

INITIAL TEACHER EDUCATION AND STUDY GROUP: CONCEPTIONS OF
ACADEMICS FOR AN INCLUSIVE EDUCATION

*FORMAÇÃO INICIAL DE PROFESSORES E GRUPO DE ESTUDOS: CONCEPÇÕES
DE ACADÊMICOS PARA UMA EDUCAÇÃO INCLUSIVA*

*FORMACIÓN INICIAL DEL PROFESORADO Y GRUPO DE ESTUDIOS:
CONCEPCIONES DE LOS ACADÉMICOS PARA UNA EDUCACIÓN INCLUSIVA*



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ABSTRACT: The objective of this work is to understand the conceptions of the academics of a degree course in Pedagogy on inclusive education. The collaborative research, supported by the qualitative approach, is anchored in the historical-cultural theory of Vygotsky and involved 24 participants of a research and study group in a public university. The production of the data was based on the analysis of reports, dynamics, notes of the participants, the researchers and material produced by the participants called cognitive frameworks. The analyses evidenced the contributions of the experience, in the sense of recognizing the importance of the themes, as well as approximations of a critical perspective that points out limits and possibilities. Another indication of the study lies in the need to enable, still in the initial education of teachers, the construction of educational practices and cultural tools for the inclusion of students with disabilities, considering the conception of the academics themselves and the strengthening of a collaborative, inclusive and humanizing culture.

KEYWORDS: Teacher Education. Study group. Inclusive education. Degree in Pedagogy.

RESUMO: O objetivo do trabalho é compreender as concepções dos acadêmicos de um curso de licenciatura em Pedagogia sobre educação inclusiva. A pesquisa colaborativa, com amparo na abordagem qualitativa, ancora-se na teoria histórico-cultural de Vigotski e envolveu 24 participantes de um grupo de pesquisa e estudos em uma universidade pública. A produção dos dados apoiou-se na análise de relatórios, dinâmicas, anotações dos participantes, das pesquisadoras e de material produzido pelos participantes denominado quadros cognitivos. As análises evidenciaram as contribuições da experiência, no sentido de reconhecer a importância das temáticas, bem como aproximações de uma perspectiva crítica que aponta limites e possibilidades. Outro indicativo do estudo reside na necessidade de possibilitar, ainda na formação inicial dos professores, a construção de práticas educacionais e ferramentas culturais para inclusão de alunos com deficiências, considerando a concepção dos próprios acadêmicos e o fortalecimento de uma cultura colaborativa, inclusiva e humanizadora.

PALAVRAS-CHAVE: Formação de Professores. Grupo de estudos. Educação inclusiva. Licenciatura em Pedagogia.

RESUMEN: El objetivo de este trabajo es comprender las concepciones de los estudiantes de grado de un curso de Pedagogía sobre la educación inclusiva. La investigación colaborativa, basada en el abordaje cualitativo, está anclada en la teoría histórico-cultural de Vygotsky e involucró 24 participantes de un grupo de investigación y estudio de una universidad pública. La producción de los datos se basó en el análisis de informes, dinámicas, notas de los participantes, investigadores y material producido por los participantes denominado marcos cognitivos. Los análisis destacaron los aportes de la experiencia, en el sentido de reconocer la importancia de los temas, así como los abordajes desde una perspectiva crítica que señala límites y posibilidades. Otra indicación del estudio radica en la necesidad de posibilitar, incluso en la formación inicial de los docentes, la construcción de prácticas educativas y herramientas culturales para la inclusión de alumnos con discapacidad, considerando la concepción de los propios alumnos y el fortalecimiento de una cultura colaborativa, inclusiva y humanizadora.

PALABRAS CLAVE: Formación de profesores. Grupo de estudio. Educación inclusiva. Licenciatura en Pedagogía.

Introduction

This article addresses the initial training in pedagogy and, in particular, discusses the inclusion of students with disabilities in the educational environment. The study aims to understand the conceptions of the academics of a degree course in Pedagogy on inclusive education, from the experience in activities of a study and research group in the fields of inclusive education and special education.

The principle of an inclusive education is expressed in important documents to which Brazil is a signatory, among them the Declaration of Salamanca in 1994, which advocates an education for all students, regardless of physical, intellectual, social, emotional, gender, race or social conditions; and the International Convention on the Rights of Persons with Disabilities, in 2009, which has as one of its purposes to effect an education without discrimination and based on equal opportunities, through an inclusive educational system at all levels of education.

For Menino-Mencia *et al.* (2019, p. 320, our translation), the meaning of school for all is characterized "by a school in movement, which seeks to transform and overcome inequalities among its peers and promote the development of cultures, policies and practices of citizenship, exercise of human rights, democracy, respect, among others." In these terms, thinking about an inclusive culture requires the creation of safe, welcoming, collaborative, stimulating communities in which everyone is valued, as emphasized by Booth and Ainscow (2012). An inclusive education is therefore expected to value and recognize the difference in relation to all socially excluded groups, specifically people with disabilities.

However, inclusive education still reveals itself as a challenge to be overcome by basic education and also by higher education, especially in the field of teacher training, demanding, for its effectiveness, investments in the initial and continuing training of teachers who seek the end of the diversity of the school, in a creative, reflective and collaborative process.

Among the Licentiate courses, we cast our gaze to the Pedagogy course.

For Libâneo (2010, p. 30, our translation), Pedagogy is a "field of knowledge that deals with the systematic study of education, that is, the educational act, the concrete educational practice, which is realized in society as one of the basic ingredients of the configuration of human activity [...]". In this sense, education is a set of actions, processes and structures that intervene in human development; That is, it is a social practice involving individuals and groups in articulation with the environment, social or cultural. However, the object of study of Pedagogy involves formative processes, which requires from the professional domains, knowledge and practices to be developed in school spaces or not. Therefore, the identity of this

professional is constituted by teaching, management, production of knowledge about the educational processes. Thus, it is necessary to build an education that recognizes the other, the dialogue between social and cultural groups and differences are included (CANDAU, 2008).

The pedagogue is a professional who acts in various instances of educational practice, directly or indirectly linked to the organization and processes of transmission and assimilation of knowledge and modes of action, in view of the objectives of human formation previously defined in its historical contextualization. Therefore, the Pedagogy course is intended for the training of professionals interested in studies of the theoretical-investigative field of education and in the technical-professional exercise, as pedagogues in the education system, in schools or in other educational institutions, considered non-school (LIBÂNEO, 2001).

In this perspective, it is stated that the National Curriculum Guidelines for the Pedagogy course (BRASIL, 2006) instituted the understanding of the identity of the pedagogue for teaching in Early Childhood Education and in the first five years of Elementary School, as well as to act in school management. The guidelines of the National Curricular Guidelines for the Pedagogy course, of 2015, resized the curricular components, proposing to include in their curricular matrices' principles, contexts, foundations for understanding social inclusion, school, considering the bases of inclusive education.

To meet this, the initial formation of the teacher, in the words of Imbernón (2011), should provide a theoretical analysis and opposition of ideas before the reality that is observed, which goes back to a process of contextualization, which links theory and practice. This modality of training needs to provide a basis in the scientific, cultural, social, psychopedagogical and individual fields, leading the future teacher to adhere to the educational work based on a preparation action that generates an interactive and dialectical posture that promote the understanding of the transformations that arise in the different fields with openness to pluralistic conceptions, which are able to adjust the professional performance with the students' need situated in a time and context.

The Historical-Cultural Psychology of Vygotsky (2010) argues that the teacher should become an organizer of the social environment, which is the only educational factor. The teacher cannot be a mere reproducer or conferrer of what is performed by the students, it is necessary that this has its own voice and autonomy, which will only be possible with a formation that has dynamism, creativity and attention to social aspects. The author also argues that training to work with students with disabilities cannot be separated from training in general, which reaffirms the need for undergraduate courses to be attentive to an education that

contemplates all students indistinctly. In addition, for Vigotski (2010), training needs to consider and investigate the reality in which it is critically inserted, in a collaborative movement.

Alves (2008) discusses the importance of Vygotsky's perspective as a new approach to the formation of subjects. That is, in this model a relationship between subject and object is established in the process of knowledge construction, providing new bases for understanding the development of the human psyche, founded on the plane of culture.

In this perspective, we understand that the study groups in an academic-university context can be constituted as fruitful spaces of formation by introducing and reinforcing a learning that is consolidated under the reflection of what is placed in the theory/practice pair, which refers to criticism, to what is built in the midst of collectivity and the wealth coming from the dialogue between the more and less experienced who propose to build and review the existing paths. However, with regard to the degree in pedagogy, the training is broad, mainly by articulating teaching (early childhood education and early years of elementary school), school management and research. Thus, it is possible to highlight the educational inclusion of people with disabilities, a heterogeneous pedagogical practice, principles of individualization of teaching and learning processes, the functioning of the school, organizing learning, valuing students' knowledge in different spaces. That is, to understand these students as unique people.

According to Mainardes (2022, p. 5) alongside the disciplines, orientation sessions, participation in scientific events and research groups are fundamental spaces for the "acquisition of the scientific *habitus*". Despite its importance, there is still a limited knowledge of its structure, its functioning and its dynamics. In this sense, the functioning of research groups in different areas and in various academic fields still needs to be better studied. Sometimes, in the human sciences, these groups are configured more as spaces for studies and discussion, and sometimes the participants develop their individual projects. Although, it needs to be a space of collective construction. However, the professional in training expands their knowledge, research capacity and experiences that value the difference.

What are the conceptions of the pedagogy academics who participate in a study and research group on the inclusion of students with disabilities? The inquiry moved us to investigate academics from different semesters of the Pedagogy course, from a study and research group, in a public university, based in the municipality of Sobral, in the state of Ceará. For the production of the data, we sought support in the analysis of reports, dynamics, notes of the participants and the researchers during the meetings and material produced by the

participants called cognitive frameworks, which addressed three aspects: what they know, what they wanted to know and what they learned. The study, of a qualitative nature, takes as its main reference the historical psychology of Vygotsky, who considers the subject as a social being, understanding that the subjects are constituted by culture in a given historical context, from the social, cultural and historical conditions.

We affirm the relevance of this investigation that is inserted in the understanding of the conceptions of undergraduate students for the inclusive education of people with disabilities and reveal indications of the aspects that are related to the culture and the plane of the psyche. The study is organized by this introduction, followed by the theoretical categories that deal with the training of teachers for inclusive education, Vygotsky's contribution in the field of defectology and on the conceptions of inclusion of people with disabilities. Next, we bring the methodological path of the research, the analysis of the data and, at the end, some final considerations of the study.

Teacher education and Vygotsky's contribution in the field of defectology for inclusive education

The writing of this work takes into account the research developed with students who attended the Degree course in Pedagogy, and some had already started their experience in the classroom, through supervised internships. As the objective of the research refers to the understanding of the conceptions of academics in initial training for inclusive education of people with disabilities; This demarcates space in the theoretical discussion aiming at the inclusive, collaborative and humanizing foundations.

Mantoan (2003) points out that for teaching to be characterized as inclusive it is important to re-signify the role of the teacher, pedagogical practices, school and education. In this context, the author points out that the paradigm of inclusive education is not structured within a traditional paradigm, in addition to demanding a teacher preparation based on different professionalization proposals.

These different bases of professionalization should provide theoretical and methodological subsidies that can serve as an opportunity, according to Pimentel (2012), from the investment in investigative practices that problematize what happens in the daily life of the classroom.

Thus, it is essential to invest in the initial training of the educator, since it is in this space where many of these theoretical and methodological subsidies are developed. And in the case

of this experience, from which this work originated, the initial training as a whole, which involves participation in study and research groups, embodies the existence of these subsidies. In this specific case, taking into account the conception that these students bring and have for inclusive education, there may be the resignification of these conceptions and the subsequent development of inclusive pedagogical practices.

Effgen and Jesus (2012) point out the need and importance of investment in the initial formation of the educator, from the development of a public educational policy that guarantees the educator the ethical right to quality training. The inclusion of students with disabilities crosses the theoretical and practical knowledge of the teacher and the adoption of strategies thought collectively.

According to Beyer (2013), among undergraduate students in the initial training process, there is a feeling of apprehension regarding the search for inclusion in schools. For this author, these students assess that the resources offered in their training are not enough to deal with the diversity present in the school. It is reinforced here that the incorporation of activities developed in study and research groups as a possibility to analyze conceptions about this process of teacher education and inclusion in school.

Studies by Rodrigues (2005) reveal that many teacher training courses do not develop the area of specific educational needs or, sometimes, omit them, which has contributed to the little knowledge and even to the lack of interest in acting in the field.

There are many skills, knowledge, and abilities necessary for teaching practice, based on the paradigm of inclusive education and that depend on the formative processes and their qualification; However, training is not redemptive, nor does it solve all the problems, which often have their roots in the absence of educational policies, investments in education and in the training of teachers themselves. Santos and Falcão (2020) point out that training should be thought of having as central elements collaboration, reflection and respect for difference, without disregarding that the teacher is a learner situated in a historical and cultural context and a producer of meanings about work and teacher training.

Vygotsky's studies – systematized, in Volume V, *Obras Escogidas – Fundamentos da defectologia* – signal a valuable contribution that grounds inclusive education in its genesis and concept. Although the author has not used the term inclusive education, his theory presents and justifies the actuality of his thinking based on an education that should be thought for the subject within the educational space and that reverberates in his social life.

This important theoretical basis takes into account some assumptions that can help in the understanding and construction of inclusive pedagogical practices that favor the inclusion of students with atypical development, according to the terminology adopted by the author. Vygotsky (1997) points out that the defect has different consequences depending on how these people are treated socially. In the words of González Rey (2013, p. 48, our translation), the defect arises in its psychic implications "as a culturally based social production".

This culturally based social production is presented to people with disabilities as a factor that can favor or disfavor their development, depending on the environment in which they are inserted. If there is a favorable social reality, many barriers can be broken.

Among these assumptions, Vygotsky (1997) points out that the identification and characterization of a certain effect or delay cannot be taken as something watertight, but rather consider the processes of development through which people with and without defects go through.

Vygotski (1997) also maintains that children with atypical development should be educated differently from the adoption of strategies and methods adapted to the particularities of their condition and with the maintenance of the same contents seen by other children, also receiving preparation for future life and, thus, participate equally in the opportunities offered to others. Next, we will present the topic that discusses some conceptions about inclusive education.

The conception of inclusive education: What inclusion are we talking about?

Thinking about an inclusive education has seemed quite challenging, if we look at the model of society that has been consolidated. The nature of this society, according to Carvalho and Martins (2012), which is based on the exploitation of human labor, by private property, by alienated labor, settled under class divisions and social relations do not seem to behave a model of social inclusion, nor educational. This same model of society centralizes capital and power, divides society between those who have access to goods and services and those who do not, which puts them completely on the margins and deprived of many rights essential to the development of every human being.

Sawaia (2001, p. 8, our translation) argues that social exclusion "is a socio-historical process, which is configured by repressions in all spheres of social life, but is experienced as a need of the self, as feelings, meanings and actions". The author states that society excludes to

include and this alteration is a condition of the unequal social order, which implies the illusory character of inclusion. The insertion not always dignified and decent makes the vast majority of humanity inserted through the insufficiency and deprivation that unfold outside the economic. Restating that, instead of exclusion, what you have is the exclusion/inclusion dialectic:

[...] Exclusion is a complex and multifaceted process, a configuration of material, political, relational and subjective dimensions. It is a subtle and dialectical process because it exists only in relation to inclusion as a constitutive part of it. It is not a thing or a state, it is a process that involves the whole man and his relations with others. It does not have a single form and is not a failure of the system, and must be fought as something that disturbs the social order, on the contrary, it is a product of the functioning of the system (SAWAIA, 2001, p. 9, our translation).

Wanderley (2001, p. 17-18, our translation) emphasizes that the excluded are not simply rejected in the physical, geographical or material aspect, "but of all the spiritual riches, their values are not recognized, that is, there is also a cultural exclusion". According to the author, the naturalization of the phenomenon of exclusion and the role of stigma explain the mechanisms that promote the cycle of reproduction of exclusion. Thus, stigma is understood here as a scar clearly denotes the process of qualification and disqualification of the individual in the logic of exclusion.

In Brazil, in the late 1980s and early 1990s, there were changes in order to make education inclusive. The basic novelty that underpinned movements, declarations and documents is justified under the aegis of an education that should include students with disabilities in common school teaching environments.

Carvalho and Martins (2012, p. 26, our translation) point out that "the Brazilian State, following the liberal logic, has assumed a charitable and voluntarist attitude towards the issues raised in relation to people with disabilities." This even points to what many are shouting, but not specifically in this sense: that the values of inclusive education have come to us as a requirement and with urgency.

In this sense, the Declaration of Salamanca (1994) and the Convention of Guatemala (1999), at the international level, strengthened the initiatives also in the national scenario. The Guatemala Convention states that persons with disabilities have the same human rights and freedoms as others, defining as discrimination any differentiation or exclusion that may impede the exercise of human rights and fundamental freedoms. The Declaration of Salamanca, according to Rodrigues (2005), represented the decisive impulse, in contrast to many other

declarations of the same kind that did not have the same adherence and interest on the part of governments for its fulfillment. In the declaration, the term "inclusion" replaces the term "integration" which clearly demonstrates the new bias and role that should be adopted in school spaces (BRASIL, 1994)

The Federal Constitution (BRASIL, 1988) of 1988 brings, in its article 205, education as a right of all and a duty of the State and the family, to be promoted and encouraged with the collaboration of society, aiming at the full development of the person, his preparation for the exercise of citizenship and his qualification for work. Item I of Article 206 emphasizes that education should be provided based on the principle of equal conditions for access to and permanence in school. The guarantee of the right to education expressed in the FC, according to Mantoan (2003), does not use adjectives, so that every school must meet the constitutional principles and there can be no exclusion. Item III of Article 208 of the CF, in turn, prescribes that the duty of the State with education will be affected by guaranteeing specialized educational care, preferably in the regular education network.

The current Law of Guidelines and Bases of Education (LDB), Law No. 9.394/1996, (BRASIL, 1996) in its article 58, first item, recommends that there will be, when necessary, specialized support services, in the regular school, to meet the peculiarities of the special education clientele. Still on the same law and article, in its second paragraph, it asserts that the educational service will be made in classes, schools or specialized services, whenever, due to the specific conditions of the students, it is not possible to integrate them into the common classes of regular education.

In 2008, the Federal Government assumes a relevant role with the dissemination of the proposal of the National Policy of Special Education in the perspective of Inclusive Education, defending inclusion as a political, social, pedagogical and cultural action. In this field, there is a demand for the inclusion of students with disabilities in education systems from basic education to higher education. This proposal determines the guarantee of the right of all students to share the same education system, without any form of discrimination, and assuming "the conception of human rights articulated to equality and difference as an inseparable value" (BRASIL, 2008).

The aspects mentioned highlight the characteristics of a society that is little compatible with the model of an inclusive education, however, the demands, the demands and the advances in the proposals of attendance of this public allows us to think and seek an inclusive education. Some of the normative documents mentioned above have been extremely valuable for other

countries, including Brazil, since the Special Education Policy itself from the perspective of inclusive education (2008) represented an important advance. Next, we will present the methodological procedures of the research.

Methodological Paths

We opted for collaborative research, of a qualitative nature, considering the methodological model incorporated into the studies in the field of initial training for the inclusion of people with disabilities and pointing out the conceptions and commitments of the participating subjects. For this, this study seeks to understand the statements of academics participating in a study group linked to a degree course in Pedagogy, from a public university.

The theoretical-methodological perspective, chosen to guide this investigation, is based on the studies of Vygotsky's historical-cultural psychology which, in its own way, is based on Historical-Dialectical Materialism. According to Marques and Carvalho (2015, p. 25, our translation) "the choice of the method goes beyond the instrumental and technical dimension, because it carries in itself elements of the researcher's consciousness that reveal in a concrete way his vision about the way man and reality are constituted and related".

For Mynaio (2002), qualitative research is concerned with realities that cannot be quantified and related to the universe of meanings, motives, aspirations, beliefs, values and attitudes that cannot be reduced to the operationalization of variables. The collaborative research, according to Desgagné (2007), supposes an approach of co-construction between those involved in the process, in this case they are academics and different semesters of the Pedagogy course, some with experience of internship in teaching. In addition, this type of research has a two-way street situated between the production of knowledge and the professional development of teachers, in addition to providing dialogue between the research community and the university, students in training.

Silva, Soares and Torres (2022) declare that collaborative research has a political meaning because it interferes with the autonomy and awareness of teachers in their praxis by raising reflections based on theory and their perceptions of education and work. Below, we present information about the *locus* of the research.

The university: notes on the context of research

In this section, we address the characterization of the *locus* of the research, emphasizing that the State University of Vale do Acaraú Foundation is located in the municipality of Sobral, and is located 235 km from the capital of the state of Ceará, Fortaleza. This foundation receives academics from the seat of the municipality and other neighboring surroundings, being, therefore, a university with relevance in the northern region of the state, ensuring the training of future teachers who will work in basic education.

Its mission is to offer higher education of excellence, inclusive and contextualized, seeking, through research and extension, solutions that promote quality of life. The university has four *campuses* in its administrative structure⁴: Bethany, Junco, Derby and CIDAO, all located in the cities already mentioned.

19 undergraduate courses are offered, among them the Pedagogy course, working in the morning and evening. This course belongs to the Center for Philosophy, Letters and Education (CENFLE), which includes two more undergraduate courses: Letters and Philosophy, both located on the Bethany *campus*.

The pedagogy course has 750 students. Recently, the pedagogical project of the course (PPC) was restructured in its curricular matrix. One of the changes that occurred concerns the insertion of disciplines related to Inclusive Education (mandatory), Special Education and Teaching Practices in Inclusive Education (both optional).

The PPC emphasizes the articulating axes and curricular components distributed in three Nuclei: Basic Studies (contents are organized to reflect and analyze the principles: educational, social justice, respect for diversity, promotion of participation and democratic management and etc.); Deepening (studies on educational, organizational and management processes in the educational area, pedagogical knowledge and fundamentals of education, didactics, teaching practices, theories of education, evaluation and curriculum) and; Integrative Practices (provides opportunities for experiences in the different areas of the educational field with deepening and diversification of studies, experiences and use of pedagogical resources in the actions of educational processes) (UVA, 2018).

In this work, the research group and studies were selected by the criterion of developing studies in the scope of scientific initiation on accessibility, difference, pedagogical practice and inclusive education, and also because it is linked to the pedagogy course. The group has been

⁴ It is pertinent to point out that the University has expanded its administrative structure with new campuses in municipalities near Sobral.

registered with the National Council for Scientific and Technological Development (CNPq) since 2017. In a group of research and studies, the way the activities are developed is through dialogue, allowing the emergence of various forms of organization of the subjects and the facts of reality, hence the importance of reflecting the conceptions of the participants about the inclusion of people with disabilities.

From the disciplines analyzed and the meetings in the group, important discussions were raised about teacher training, pedagogical practice and development of studies and research related to inclusive education. Vygotsky indicates that the individual occurs in the construction of the relationship with the other (and the collective other), so that the contact with the culture to which we are inserted takes place in the human construction, culminating in the humanization of the subjects in the relations. By adopting this theoretical perspective, we also understand that learning is understood as a process of exchange, so the need to dive into the conceptions of students in training is justified. Therefore, the research process describes what the academics of the pedagogy course say and think; through an experiment for the composition of cognitive frameworks in which they answered the questions: What do we know, what do we want to know? and what have we learned?

The activities of the group were developed in 2019, during an academic semester, with the participation of 24 students, considering some absences and dropouts, having a higher quantity (CHART 01). These activities involved readings, studies on inclusive education, identity and difference, research, presentation of experience reports, the participation and collaboration of other university professors. We cite the formative role based on flexibility, historical and cultural processes; reaffirming the ideas of Booth and Ainscow (2012) on inclusive culture, signaling inclusion as a continuous process, but coexisting in welcoming, collaborative, stimulating communities, in which everyone is valued.

Research participants

The participants of this study were academics who developed complementary activity in a group of studies and research, coming from the second to the eighth semesters of the Pedagogy course. As the course has eight semesters, it is perceived that they are from different periods and that they have varied experiences, such as experiences in internships, given that, in the course curriculum, they are offered throughout the formative process: compulsory and optional subjects.

Table 01 – Distribution of academics by semester

Academic period	Amount of academics	Percentage (%)
2nd	03	12,5
3rd	09	37,5
4th	03	12,5
5th	02	8,3
6th	05	20,9
8th	02	8,3
Total students	24	100

Source: Elaboration of the authors

We can infer, in view of the above, that there is an incidence of academics of the third and fifth semester of the Pedagogy course. This concentration, in some specific semesters, can reveal to us about the possibility of immersion in knowledge, for example, in the field of inclusive education and in the search to articulate the adoption of strategies thought collectively, such as discussions, reflections and actions from the experience lived by the student in training. In this perspective, Libaneo (2010) indicates that it is necessary to broaden everyday experiences, the development of a critique of reality (critical consciousness) and updating of convictions. Thus, Pedagogy, in addition to being a science of human formation, gives theoretical and practical support and is concerned with developing individuals within their culture through active experiences, knowledge and culturally organized modes of action, such as, in this case, mediated discussions in one of the study groups.

Next, we will present the data production instrument that was used and from which we obtained the data that will be later analyzed.

The instruments of data production

Through the type of research, which we propose to carry out, and thinking about the coherence between this and the instrument of production of the study data, we opted for the construction of the cognitive frameworks, which constitute an adaptation of the understanding of the learning projects proposed by Fagundes *et al.* (1999).

The approach to work with cognitive frameworks is based on the proposals of learning projects or methodology of learning projects. The centrality of these perspectives is

characterized by the promotion of interaction and exchange of knowledge and experiences that approach the interests and needs of the participants in the teaching and learning process and, therefore, find support in Vygotsky's Historical-Cultural Psychology.

According to Silva (2008), a learning project begins by choosing a theme or subject in the form of a problem for which a solution is sought. Thus, "[...] it is from a problem that it will be possible to verify the previous knowledge of a student on a certain subject, which will better and more easily raise their hypotheses about the theme/problem [...]" (SILVA, 2008, p. 40, our translation).

For Silva (2008), the methodology based on learning projects begins with the provisional certainties and temporary doubts of academic ones, linked to their previous knowledge. The certainties correspond to what they take to be true, and the doubts represent what they would like to learn about the subject.

Based on these assumptions and making adaptations of the proposal described by Fagundes *et al.* (1999) and Silva (2008), we will analyze the data produced by the academics by filling out the tables. After justifying and presenting the assumptions that support the performance of the activity and production of the data that will be analyzed ahead, we will explain how the dynamics of filling in the cognitive frameworks took place, considering what the students knew, wanted to know and what they learned from participating in the study group.

The activities took place in the period from September to December 2019. In the first meeting, the students were welcomed and invited to fill out the cognitive frameworks in a group. We gave the groups (three in total) blank pens, pencils and posters, with the questions: What do we know? What do we want to know? This should be answered taking into account what the students knew and wanted to know in relation to inclusive education. After completing the cognitive charts, they were invited to talk a little about what they wrote on their boards.

Throughout the activities of the groups, written and photographic records were systematized through observation, which were being made by the academics, so that it could be incorporated into the analysis from the completion of the cognitive charts. At the last meeting, the academics received, organized on white cardboard, the writings in a condensed form, which signaled what they had described with what they knew and wanted to know. According to the writings, they were to go to the poster they had initially filled out and now answer the question: What have we learned? In the following topic, we will detail what the tables contain, followed by their analysis with emphasis on the relationship between inclusive education and teacher education.

Inclusive education and teacher training: what do the students of the Pedagogy course say?

What do the academics' statements reflect on inclusive education? In view of the data analyzed on the relationship between the pedagogy course and inclusive education, the meaning of the Pedagogical Project of the Degree Course in Pedagogy is resumed, in which it explains that professionals trained in this area can work in various segments, acting in the development of pedagogical practices that contribute to the programs or projects in which they are inserted, whether they are schoolchildren or not. Still in this perspective, the curricular organization articulates two dimensions: pedagogical training and specific training in the contents related to the area of activity of the pedagogue. It is worth adding, here, the guiding principles of the curriculum:

[...] understanding of curriculum as a cultural practice of epistemic subjects; flexibilization and curricular interdisciplinarity as structural principles of the curriculum; development of competence and professional skills for the performance of their function in the fields of teaching (Early Childhood Education, Early Years of Elementary School), School Management and Non-School Spaces; focus on contemporary issues as influencers of the process of knowledge construction, paying attention to the rapid aging of information and the need to reduce disciplinary boundaries, generating a systemic view of the world [...] (UVA, 2018, our translation).

It is perceived the breadth of the formation of the pedagogue that involves the performance in the fields and areas of early childhood education, early years, school management and non-school spaces with attention to the dynamics of knowledge and construction by the professional that will be parallel to the training. In the midst of the transformations through which the training has passed, meeting the principles of an inclusive education in the university through the curriculum has not been presented as something simple, since it is necessary that the theme permeates the curriculum of the course as a whole.

As previously described, there were two moments for the development of the dynamics/activity, with three groups of academics/participants, with the objective of thinking and filling in the suggested cognitive frameworks. Here, we will present, in the table below, the organization of the information coming from the first moment.

Table 02 – First moment of data production

Groups	Semester they were attending	What do we know?
1	2nd and 3rd	- Inclusion as a right. - We should include.
2	4th and 5th	- That inclusive education is undervalued and that there is little investment. - The environment is challenging. - Inclusive education is guaranteed by law.
3	6th and 8th	- That I need to cultivate patience, acceptance and respect for differences. - There are many challenges.

Source: Data obtained through cognitive frameworks (2019)

The completion of the table makes us, in a first reading and analysis, perceive some differences between what the academics of the initial and final semesters of the course know and intend to know. Thus, the initial semesters show the understanding – which seems to us to be quite widespread, even if it does not happen in practice – which is what relates to the aspects that deal with inclusion as a right or even an imperative.

The academics who are in the middle of the course already have a vision before the filling of the tables, which denotes the knowledge of the challenges, impasses and difficulties of inclusive education. This may probably be related to their experiences at school, in their internship experiences, or they may have been constituted from discussions that permeate other disciplines of the course that do not necessarily dialogue with inclusive education.

The academics who are already at the end of the Pedagogy course express, through their writings, the importance of more subjective elements linked to a possible teaching practice with students with disabilities, and to this is also added the citation of the challenges that inclusion faces. However, it is important to emphasize that these feelings of patience, acceptance and respect for differences can be important elements that will contribute to the adoption of inclusive practices and also of receptivity to collaborative work and openness to new learning in teaching.

Table 03 – Second moment of data production

Groups	Semester they were attending	What do we want to know?
1	2nd and 3rd	- How to identify and how to act with a student with a disability? - How to include?
2	4th and 5th	- How to work inclusive education in the classroom? - What activities are appropriate for each limitation? - What materials are used in this teaching modality? - How can the family be included in the teaching-learning process?
3	6th and 8th	- Deepen concepts, historical contextualization. - How to identify and understand the limitations of the other. - New pedagogical practices. - Personal and professional growth.

Source: Data obtained through cognitive frameworks (2019)

Regarding what the students would like to know, based on their written and oral expression, at the beginning of the study group activities, we noticed that the students of the first semesters of the course show concern in how to identify and deal with a student with disabilities, that is, in general, they would like to know how to include. This data leads us to infer that, at the stage of the course, they still understand inclusion as something that can be prescribed, that there may be a formula and that it is possible, through it, or by the absence of a formula not to include.

The academics who are already in intermediate periods of the course have expressed their desire to learn by bringing up issues similar to those that the students of the first semesters brought. They pointed out that they felt the need to know, in the same vein, how inclusive education works in the classroom, which activities would be more appropriate for each limitation, which materials would be used and how the family could be included in the teaching-learning processes. We perceive, here, how much specific structures are sought for the care of these students, showing the understanding that their education should always happen from adjustments and flexibility. It is important to mention the understanding that not always, for the search and consolidation of an inclusive education, the strategies, resources and adaptations will be sufficient. There is a lot of attention to focus on the educational aspects of future teachers who can work with the more specific difficulties of students, but that also these future teachers will act in the classroom and will need to master the bases of understanding, reflection and search for an inclusive practice.

The academics who are completing the Pedagogy course presented specific needs in relation to the others, as shown in the table above. Such students focus their needs on deepening the conceptual and historical aspects pertinent to inclusive education, as well as feel the need

to know how to identify and understand the limitations of the other and take this as a personal and professional growth. Here again, we perceive the existence of more subjective elements, but which we believe form an important basis for the adoption of inclusive practices. Attention is drawn to the need for students to deepen historical and conceptual aspects that probably cannot be detailed, due to time and the number of disciplines that relate to inclusive education.

The concept of inclusion in the field of education implies in discussing and problematizing exclusionary practices in the scope of the school, because it needs to develop actions of policies, cultures and pedagogical practices that value the participation and the teaching-learning process of each student. Thus, the necessary efforts are organized to minimize or eliminate the barriers to learning that young people and adults may suffer and that prevent them from fully participating in academic life, due to the devaluation of their diversity arising from gender, ethnicity, social conditions, religion. Thus, for Silva (2008, p. 71, our translation) inclusion is a process, which "needs to be reviewed continuously to prevent the processes and mechanisms of social exclusion from returning".

Thus, the ideas of Booth and Ainscow (2002) are highlighted for articulation between three dimensions or actions, interrelated with each other: culture, politics and pedagogical practice, inclusive. The cultural dimension refers to the establishment of a culture based on inclusive principles and values, i.e., an inclusive culture. The inclusive culture in the school or university environment proposes the development of values in which it mobilizes people to think, to share and to respect each other. It proposes to stimulate the creation of a school community that is welcoming, receptive, collaborative and that encourages the success of students.

The political dimension deals with the school or university for all, organizing support for diversity, as this means that inclusion needs to be considered in all school plans, as well as in activities, strategies and other forms of support with inclusive principles. The political dimension favors the current public power to create its own legislation, strengthening the education systems to meet the existing social demands. Finally, the dimension of pedagogical practice seeks to organize learning through the mobilization of pedagogical and didactic resources. This dimension effectively includes inclusion, proposing that classroom and extra-classroom activities involve all students, considering their learning conditions, needs and experiences. In summary, for inclusion to happen it is necessary: 1) to create an inclusive culture; 2) implement an inclusive policy and; 3) develop an inclusive practice. According to

the authors, the change needed to make the school or university inclusive involves the articulation of the three dimensions: culture, politics and pedagogical practice.

We highlight the importance of this analysis and how many of these aspects reverberate and cross the entire teaching experience of these academics. We present below the information present in table 4, referring to the question: what have we learned?

Table 04 – Third moment of data production

Groups	Semester they were attending	What have we learned?
1	2nd and 3rd	Each child is unique; Inclusion is an ongoing process; You have to work on the look; Importance of the role of the family; Valuing education and research.
2	4th and 5th	The family is the first institution that the child has contact with and, therefore, the process of socialization and learning is fundamental; The materials do not need to be overly elaborated, but the issues of meaningful learning should be stronger; Know each child in their specificity; Despite the limitations, every child has the right to learning; The support and acceptance of families is essential; Vygotsky's great contribution.
3	6th and 8th	How inclusive education has been thought of and improved through the ages; Vygotsky's thought and his contributions to the conception of inclusive education; The importance of academic/scientific research for inclusive education.

Source: Data obtained through cognitive frameworks (2019)

As can be seen, in the table above, the discussions during the semester in the study group had their core defined: Vygotsky, inclusive education and research, and this guided the studies throughout the process, however, the discussions were always visited and articulated with the doubts and needs of the undergraduates. Here, specifically, elements of the studies that supported us in the semester are brought in, and in some way, answered the questions brought by the students of the Pedagogy course.

Regarding the question: what have we learned? The academics of the third semester stressed that they learned that each child is unique and that each one has their time and, therefore, a different progress, that inclusion is a continuous and unfinished process, in constant change and that in this sense the sensitivity of the gaze is important. Aspects related to the family and the valorization of education and research were mentioned; The aspects related to the family were always brought by the students based on their experiences and practices.

The students who are in the fourth and fifth semesters, in turn, mentioned aspects related to the family, but also highlighted, from the discussions about the materials, that they do not need to be overly elaborated, but should focus their objectives on the construction of meaningful learning. Vygotsky's contribution was cited by them as a little-known contribution from the field of defectology.

The students of the final semesters of the Pedagogy course highlighted how inclusive education, over time, has advanced. On the other hand, the individuals of the fourth and fifth semesters observed the importance and timeliness of Vygotsky's thought. Here, especially, we realize how important it was for these subjects to know the principles and foundations of defectology.

The description and analysis of this last framework demonstrate that the motivations of the academics to participate in the activities of the group were not necessarily against their learning, however, the mentioned learnings highlight the bases of a pedagogical, political, attention, sensitivity and appreciation of the diversity of the social and school space.

Finally, and in relation to the initial training of teachers for an inclusive education, Gomes *et al.* (2016) signals that one is still seeking its way. Therefore, the authors point out that there are:

[...] many theoretical misconceptions and in the pedagogical practices taught. The turn required by inclusion is large, of many degrees, and this contortion is indeed very difficult to do. But it is time to think about changes in initial and continuing education, aligned with what is proposed pedagogically to welcome all students, indistinctly in inclusive educational environments (GOMES *et al.*, 2016, p. 14, our translation).

To move towards some conclusions, it is necessary to enable reflections in the initial training of teachers in the search for the construction of inclusive educational practices that favor students with disabilities, intertwined with the assumptions of historical-cultural psychology, considering the conception of students and thought for a subject within the educational space, intended for all.

Final remarks

This research evidenced the understanding of the conceptions of academics of a degree course in Pedagogy for an inclusive education, presenting a reflection on initial training, its implications with inclusion and the assumptions of historical-cultural psychology.

Data analysis showed that these students expect a pragmatic knowledge that leads them to work with students with some type of disability, revealing that they need to learn the "how to do". However, we defend a consistent education from the theoretical point of view, while favoring a reflective posture on the pedagogical practice, thus allowing the construction of new meanings about inclusion, which will lead to changes in the way of thinking, feeling and acting before students with disabilities.

Thinking about the elements of the research, its theoretical and methodological foundation, the latter built on the bases of collaborative research, we realized that the study allowed not only the knowledge and expansion of the understanding of the students of the Pedagogy course, but, above all, confirmed the need for an education that pays attention to the autonomy and critical reflection of the student.

The initial formation for inclusive education still lacks many advances, in addition to the inclusion of disciplines or discussions about the field, it is important that points of intersection be constituted between all the disciplines of the course, from the understanding that the difference is inherent to us, is in the university, goes beyond and transcends the walls of the school.

Therefore, the study allowed us to conclude that it is necessary to enable an initial training of teachers, capable of promoting the construction of inclusive educational practices, which favor the aspects that concern students with disabilities and the daily relationships from the university environment.

Vygotsky's defectology points us to a rich theoretical and reflective path that lays the foundations of an inclusive, collaborative and humanizing education that, in the author's understanding, must emphasize the subject and not his limitation, which sees in the collective and in the interactions produced the possibility of development.

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