

# **Narratives, Special Education, Physical Education: Some Reflections on the Disabled Student**

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## **Abstract:**

*This study investigates the schooling of students with disabilities in regular school. It aims to understand the meanings that Physical Education teachers attribute to their students with disabilities. The research is based on the cultural-historical perspective of human development. The data construction was carried out in a municipal public school of a small city in the northwest region of the state of São Paulo, during the 2022 school year, recorded through narrative interviews with four teachers. The results point out that the meanings that teachers attribute to students with disabilities are contradictory. Moreover, the findings point to the need for an educational change that promotes to students with disabilities opportunities not only to be in the social environment, but to act in it, as protagonists, as subjects capable of learning and developing themselves.*

**Keywords:** *Special Education; Inclusive Education; Narratives.*

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## **I. Introduction**

To look at students with disabilities and seek means and possibilities of work for these students was what motivated me to carry out this research. Therefore, this text aims to understand the meanings that Physical Education teachers attribute to their students with disabilities.

My interest lies in the understanding of the educational work with students with disabilities. Therefore, I consider relevant to highlight that I assume a social conception of disability, as well as a perspective of education that looks at these students considering them as an active subject, participative in cultural practices and producer of social relations, which is constituted, learns and develops through its interaction with the other, with the cultural environment, which assigns meanings to the experiences and has much to tell us.

Currently, Physical Education is a compulsory curriculum component of Basic Education and is integrated to the Common National Curriculum Base (BNCC). The document regulates the Common Basic Curriculum for all Basic Education in Brazil. In it, Physical Education is inserted in the Language area, together with the curricular components Portuguese Language, Modern Foreign Language, and Art (BRASIL, 2017).

Physical Education is conceived and understood as language, with the fundamental purpose of contributing to the constitution of human subjectivity. The justification for including Physical Education in the area and understanding it as a language is done by understanding that, through body practices, it is possible to have a greater sociocultural understanding and provide its use as practices (BRASIL, 2017).

As observed, Physical Education has its legitimacy ensured for the basic levels in public education on a national scale. However, the process of teaching and learning of students with disabilities in Physical Education classes has taken place in a very conflicting and controversial way; inclusive public policies developed, but not effective; homogeneous curricula that do not meet the students' singularities; lack of support from the responsible bodies; lack of structure in schools (BARBUIO, 2021; RODRIGUES, 2022; REIS; GLAT, 2022).

On the other hand, these studies highlight that Physical Education has a strong and important role as a curricular component for the schooling of students with disabilities, contributing and overcoming stigmas about these students. They also point out that the limitations of the disability cannot outweigh the potentialities and point out the several benefits that Physical Education classes provide for these students, such as the contributions to the improvement of the physical, cognitive, and social aspects.

As mentioned above, there are many challenges to the educational process of these students in Physical Education classes. Thus, my thought is that Physical Education, in the context of school diversity, must highlight the potential of students with disabilities, aiming to shift the focus from organic deficit to the possibilities offered by the sociocultural environment.

Studies by contemporary authors, based on the cultural-historical perspective, guide me and point to some possibilities of facing these challenges. Such studies discuss that, if there is a proposal of deliberate

intervention from the teacher, there may be the participation and learning of students with disabilities in Physical Education classes. Moreover, the authors point out that when the pedagogical practices are focused on the students' potentiality, with significant and intentional activities, the students feel more motivated to participate in the classes (BARBUIO, 2021; RODRIGUES, 2022; REIS; GLAT, 2022).

I understand that Physical Education, as part of the school curriculum, walks towards an approach that works in the perspective of inserting all students in the teaching-learning process. Thus, in this study, some questions guide me: what do Physical Education teachers think about the student with disabilities? What meanings do these teachers attribute to the school experiences of this student in the classroom? What emotions emanate from their relationships with these students?

Based on these questions, I approach the theme of school inclusion, as a focus for listening to those who play the leading role in this process. I understand that the answers to these questions may help me expose the thought that narratives reveal the ways of constitution of teachers in teaching relationships and that, through them, they produce meaning to what they experience.

Moreover, a careful listening to the teachers' narratives may allow us to raise indicators about the conditions and possibilities of learning, which will contribute to the development of pedagogical practices that culminate in the schooling of students with disabilities. Once the teachers narrate their experiences, they will be able to reflect on them and give meaning to what was experienced.

The study is based on the cultural-historical perspective of human development (VIGOTSKI, 1995, 2000), particularly on Lev Semionovitch Vygotsky's elaborations on the possibilities of development for people with disabilities. Furthermore, I rely on the biographical method (PASSEGGI, 2018; SARMENTO, 2018), with a focus on narratives, understanding them as a symbolic instance of language (BARBUIO, 2021).

The structure that composes this study is organized as follows. In this introductory section, I expose the theme, the objective to be reached, the questions that guide them, as well as the theoretical and methodological bases that guide it. Next, I discuss the cultural-historical perspective, which guides the investigation, with emphasis on Vygotsky's discussions about the disabled person. Next, I present the theoretical and methodological procedures, as well as the path taken. Next, the teachers' narratives about the disabled student. Finally, some reflections constructed throughout the study are pointed out.

## **II. Theoretical Foundation**

I am supported by the assumptions of the cultural-historical perspective (VIGOTSKI, 1995, 2000), by the way human development occurs and the paths for learning and development of the person with disabilities. The author's argumentative line is anchored in the historical-dialectical materialism; thus, his propositions are supported by the understanding of the genesis of human psychic processes.

Vygotsky (1991, 1995) points to a cultural development; however, he mentions that to oppose a biological process does not mean that he denies or ignores the biological structure of the human being. For the author, the processes of human development are not defined only by the biological aspect, he highlights the importance of building a view in which it is possible to understand man as belonging to an environment that is not only natural, but also cultural.

The social and the cultural are two basic aspects of all human development, which is characterized by the transformation from a biological being to a sociocultural subject. The functions of nature are not terminated in human formation, but rather resized as the individual establishes social relations mediated by socially created cultural signs, which are meant and internalized by him.

Based on the principle of the social nature of human development, the author exposes his ideas about the constitution of people with disabilities, focusing and discussing possibilities of development and education for these subjects. His studies on defectology have as a central principle that the development of the child with disability is guided by the same general laws of all people.

According to Vygotsky (1997, 2021), the biological condition is not the main factor for the development of the child with disability to happen or not. In first order, the impediment comes from the social group, in other words, it depends on how society and the environment receive that child. For the author, a social context with unfavorable conditions can lead to primary disability becoming secondary.

Primary disability is considered as biological, organic, what the subject has already biologically consolidated, such as brain lesions, organic malformation, that is, characteristics already presented by the individual. Secondary disability, the author understands as psychosocial consequences of disability, which encompass the cultural context to which the subject belongs, how this social environment is structured and how it interferes in this subject (VIGOTSKI, 1997, 2021).

For Vygotsky (1997, 2021), the consequences of disability, given by organic conditions, may be changed, transformed by the relationship of man with the environment, with the other. In this way, the organic limitation of a person with disability does not determine his development, what does are his social relations, which,

sometimes, are configured in a way that does not consider the person with disability as a participant in social, collective life.

Therefore, it is highlighted how the environment interferes in the development of children with disabilities. If the child with disability is inserted in an environment that receives little or no social and cultural influence, this will certainly cause a delay in his/her development. Thus, the learning and development of children with disabilities are essentially linked to the social.

For Veresov (2016, 2017) and Veresov and Fleer (2016), the concept of experiencing directs toward understanding the dialectical nature of development, how the social becomes the individual. The authors point out that by conceptualizing development in this way, it is possible to investigate how certain social situations become a developmental circumstance. However, they emphasize that without the concept of experience, it is not possible to arrive at that of the social situation of development.

Also, for Veresov (2016, 2017) and Veresov and Fleer (2016), the concept of social situation of development represents a special mode of relationship between the child and the environment, a kind of unique and dynamic relationship, an initial moment, a starting point mechanism for the development of the child's higher forms of behavior and consciousness. The authors differentiate between the social situation and the social situation of development. For them, every situation is social, but this does not mean that they all articulate to development.

Vygotsky (1997, 2021) criticized the school models and pedagogical methods practiced in the schools of his time. He disagreed with the idea that there should be two school models, one for children with disabilities and the other for children without disabilities. The author points out and defends the idea of an educational system that aims at integrating the pedagogical principles of Special Education with those of general pedagogy.

The criticism pointed out by him was that the school had a clinical look to the child with disabilities, a look focused only on the deficit the child presented. The pedagogical practices carried out were focused on working the elementary psychic functions. They were based on mechanized techniques, repetitive and training activities, aiming at a concrete thinking, which ended up generating a limit in the development and learning of these students (VIGOTSKI, 1997, 2021).

On the other hand, the author seeks to emphasize, in his studies and analysis, the goal of creating possibilities of development and learning for the child with disabilities, respecting the same principles and general guidelines used for children without this condition. The author states that, if there are impossibilities of some functions, there are also possibilities, offered by the sociocultural conditions.

He argues in favor of a pedagogical practice in which the child develops activities that are not yet consolidated and that he cannot develop without the help of an adult or peers. Activities that are developed through social interaction, with the help of the other, in a way that enables learners to undergo constant transformation.

An education oriented to the student and not to the disability itself; that is, oriented to the potentialities that the student presents, and not to his or her deficit. For the author, the school task, regarding the education for the disabled child, is to introduce him/her into social practices, creating compensatory processes, which occur through intersubjective relations mediated semiotically (VIGOTSKI, 1997, 2021).

Supported by the cultural-historical perspective, I understand that the school must assume that students with disabilities are not part of a peculiar kind of individuals but are individuals with some peculiarities. For Vygotsky (1997, p. 12, our translation), "the child whose development is hindered by the defect is not simply a child less developed than his normal peers, but developed in another way", requiring only other means, other specific and appropriate ways for his development.

### **III. Theoretical and methodological aspects**

This study, besides being based on the theoretical and methodological assumptions of the cultural-historical perspective (VIGOTSKI, 1995, 2000), is also supported by biographical studies (PASSEGGI, 2018; SARMENTO, 2018) and takes as a source of data, the narratives of teachers. The option for using narratives came from the intention to know and understand the meanings that teachers attribute to their students with disabilities.

The biographical method is part of a research strand that, if used as a source for data production in qualitative research, presents enormous relevance to the educational field, because, through this procedure, it is possible to know the narrator, his life story, considering him as an agent of his social and cultural interactions (PASSEGGI, 2018; SARMENTO, 2018).

This research perspective allows the investigated, in the relationship with the other, to organize his thought and attribute meaning to the experiences experienced. In this relationship between the individual and the social, existing only through the other and the reciprocal activity, research with narratives consists of understanding the individual, facing the historical and social world in which he is inserted and what are the senses and meanings he attributes to his trajectories.

The research was developed in a municipal school in a small town in the state of São Paulo. The institution offers: Elementary School I and II. In 2023, the year the study was carried out, there were a total of

976 students enrolled, 592 in Elementary I and 384 in Elementary II. Of these students, 18 were diagnosed with some type of disability, 11 in the early years and 7 in the final years.

The school has a good physical structure, with 30 classrooms, a multipurpose resource room for Specialized Educational Attendance, a computer room, an art room, a covered patio, a covered sports court, a cafeteria where food is sold, a bathroom suitable for students with disabilities or reduced mobility. It also provides school meals for all the students.

An investigative process based on the cultural-historical perspective, as presented by Vygotsky, starts from the assumption that the answer will not be in the product of the investigation, but will be revealed throughout the process (VIGOTSKI, 1995). Thus, in search for answers to my questions, I proposed to listen to four Physical Education teachers in order to know and understand their meanings about students with disabilities.

The participants of the research are: Moacir, Regina, Vera, and Luiz, effective teachers of the network and who were teaching at the school during the year of the research, 2022. Their ages ranged from 30 to 55 years old. During the research they were very sociable with me. Sometimes I had the feeling that they were uncomfortable with the dialog; however, they never spoke out against it. The names used are fictitious.

For data construction, narrative interviews were conducted with the participants. Bolívar, Domingo and Fernández (2001) call the interviews constructed from a biographical-narrative methodology as biographical interviews. According to the authors, this type of interview is very similar to a normal conversation between two subjects, what differs is that the interviewer's voice remains in the background. The interviewer, in this situation, is in charge of encouraging the interviewee to narrate his/her stories, experiences or specific moments that contribute to the research.

To this end, we created a script with some triggering themes, aiming to start the teachers' narratives: 1) Tell me about yourself, your life story. 2) And the school, tell me about how it is at school, your relationship with students with disabilities. 3) For you, the school is an inclusive environment, tell me about it. 4) Tell me what you think about students with disabilities, about their participation and schooling. 5) Do you think something could be different at school, tell me about it. The interviews took place at a previously arranged date and time. For the audio recordings, a smartphone was used. All recordings were transcribed in full.

The narratives produced by the participants came in small fragments, short sentences, and sayings. Therefore, supported by the theoretical and methodological assumptions of the cultural-historical perspective (VIGOTSKI, 1995) and in view of the reflections on the method of the Indicative Paradigm (GINZBURG, 1989), I seek to make an interpretative and explanatory analysis of the data, looking at the notes, the clues that reveal the meanings that teachers have about students with disabilities.

In this way, I take back their narratives, paying attention to perform a careful analysis, looking for clues in the subjects' speeches, in order to transform those few and isolated words into a cohesive and coherent narrative, respecting the narrated story and the narrator's singularity. For the presentation and discussion of the data, I selected the most significant fragments to answer the proposed objective. In the following section, I expose the participants' narratives presented individually. The situations are named with phrases extracted from the subjects' narratives.

#### **IV. Teachers' narratives about students with disabilities**

In this section, I present and seek to understand and interpret what Physical Education teachers feel, think and speak about students with disabilities and what meanings they attribute to them. To this end, my gaze assumes "an interpretive method, focusing on residues, on the marginal data, considered revealing, details, normally considered unimportant." (GINZBURG, 1989, p. 150).

Moacir: Ah, I feel sorry, I feel sorry... Ah, well, I do what I can... Sometimes I leave them in the corner, they stare at me with a little face... It breaks my heart, but, I don't know... I feel sorry for them, I feel sorry for them, because what will their future be, right? Imagine, they could be healthy, normal... Poor things... They will never be able to have a normal life...

The teacher Moacir starts his narrative making an important revelation; he says he leaves the students with disabilities isolated, away from the others without this condition. He also mentions having a feeling of pity; he says he is resigned to not having anything to do. In order to understand the meaning he gives to these students, it is necessary to understand how the constitution of the disabled person is given.

According to Kassir (2000, 2010), the constitution of the person with disability is given by the cultural conditions in which the individual is inserted. Each individual's way of meaning, making sense, interpreting, goes through the meanings attributed by the other in view of his/her actions. For the author, this meaning of the other is in the genesis of the behavior and thought of each subject, who, thus, is constituted immersed in a symbolic world, in which language provides the constitution.

Another point that draws attention is the fact that he says that there is nothing to be done. In my conception, in the school environment, the teacher is the main responsible for the educational process of the students. In this sense, Vygotsky (1997, 2021) states that the person responsible for conducting and providing the

teaching-learning of the student with disabilities can facilitate or hinder this process. According to the author, prioritizing the defect limits the possibilities for development. Therefore, there is the need to provide changes in the pedagogical practices, breaking with the reproductive and minimalist activities that delay and hinder the development.

Following his statements, the teacher explains a narrative full of stigmas, of pre-established conceptions about students with disabilities. The historicity of these students shows some peculiarities in the way they have been constituted. Amaral (1995) makes important reflections about the conception of disability and the way in which the understanding of disability impacts its constitution. For the author, we must have a thorough look at the cultural and social elements to observe the constitution of the subject, which, in the first instance, depends on the way the adult interprets the student with disability.

The author understands that stigma, together with stereotypes and prejudice, creates barriers that hinder or prevent the insertion of people with disabilities in their social relationships (AMARAL, 1998). For her, individual and social factors constitute our actions before a person or group. Prejudice stems from the psychic elaboration of these relations with certain subjects. The stereotype becomes the characterization of a person or group that suffers prejudice; in other words, "it is the concretization/personification of prejudice." (AMARAL, 1998, p. 18).

In view of this, I understand that the way the educator may look at the student with disability will affect the way this student will constitute himself in the school environment. If the educator looks at the student with disability from a prospective point of view, visualizing possibilities, he/she will tend to see ways of working and act in order to teach this student. On the other hand, if he forgets to look at the student himself and focus only on the deficit he presents, he will possibly not be able to think about educational practices that lead her to develop and learn.

Regina: Teacher, I think you have to try, make it happen, make an effort, be willing to do different activities with them, have a little more attention, care... Not care, in the sense of caring, but having affection, being affectionate, having affection for them... I believe very much in an education based on affection, I think that affection makes all the difference in the act of teaching

Regina's narrative highlights the importance of seeking new means, possibilities, alternative paths for the educational process of students with disabilities. Considering the teacher's speech, I understand that the schooling of students with disabilities needs some changes on the part of teachers and their teaching practices. It is necessary a practice that aims to deconstruct simplified and segregating activities, thus, aiming to promote tasks that contemplate the potentialities and singularities.

In this sense, I corroborate with Drago's (2011, p. 89) thought: "part of the success of inclusion depends on the appropriate pedagogical work to the diversities of students in everyday school life." Furthermore, it is worth highlighting the words of Góes and Laplane (2002, p. 99): "it is not the deficit itself that traces the child's destiny. This 'destiny' is built by the way the disability is meant, by the forms of care and education received by the child, in short, by the experiences that are provided to him/her."

For Góes (2008), school tasks should be directed to culturally significant activities for the student, seeking to raise the levels of thinking and the process of signification. The author states: "the educational work needs to be directed to the mastery of culturally relevant activities, to the elevation of the levels of generality of thought and to the ability to signify the world." (GÓES, 2008, p. 40). According to her, if the teacher does not act in an intentional way to take this learner to the world of meaning, this learner will not be able to develop a mediated psychic functioning.

In the sequence, Regina highlights the importance of affection for the teaching and learning process. In Vygotsky's work (2010), affect is seen as inherent to the human condition, being a source of explanation for behaviors and regulator of human behavior, having its source in the social, through meanings. The author points out that the emotions shared in the social relationships between teacher and child in the school context act as mediators between them and the environment. He emphasizes that education transforms and promotes changes in children, pointing out that this transformation occurs when they are touched affectively, "it is precisely the emotional reactions that must form the basis of the educational process." (VIGOTSKI, 2010, p. 144).

Marques and Carvalho (2019) seek to understand the relationship between affect and learning in the teacher-student relationship. For the authors, an interaction, a conversation that motivates and values them, mobilizes psychic functions such as willingness, motivation for learning. On the other hand, they visualize that the lack or scarcity of interaction between teacher-students demotivates them to participate in class, reduces their confidence and capacity to learn.

In the educational context, the teacher is the main mediator in the interaction between the student and the systematized knowledge. I believe that the quality of this mediation has a direct impact on the teaching and learning process, and can lead the student to school success or failure. Thus, I think that if the educator observes the relationships that are being established with the student, having a close look, feeling and perceiving how each

one understands reality, he/she will be able to promote affective bonds and activities that involve them, in a way that affects them.

Vera: I'm in favor of putting them in the special school... Because, here it doesn't work, they can't, they won't, they won't make it, it's no use... It's better to leave them in the special school, at least there everything is the same, everything is at the same level... Do the same basic things as always, and so on... I would like to help them, but it's no use, they won't manage...

In Vera's opinion, students with disabilities should attend special institutions; she claims that in regular school these students cannot learn and develop. In its historicity, the handicapped student is always put in a position of mistrust, of someone who can do less, who is not able to learn and develop. In this sense, Vygotsky (1997, 2021) points out that it is necessary to break with the thought that disability means less, that the deficit is an impeditive factor for the development of the student with disability.

The author moves towards an idea of social compensation, in which the source of development for people with disabilities lies in social relations, that is, in the possibility given to these students to have access to what is of human culture by means of social relations, mediated by the other, by signs and instruments. That is, through semiotic mediation, the student has possibilities to learn and develop; as the author exposes, "what decides the destiny of the person, in the last instance, is not the defect in itself but the social consequences, its psychosocial realization." (VIGOTSKI, 1997, p. 19, our translation).

Dainez (2017) argues that the development of people with disabilities occurs through social relations, through the relationship with the other, through the use of symbolic instruments. For the author, the ways in which sociocultural activities are established have a direct impact on the development of these subjects. That is, depending on how the semiotic fields are used, the context will be conducive to social compensation or will promote barriers to the formation of this individual.

Vera's narrative sequence is loaded with meanings; she states that students with disabilities do not present possibilities of development and learning; her narrative gives evidence of a speech surrounded by pre-established concepts. Freitas, Monteiro, and Camargo (2015) point out that teachers are aware that they are responsible for the learning of these students; however, they reveal conflicts in their speeches. Their statements show that they have low expectations about the learning possibilities of the students and point to conceptions about disability based on stigmas and prejudices.

Kelly (2012) addresses and discusses the school process of students with disabilities from two perspectives: the visibility and invisibility of these subjects. For the author, students with disabilities are visible subjects because they have the right to attend an institutional space, have the recognition of their rights, have their enrollment ensured by public agencies, for attending school and classes. However, they are invisible subjects due to their disabilities; from the particularities presented by their condition, the student is there, placed in the school, but is not seen, he occupies the place of an invisible person.

From the teacher's narrative, would the students with disabilities be inserted in the place of an invisible subject, as pointed out by the author? They attend school, but are not seen, they are considered students without possibilities, recognized only by a body marked by disability (SOUZA, 2013; SOUZA; SMOLKA, 2009), recognized by what they do not have and not by their possibilities. As mentioned, the laws ensure that these students are a visible subject, but, in practice, through her narrative, the teacher places them as an invisible subject. About this, Kelly (2012, p. 152) reflects that "people with disabilities are gradually being invisibilized, as it is not possible to banish them, one chooses simply not to see them."

Luiz: We have to try, we have to teach, make them do it! Renan, everyone said that he wouldn't play ball, so I went and bought him a ball with rattles... Now he hears the ball, he goes after it, he can play! Lara kept saying that the girl was antisocial... What do you mean, antisocial? She had a little difficulty to be around people, she cried, screamed, but to say that the girl is antisocial is too much, right?

Luiz's narrative stands out for the prospective look he has about the children; showing their potentialities and not their deficits. In this direction, Barbuio (2021), Barbuio, Camargo, and Freitas (2019) point out that when the pedagogical actions aimed at the target audience of Special Education are guided by a look that goes beyond their biological impairment, it is possible to provide the participation of these students in the special education programs. Moreover, they emphasize the need for teaching strategies that welcome their singularities, in order to enable conditions and work practices that aim at social relationships and meaningful activities.

Still for the authors, the intervention, when carried out in an effective and prospective way, with pedagogical activities and adequate interventions, provides means and conditions for everyone to participate, learn, and interact with their peers. Furthermore, according to them, if teachers act in an intentional way, with an eye on the potentialities of students with disabilities, it is possible that their participation in class will be intensified.

When discussing the possibilities of learning, Góes (2002) mentions that the school cannot be bound to the pre-established limits resulting from disability, nor can it exercise restrictive, repetitive activities. The author points to an education that involves the students in world relations, that is, in the social, collective environment.

For her, "the peculiarity of special education lies in promoting experiences that, through different paths, invest in the same general goals, which is indispensable for the cultural development of the child." (GÓES, 2002, p. 7).

The teacher makes an important observation for the learning and development of the student with disability, the collectivity. In Vygotski (1997, 2021), one finds the thesis entitled "collectivity as a factor in the development of the higher psychological functions of the normal and abnormal child." (VIGOTSKI, 1997, p. 139, our translation). The author defends the thought that collectivity is the source of development of mediated psychic functions. He emphasizes that the distance from the collectivity hinders the development of the subjects, and the constitution of the mediated psychic functions is incomplete.

For the author, living together, being in a group, the collaboration with the other, are primordial factors for the development of the child with disabilities. The author warns for a teaching based on the potentialities, and not in the limitations of the child, highlights the important role of the teacher in this task, offering adequate and favorable ways for his/her development and learning. He points out: "for the pedagogue, it is important to know the peculiarity of the path through which he must lead the child. (VIGOTSKI, 1997, p. 17, our translation).

Therefore, it is inserted in the collectivity, in social interaction, that the student with disability will find favorable means for the development of mediated psychic functions. In this way, the relationships shared with adults and peers are indicative of development. According to the author, "the development of the child's personality always manifests itself as a function of the development of his collective behavior." (VIGOTSKI, 1997, p. 220, our translation).

## V. Conclusion

I started this study with the purpose of understanding and interpreting what four Physical Education teachers said, thought and felt about the educational process of students with disabilities. To do so, I turned my attention to their narratives, based on the theoretical and methodological assumptions of the cultural-historical perspective and on biographical studies.

The study aims to understand the meanings that Physical Education teachers attribute to their students with disabilities. With the intention of systematizing the findings, we understand as necessary to synthesize the indications found in the teachers' narratives, in order to facilitate the understanding of the school process of these students.

The meanings that teachers attribute to students with disabilities are contradictory - being for/against Inclusive Education; including/not including the student; visualizing work possibilities/not visualizing them. These meanings seem to be related to the way these students are being understood and seen. The teachers' narratives contain indications of the ways they constitute themselves in the interactions they establish with these students, sometimes revealing prospective meanings, sometimes showing denial in the participation of these students.

I believe that it is the school's role to make available work means that correspond to the peculiarities and the development of the students in condition. I also understand that the teachers' pedagogical practices need to privilege social relations, understanding that the path for the development of these students is in the social group, made available through significant cultural practices, acting with the use of symbolic instruments, in order to provide and guarantee them the access to development and learning.

The discussions held in this research show the plurality of its contributions to the development and learning of students with disabilities. Based on the teachers' narratives, I believe it is necessary to have in mind a conception of education that promotes to these students' opportunities not only to be in the social environment, but to act in it, as protagonists, as subjects capable of learning and developing themselves.

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