

Considering that our investigation refers to the identity production processes of teachers with disabilities in higher education, we see in the narratives expressed by our teachers, an important element in the production of knowledge, personal, professional development and positive attitudes towards inclusive processes capable of denouncing in school space any form of stereotype, prejudice, stigmas and discrimination against those who are still considered different and strange in the university. We speak of strangers because those who are there are still seen as the other, the different and who must be invisible, silenced. This premise is shared by Bauman, (1998, p. 37), when denouncing: "What makes certain people strange and, therefore, irritating, unnerving, disconcerting and, in other aspects, 'a problem', or the targets of ironies and sarcasms is, we will repeat, their tendency to obscure and eclipse the boundary lines that must be clearly seen"[39].

Teacher 3

Teacher 3 begins her narrative by saying that "even in the last year of graduation, I started post-graduation *lato sensu*, as soon as I finished it, I was called to replace a teacher. With the help of technological resources, the obstacles have become minimal"[40].

In her account, the teacher with a disability tells her story, pointing out the paths she took to enter the university. Her story can be experienced in the writings of Reis (2008, p. 6), when pointing out: "When teachers tell stories about an event in their professional career, they do something more than record that event, [...]. Through the production of narratives, teachers reconstruct their own teaching, learning experiences and their formation paths"[41]. Teacher 3 continues: "I feel that the relationship with students and other teachers can contribute to the production of an anti-capacitist university. The biggest barriers that I encounter in my profession, while disabled, is the movement from one block to the other"[42].

Talking with this teacher, I could see that one of the obstacles that most hinders the right to come and go of people with disabilities are the physical, architectural and attitudinal barriers that are still present in the various social spaces, including within the university.

---

[39] "O que faz certas pessoas estranhas e, por isso, irritantes, enervantes, desconcertantes e, sob outros aspectos, 'um problema', ou os alvos de ironias e sarcasmos é vamos repetir sua tendência a obscurecer e eclipsar as linhas de fronteira que devem ser claramente vistas"

[40] "ainda no último ano da graduação comecei a pós-graduação *lato sensu*, assim que terminei a pós fui chamada para substituir uma professora. Com a ajuda de recursos tecnológicos os empecilhos se tornaram mínimos"

[41] "Os professores, quando contam histórias sobre algum acontecimento do seu percurso profissional, fazem algo mais do que registrar esse acontecimento, [...]. Através da produção de narrativas os professores reconstroem as suas próprias experiências de ensino, aprendizagem e os seus percursos de formação"

[42] Sinto que a relação com alunos e demais professores pode colaborar para a produção de uma universidade anti-capacitista. As maiores barreiras que encontro em minha profissão, enquanto deficiente é a locomoção de um bloco para o outro

Teacher 3 notes the absence of public policies to assist people with disabilities, as in Portugal, for example, which leads to greater expenses for professionals with disabilities. Another barrier is present in common everyday situations when people refer to my companion and not to me (a situation that happens with university employees whose contact is not as frequent as contact with students).

Her narrative points to a major obstacle that is still present in universities, the attitudinal barriers expressed in the stereotyped behavior of "normal" people, who see people with disabilities as strangers in the school space. The expression of stereotype suffered by the teacher, who uses a wheelchair in the university space, is characterized by Batista (1993, p. 5), emphasizing that:

> Stereotypes are formed from the distortion of improper impressions of others. These perceptions would be incomplete and generate great generalizations resulting from social cognitive processes involved in the production of stereotypes as social representation.[43]

These barriers, of an attitudinal nature, make the identity production processes of teachers in the school space extremely difficult, since there is no recognition of the differences in the university space.

Teacher 3 continues her narrative saying that "at the university where I work, accessibility has gotten better and better, about two years ago, when I was still a student, accessibility was a serious problem there. In addition to improving the accessibility of the physical environment, training for employees would be of great value, in addition to more inspection in relation to parking spaces for people with disabilities, for example. With students and teachers that I have frequent contact with, discrimination does not occur. Unpleasant situations happen with students and teachers from other courses, with whom I have no direct contact. For example: stare at my badge then at the wheelchair and again at the badge. Misuse of parking spaces. Ask my companion questions about me"[44].

---

[43] Os estereótipos são formados a partir da distorção de impressões inadequadas dos outros. Essas percepções seriam incompletas e geradoras de grandes generalizações resultantes de processos sócios cognitivos implicados na produção dos estereótipos como representação social.

[44] "na universidade em que atuo a acessibilidade tem ficado cada vez melhor, há uns dois anos, quando eu ainda era aluna, a acessibilidade era um sério problema ali. Além da melhora da acessibilidade do ambiente físico, treinamento para funcionários seria de grande valia, além de mais fiscalização em relação às vagas de estacionamento para pessoas com deficiência, por exemplo. Com os alunos e professores que mantenho contato frequente não ocorrem situações de discriminação. Situações desagradáveis acontecem com alunos e professores de outros cursos, com os quais eu não tenho contato direto. Por exemplo: olhar fixamente para o meu crachá em seguida para a cadeira de rodas e novamente para o crachá. Uso indevido das vagas de estacionamento. Fazer perguntas sobre mim para minha acompanhante"

Thus, this teacher revealed her dissatisfaction in relation to people's behavior, when she shows a certain discredit, she seems to doubt her performance as a professor at the university. This veiled action of prejudice is evident in the written words of Goffman, (1988, p. 13), when denouncing stigma as: "an attribute considered profoundly depreciative by the social environment, which leads the individual to an intense discredit. The stigmatized individual is seen as defective, weak or at a disadvantage compared to the others"[45]. Expression of this nature leads society to think that the problem of disability is ours and not from the society that is unable to eliminate the physical, architectural, systemic-pedagogical, communicational and attitudinal barriers that are present in the various social spaces, thus preventing our right to come and go with freedom.

That said, we think it is difficult to build our identities in a society that mistakenly label us as incapable, attributing stereotypes to us, here understood in the writings of (LIMA, 1997; GLAT, 1998), cited by Magalhães and Cardoso, (2010, p. 58), such as: "From a psychosocial point of view, stereotypes are products of social relations that translate, as a generalized, abusive belief because it is applied uniformly to all members of a group, attributed in a superlative way and, generally, with negative bias"[46]. These stereotypes end up reducing our expectations, as citizens of rights in a society composed of unequal ones.

The narratives expressed in these statements, during our conversation with these three teachers, demonstrated that the processes of identity production of teachers in higher education still find it difficult to be effective, considering that in the spaces conceived, in the moments lived and in the dialogues (con)senses , relations are still of (dis)trust in relation to people with disabilities, global developmental disorders, high skills/giftedness.

From the narratives expressed by the three professors, during our conversation, it was possible to state that the identity production processes of teachers with disabilities in higher education is not an easy task, considering the traces of prejudice, the expression of stereotypes and the veiled actions of stigmas against those who are in a situation of disability, seen as strange in the spaces of the institutions, whether social or educational.

(In)conclusive notes

---

[45] "um atributo considerado profundamente depreciativo pelo meio social, que conduz o indivíduo ao descrédito de forma intensa. O indivíduo estigmatizado é visto como defeituoso, fraco ou em situação de desvantagem em relação aos demais"

[46] "Do ponto de vista psicossocial, estereótipos são produtos das relações sociais que se traduzem, como crença generalizada, abusiva porque aplicada uniformemente a todos os membros de um grupo), atribuída de forma superlativa e, geralmente, com viés negativo"

In the course of our trajectory, in particular, in the inconclusive considerations of this research, we realized that the processes of identity production in higher education require changes in behavior, professional attitude and respect for differences, considering that there are few teachers with disabilities inserted in the university. The feeling of a teacher/educator is somewhat difficult to build, since investing in a professional position is not a recurring action.

In higher education, perhaps one of the obstacles to producing our identity as a teacher with a disability is in the educational system, which is still celetist, exclusionary and conservative. In this sense, there are two problems (social and pedagogical/curricular), which make the question of identity, difference and the other difficult. Silva (2000), cited by Oliveira (2006, p. 61-62), emphasizes that "It is a social problem because, in a heterogeneous world, the encounter with the other, with the stranger, with the different, is inevitable, a pedagogical problem because children and young people will interact with each other in the school space"[47]. This means that in a heterogeneous world, composed of differences, it is not possible to live and live together, build and (re)build our identities without mediation with others in the different formative spaces.

In recent years, we have noticed that one of the difficulties in producing our social and, therefore, professional identity in higher education, comes from the school itself, which is still a celetist, excluding and conservative, characterizing it, therefore in a contradictory space. This observation is observed by Oliveira (2004 p. 102) when emphasizing that:

> The school, therefore, is a contradictory space, presenting both discrimination and awareness practices. However, the school that we have, the one that selects, stipulates labels, blames individuals for failures and justifies their unjust organization and denies their role as an educator.[48]

In view of the above, we believe that it is not possible to produce our identities if our formative processes are not accompanied by educational, liberating, human and humanizing action.

In these reflections we can see that the presence of teachers with disabilities in higher education is still small. It is also not common for discussions involving the professional identity production processes of these professors at the university. In our understanding, this is because there are many invisibility processes that make it difficult for so-called minorities to enter, a

---

[47] "É um problema social porque, em um mundo heterogêneo, o encontro com o outro, com o estranho, com o diferente, é inevitável. É um problema pedagógico porque as crianças e os jovens vão interagir com o outro no espaço da escola."

[48] A escola, portanto, é um espaço contraditório, apresentando tanto práticas de discriminação como de conscientização. Entretanto, a escola que temos, a que seleciona, estipula rótulos, culpa os indivíduos pelos fracassos e justifica sua organização injusta e nega seu papel de educadora.

term to be questioned since they involve various marginalized groups in and by society, among them people with disabilities. This reinforces the vehement need that, in the 21st century, discussing school inclusion requires a look beyond the deficiencies, since excluded in this process are many subjects jettisoned from rights.

The recurring problem that we have noticed does not refer to the number of children, youth, adolescents and adults accessing school, especially because this is a matter of law. The reflections that now do not want to be silent are: Is the public university prepared to receive these new social subjects? Are specialized educational assistance programs able to include and maintain these enrolled subjects with disabilities with quality? Are higher education institutions opening space for teachers with disabilities to compose the staff of teachers at universities? Finally, have the professional identity production processes of teachers with disabilities been guaranteed in different formative spaces? These questions bother us, as we perceive an almost absence of teachers with disabilities included and working in higher education.

Obviously, initial formation is fundamental for promoting the inclusion of minorities historically excluded in society for centuries. Teacher formation to include the different goes beyond the initial formation, since in the globalized, borderless, competitive world, it is necessary to invest in the permanent formation of the professional who will work with differences in and for diversity. Perhaps a mistake we still make is to believe that just including subjects in the curriculum is enough to reduce inequalities. In our view, the process is much more complex, considering that acting in diversity requires changing behavior and attitudinal action in the face of the differences that are present today in the context of higher education.

REFERENCES

AMARAL, Ligia A. Integração Social e Suas Barreiras: representações culturais do corpo mutilado. **Revista de Terapia Ocupacional**, São Paulo, v. 2, n. 4, p. 188-195, 1991.

BATISTA**,** Maria Manuel. O conceito de representação social na abordagem psicossocial. **Cad. Saúde Pública** [online], v .9, n. 3, p. 300-308, 1993. Available at: http://www.scielo.br/scielo.php?pid=S0102311X1993000300017&script=sci_abstract&tlng=pt*.* Access: Apr. 2020.

BAUMAN, Zygmunt. **O mal-estar da pós-modernidade**. Rio de Janeiro: Jorge Zahar Ed., 1998.

BHABHA, Homi K. **Interrogando a identidade**: Frantz Fanon e a prerrogativa pós-colonial. Trad. Myriam Ávila, Eliana Lourenço de Lima Reis, Gláucia Renata Gonçalves, 2003.

BRASIL. Decreto n. 5.626, de 22 de dezembro de 2005. **Diário Oficial da União**, Brasília, DF, 23 dez. 2005. Available at: https://www2.camara.leg.br/legin/fed/decret/2005/decreto-5626-22-dezembro-2005-539842-publicacaooriginal-39399-pe.html. Access: Jan. 2020

BUENO, Belmira O.; CATANI, Denice B.; SOUSA, Cynthia Pereira (Orgs.). **A vida e o ofício dos professores**: formação contínua, autobiografia e pesquisa em colaboração. São Paulo: Escrituras Editora, 1998.

CARVALHO, Janete Magalhães (Org.). **Diferentes perspectivas da profissão**: docente na atualidade. Vitória: EDUFES, 2002.

CARVALHO, Rosita Edler. **Removendo barreiras para a aprendizagem***: educação inclusiva. 11. ed. Porto Alegre: Editora Mediação, 2000.

CERTEAU, Michel de. **A Invenção do Cotidiano**. Petrópolis: Editora Vozes, 1994. Available at: https://gambiarre.files.wordpress.com/2010/09/michel-de-certeau-a-invenc3a7c3a2o-do-cotidiano.pdf. Access: Apr. 2020.

CERTEAU, Michel de. **A invenção do cotidiano**: Artes de fazer. Petrópolis: Editora Vozes, 2005. Available at: https://repositorio.ufsc.br/xmlui/handle/123456789/1363. Access: Nov. 2019.

CIAMPA, Antonio, Costa. **A estória do Severino e a história da Severina**: um ensaio de Psicologia Social. São Paulo: Brasiliense, 1987.

CLANDININ, D. Jean; CONNELLY, F. Michael. **Pesquisa Narrativa**: experiências e história na pesquisa qualitativa. Trad. Grupo de Pesquisa Narrativa e Educação de Professores ILEEL/UFU. Uberlândia: EDUFU, 2011.

CONNELLY, F. Michael; CLANDININ, Jean D. Relatos de experiência e investigación narrativa. *In*: LARROSA, J. **Déjame que te cuente**. Barcelona: Editorial Laertes, 1995.

DUBAR, Claude. **A Socialização**: construção das identidades sociais e profissionais. Porto, Portugal: Porto Editora, 1997.

GARCIA, Alexandra; EMILIÃO**,** Soymara Vieira. Redes de compartilhamento de saberes docentes: possíveis alternativas à cegueira epistemológica? **Revista Educação e Cultura Contemporânea**, v. 15, n. 39, 2018. Available at: http://periodicos.estacio.br/index.php/reeduc/article/download/4964/47964897. Access: May 2020.

GATTI, Bernadete A. Políticas educacionais no Brasil e a formação de professores. *In*: CONGRESSO INTERNACIONAL DE FORMAÇÃO DE PROFESSORES NOS PAÍSES DE LÍNGUA E EXPRESSÃO PORTUGUESAS, 1996, Universidade de Aveiro, Portugal. **Linhas de Rumo em Formação de Professores**. Universidade de Aveiro, Portugal. 1996.

GLAT, Rosana; PLETSCH, Marcia Denise. O papel da universidade frente às políticas públicas para educação inclusiva. **Revista Benjamin Constant**, Rio de Janeiro, v. 10, n. 29, p. 3-8, 2004.

GLAT, Rosana; Pletsch, Marcia Denise. O método de história de vida em pesquisas sobre auto percepção de pessoas com necessidades educacionais especiais. **Revista Educação Especial**, Santa Maria, v. 22, n. 34, p. 139-154, maio/ago. 2009.

GOFFMAN, Erving. **Estigma**. Notas sobre a manipulação da identidade deteriorada. Rio de Janeiro: LTC Editora, 1988.

HALL, Stuart. **A identidade cultural na pós-modernidade**. Trad. Tomaz Tadeu da Silva, Guaracira Lopes Louro. 11. ed. Rio de Janeiro: DP&A, 2006.

HORKHEIMER, Max; ADORNO, Theodor, W. **Temas básicos de Sociologia**. São Paulo: Cultrix, 1973.

MAGALHÃES, Rita de Cássia Barbosa Paiva; CARDOSO, Ana Paula Lima Barbosa. A pessoa com deficiência e a crise das identidades na contemporaneidade. **Cad. Pesquisa**. [online], v. 40, n. 139, 2010. Available at: http://www.scielo.br/scielo.php?pid=S010015742010000100003&script=sci_abstract&tlng=pt. Access: Sep. 2019.

NÓVOA, Antônio (Coord). **Os professores e a sua formação**. Lisboa: Publicações Dom Quixote, 1992.

OLIVEIRA, Ana Flávia Teodoro de Mendonça. **A construção de uma identidade docente inclusiva e os desafios ao professor-formador Recife**. Orientadora: Clarissa Araújo. 2006. 156 f. Dissertação (Mestrado em Educação) - Universidade Federal de Pernambuco. CE, 2006. Available at: https://repositorio.ufpe.br/handle/123456789/4462. Access: Jan. 2019.

OLIVEIRA, Dalila Andrade. A reestruturação do trabalho docente: precarização e flexibilização. **Educação & Sociedade**, Campinas, v. 25, n. 89, p. 1127-1144, set./dez. 2004. Disponível: www.scielo.br/pdf/es/v25n89/22614.pdf. Access: Dec. 2019.

OLIVEIRA, Renato José de. Identidade, alteridade e educação: pensando problemas contemporâneos. **Revista Contemporânea de Educação**, v. 4, n. 8, 2009. Available at: https://revistas.ufrj.br/index.php/rce/article/view/1593. Access: Feb. 2019.

PAIVA, Edil V. de. A formação do Professor crítico-reflexivo. *In*: PAIVA, Edil V. de (Org.). **Pesquisando a formação de Professores**. Rio de Janeiro: DP&A, 2003.

QUEIROZ, Maria Isaura Pereira de. **Variações sobre a técnica de gravador no registro da informação viva**. São Paulo: Ed. T A Queiroz, 1991.

REIS, Pedro Rocha dos. As narrativas na formação de professores e na investigação em educação. **Nuances: estudos sobre Educação**, Presidente Prudente, ano XIV, v. 15, n. 16, p. 17-34, jan./dez. 2008. Available at: https://core.ac.uk/download/pdf/70619766.pdf. Access: Jan. 2019.

SILVA, Tomaz Tadeu da. A produção social da identidade e da diferença. *In*: SILVA, Tomaz Tadeu da (Org.); HALL, Stuart; WOODWARD, Kathryn. **Identidade e diferença**: a perspectiva dos estudos culturais. Petrópolis: Vozes, 2000.

SILVA, Tomaz Tadeu. **Documentos de Identidade**: uma introdução às teorias do currículo. Belo Horizonte: Autêntica, 2005.

SOUZA, Elizeu Clementino de. **Pesquisa narrativa e escrita (auto) biográfica**: interfaces metodológicas e formativas. Tempos, narrativas e ficções: a invenção de si. Porto Alegre: EDIPUCRS, 2006.

SUAREZ, Daniel; OCHOA, Liliana. Formación de docentes y relatos pedagógicos: Formación de docentes y relatos pedagógicos. Hacia las reconstrucciones narrativas de formación. *In*: SUAREZ, Daniel; OCHOA, Liliana. **La documentación narrativa de experiencias pedagógicas**: una estrategia para la formación de docentes. Buenos Aires: Ministério de Educación, 2005. Available at: http://www.bnm.me.gov.ar/giga1/documentos/EL004074.pdf. Access: Feb. 2019.

How to quote this article