



## Inclusive education, special education and meaning: Necessary reflections in the light of historical-cultural psychology

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### ABSTRACT

The pedagogical proposal of the Degree in Physical Education at the Instituto Federal de Roraima - IFRR has as its articulating axis the Special Education teaching modality, in which all curricular components are focused on the knowledge and practices of this modality. In the light of the theoretical framework of Historical-Cultural Psychology of Historical-Critical Pedagogy and supported by Dialectical Historical Materialism, the objective of this study was to verify whether the

social meanings produced by academics, in relation to the concepts of Inclusive Education and Special Education, enable understanding of the reality in its complexity overcoming everyday concepts. As a data collection instrument, a questionnaire with open questions was used. The analysis was based on the theoretical framework presented by Leontiev in the discussions concerning the Activity Theory and the connections between social meaning and personal meaning. In summary, the results showed the absence of meanings around what the Special Education and Inclusive Education legislation says that make it possible to interpret what produces the process of exclusion and the maintenance of the complex and contradictory relationship between equality and difference, reflecting the context in which the initial training of teachers in capitalist society is inserted.

**Keywords:** Inclusive education, Special education, Social significance, Teacher training.

## 1 INTRODUCTION

The educational policies in inclusive perspective encompassing the Special Education, enable the composition of innumerable pedagogical experiences and to understand them it is necessary to analyze them in historical context, because the legislations lead a vision of the individual, of the world, of society, of education, producing values that will be constitutive of the different educational practices that are strengthened in the school, greatly affecting those who participate in it.

In this perspective, the subjective dimension of the educational work of teachers is made in real events and not in the world of ideas and for this reason, the Resolutions, Laws, Decrees, Ordinances and Opinions are transposed as a real and determining object of the way that teachers have meant the segments of both Inclusive Education and Special Education in the extension of social transformations.

Thus, motivated by legal dialogues and with the perspective of proposing an initial training that enables pedagogical practices that develop the target public students of special education, those who have disabilities, global developmental disorder or high skills/giftedness is that the pedagogical organization of the Degree Course in Physical Education of IFRR / Campus Boa Vista (CBV) structures its curriculum in the seventh module by the articulating axis of the teaching modality Special education.

In this direction and by the theory of Historical-Cultural Psychology and Pedagogy-Historical-Critical, the objective was to identify the social meanings produced by academics regarding the concepts of Inclusive Education and Special Education present in the interpretations and understandings of the inclusive educational context based on the theoretical instrumentalization that was provided through legislation (imposed as a support of pedagogical practice).

In an attempt to elucidate this issue, the *Activity theory* and the links between social meaning (signification) and personal meaning based on the theory formulated by Leontiev. The relationship between social meaning and personal sense is the main component of the internal structure of consciousness and one of the foundations of activity theory.

## 2 METHODOLOGY

To think about our object that is located in the scope of education we explain that this was a research of a theoretical character, in which the phenomenon was analyzed considering the interrelations that occur between its units, which, in turn, are closely linked with the totality of such phenomenon. Thus, the construction of our analytical thinking is situated within the dialectical logic, moved by a coming and going, from the general to the particular and from the particular to the general, expressing the quality of human activity in the production of life (Kosik, 2002.)

Triviños (1987, p. 128-30), when dealing with this theme, presents the contributions of Bogdan who indicates the following characteristics for this research: has the natural environment as a direct source of data and the researcher as a key instrument, in addition to descriptive and analytical, researchers still tend to analyze their data inductively and meaning is the essential concern in the approach.

We also emphasize that Historical-Dialectical Materialism was our method of investigation. Karl Marx and Friedrich Engels find themselves in this line of understanding of a materialist idea of reality and this becomes the basis for Marxism (Triviños, 1987. p. 50). Thus, the investigative method used performed:

1-Minute appropriation of matter, full mastery of the material, including all applicable historical details, available; 2- Analysis of each form of the development of the material itself; 3- Investigation of internal coherence, that is, determination of the unity of the various forms of development [...] (Kosik, 2002, p. 37).

In the analysis, we seek to apprehend the explicit and hidden meanings. It is presented by excerpts and the discussion took place in the light of the theorists who base this work that guaranteed the connections for a better understanding of the phenomenon studied.

Module VII of the Degree Course in Physical Education is entitled *Special Education and presents the Physical Education teacher in the context of Special Education as an Articulating Axis*. It

defines methods and evaluations around the target public student of Special Education and has as educational objective:

Ensure the mastery of the competencies necessary for the professional intervention of the Physical Education teacher as an integral member of the multiprofessional team in Special Education, knowing and analyzing pedagogical practices in Physical Education, in the different forms of expression of human movement, in the light of critical-reflective analyses (PPC / IFRR, 2019, p. 38).

The module inserts the academics of the physical education course in the context of Special Education, with a workload of 330 hours. All eight disciplines are focused on the knowledge and practices of Special Education in the perspective of inclusive education and it is mandatory to fulfill a curricular internship with a program of activities inherent to the articulating axis of Special Education (PPC / IFRR, 2019).

The research was conducted at the Boa Vista Campus (CBV).<sup>1</sup> Participated in the research 13 academics (2019.1) and that constitute the total of students of the class aged between 21 and 28 years, mostly from public education and all born in the states of the northern region. A questionnaire was applied with 02 questions generating objective answers about the concepts of Inclusive Education and Special Education. Data collection took place during two classes of the discipline of LIBRAS (Brazilian Sign Language).

### **3 HISTORICAL-CULTURAL PSYCHOLOGY: MEANING, MEANING AND FORMATION OF CONSCIOUSNESS**

Historical-cultural psychology presents the theoretical framework of Activity Theory, developed by Leontiev (1978) where the basic support is the theory developed by Vygotsky when explaining that we become part of the human race through our activities. Arce and Martins (2020, p. 47) elucidate what comes to be activity and declare that it is "[...] the means/way by which the individual relates to reality, with a view to producing and reproducing the conditions necessary for their physical and psychic survival" and guides humanity in the reality in which they live, always directed by the relations they establish mediated by the production and reproduction on the ideal plane (of ideas) of the external world.

Thus it is explained that the production and reproduction of a certain reality is only created by the differentiation that one possesses from the objective reality and the perception that one has of it, that is, "[...] the image of reality is not confused with that of the subject's experience" (Leontiev, 1978, p. 69). Thus, the conceptualization of activity also implies the conceptualization of what comes to be

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<sup>1</sup> Approved by the Ethics Committee of UERR under opinion no. 3.842.514.

the object of this activity, which seeks to meet the needs mediated by the psychic reflex to enable the image of the object transfer to the subjective plane allowing it to operate in the world. Thus, the activity "[...] it is the unity of life mediated by the psychological reflex" (ibid.).

It is noteworthy that, according to Leontiev, human activity comes from a need and when we perceive the object of satisfaction of the need we also discover the reason that drives it, that is, the need is guided by motives in the sense of its object, which will satisfy such a need. Therefore, necessity is the prerequisite of all activities, both material, symbolic, emotional, cognitive, conscious, unconscious, natural, cultural, personal or social and therefore, needs generate different forms of activities.

To understand this statement it is necessary to elucidate that at first human action in the world was only to satisfy the need to maintain life, but with the evolution of the human race one starts to have needs motivated by life in society, generic human needs. Nowadays, some of these needs can be in having a car, a computer, a house, a cell phone, books among others. Or spiritual needs as with the need to sing (music), need for knowledge, art, culture among others.

Then, first one satisfies the needs of vital order, and then can realize the social needs and both needs are linked in a dependent way to each other and are within objectified conjunctures characterizing the main driver for the evolution of specifically human needs. However, such a drive will not be deduced directly by the movement of one's own needs, for "[...] behind this movement hides the development of its objective content" (Leontiev, 1978, p. 17).

In other words, we want to say that the authentic motive, therefore, true motive for the accomplishment of the activity is that it mobilizes the direction and the actions for the involvement in the activity; Therefore, the motive is what mobilizes the individual to satisfy a need, it is the link that connects the need to the object. The motives will compose the support of the different tasks that men and women determine for themselves, encompassing, inclusively, the tasks of thinking, a fact that only strengthens the activity as a substance of the psyche and not the other way around (Leontiev, 1978).

Therefore, the desires, the wills, the passions are not generators for the realization of the activity but its object, which is also its motive. Thus, motive is something that "[...] reflecting in man's brain, it excites him to act and directs the action to satisfy a given need" (Leontiev, 2017, p. 45). As already said, to provide an activity there must be a relationship between its motives, so the present connection of needs with objects that will satisfy them is the higher modification and that determines the change from the elementary psychological function to the higher psychological functions.

The sign is the primary instrument of internal activity, or cognitive activity, but its structuring occurs only through social bonds, where language is the means of conscious representation not only of reality, but also of activity. Thus, the knowledge produced historically is being shared by communication, initially, in the activity itself, and with the passage of time, this knowledge is

disentangled from the practical activity, but remains materialized in the objects, that is, in the physical instruments (material object) and in the language, which is a symbolic instrument (non-material object). Vygotsky adds:

[...] The sign does not change anything in the object of the psychological operation: it is the means that man uses to influence psychologically in his own conduct, as well as in that of others; it is a means for his inner activity, directed to dominate the human being himself: the sign is oriented inward (Vygotsky, 2015, p. 98).

We thus have the relationship mediated by knowledge objectified by generations, by mediators of symbolic instruments (signs), which provide mental development and in this process mediation is the means of reaching the appropriation of culture, objectified in the most diverse instruments and signs of this culture. In this way, the meaning of instruments and signs is a social construction, almost stable, and meaning is constituted by coming out of the confrontation between the current social meanings and personal experience. Vygotsky explains:

[...] The sense is always a dynamic, fluid, complex formation, which has several zones of varied stability. Meaning is only one of those zones of meaning that the word acquires in the context of some discourse and, moreover, a more stable, uniform and exact zone. As you know, in different contexts, the word easily changes its meaning. Meaning, on the contrary, is an immovable and unchanging point that remains stable in all changes of meaning of the word in different contexts (Vygotsky, 2000, p. 465).

It is through collective activity and language that one can appropriate social meanings and attribute personal meaning to them and that will be linked by needs and motives of properly human activities. This time, consciousness is linked to language which is a social form of communication in society and does not concern only and exclusively the word itself, but the knowledge elaborated and accumulated historically and objectified in the word and its social meaning.

Leontiev further elucidates that all consciousness "[...] it is the psychic reflection of reality, refracted through the prism of meanings and linguistic concepts, socially elaborated" Leontiev (2004, p. 85). It, consciousness, is produced from the active social bonds with the world, it is the instance responsible for mediating both internal and external activity, by allowing the psychic representation of the motives, ends and conditions of the activity. As already pointed out, the object is learned in its social signification because at birth there is already a ready apparatus of social meanings, which was elaborated historically, in which it is appropriate, or not. To illustrate the point:

The sensible impressions which I perceive from the sheet of paper are refracted in a determined way in my consciousness, because I possess the corresponding meanings; if I didn't have them, the sheet of paper wouldn't pass to me from a white, rectangular, etc. object. However, and this is of fundamental importance, when I perceive a role, I perceive this real role and not the meaning of the 'role'. Introspectively, signification is generally absent from my consciousness: it refracts the perceived or the thought, but it itself is not conscious, it is not thought [...] the signification is, entry into my consciousness (more or less fully and in all its aspects), of the

generalized reflection of reality elaborated by humanity and fixed in the form of concepts, of a knowing or know-how (generalized mode of action, norm of behavior) (LEONTIEV, 2004, P. 102-103).

Therefore, the meaning is the generalization and fixation of human social practice, synthesized in instruments, in the objects, techniques, language, social relations and other configurations of objectifications, science and art are good examples. And there is no a priori meaning in consciousness, and it is possible to conclude that it is the meanings that originate consciousness. In view of this, Leontiev affirms that the meanings present two existences, that is, that which is shared socially, expressing the movement of scientific knowledge and the religious, philosophical and political notions of society, on the other hand one has what appears to each individual in his consciousness as a personal sense, presenting itself in an individualized way.

### 3.1 MEANING AND SCIENTIFIC CONCEPTS IN PEDAGOGICAL TRAINING

Activity Theory is related to the school context and is directly linked to the idea of need, that is, of having a reason to learn. Thus, it is the motive that drives the action of the student, so that he is responsible for his learning. And it is through the students' learning that the formative activity of the teachers materializes, being indispensable to propose ways to transpose society in alienating relations through the understanding of social practice in its entirety using as a foundation the theoretical instrumentalization, focused on practice, which will be encompassed in its complexities and in its social conditionings.

It is a theoretical instrumentalization that makes it possible to analyze that diversity constitutes the complex context of the inclusive school and brings together differences and contradictions, but presents a common axis that is learning and development, enabling all students to be equal in their differences.

However, capitalist society emerges from interests, inequalities, dualisms and many contradictions, which they determine ways of thinking and the readings that are made of reality, authorizing that personal feeling and social meaning do not coincide, admitting a true estrangement, separating the content of the action with the reason why one acts in the study activity. This path constitutes the alienated psyche, or rather the alienation of consciousness. Duarte states that:

There must be a relationship between social meaning and personal meaning, or otherwise, one perceives the issue of alienation so forceful in contemporary society. Thus, when analyzing the activity of the subject, it is necessary to discover what is the motive that generates personal meaning (Duarte, 2021, p. 36).

In the formative activity it is indispensable to propose ways to overcome the society that is established by alienating relations and a pedagogical path for this is to enable the scope of social

practice in its entirety using as a basis the theoretical instrumentalization, focused on practice, which will be understood in its social conditionings.

The training needs to emphasize the idea that it is essential to educate about the reasons for the study activity and the teaching practice. When teachers have clarity of the personal meaning and social meaning that motivates them to educate, they seek to understand the processes of appropriation of the content by putting into practice actions and ways of performing them for the promotion of the learning of a scientific concept by the student. This is how Góes reinforces:

Risking an assumption, it seems to us that Vygotsky's two chapters on the concept may lead us to think that the commitment of the (desirable) school would be *predominantly* that of a work on meaning – the stable zone of the senses – directed to a discipline of polysemy through circumscriptions and expansions necessary for the purpose of establishing a direction of elaboration on the object of knowledge – in the approximation of thought truly conceptual, systematized and categorical. In fact, teaching systematized and culturally valued knowledge is the school's commitment. However, when we add the notion of meaning, this commitment expands, encompassing various forms of work on the field of signification (GÓES, 2006, p. 41).

In the study activity, therefore in the field of the meanings of the contents, the teachers who form other future teachers need to overcome the empiricism of the objects and phenomena of what is studied in order to capture the multiple relations that comprise their existence allowing, by the clarity of the motives of the study activity, that the students elaborate and apprehend the concepts in the consciousness, being able to interpret them, to understand them within concrete social relations and likewise to be able to attribute meaning to such concepts. Reiterates Leontiev,

Imagine a student reading a scientific work that was recommended to him. This is a conscious process aimed at a precise goal. Its conscious purpose is to assimilate the content of the work. But what is the particular meaning that takes for the student this end and consequently the action that corresponds to it? This depends on the reason that stimulates the activity performed in the action of reading. If the motive is to prepare the reader for his future profession, reading will have a meaning. If, on the other hand, it is a matter for the reader to pass the examinations, which are but a mere formality, the meaning of his reading will be different, he will read the work with other eyes; it will assimilate it differently (Leontiev, 2004, p. 104).

Thus, the concepts can be presented imbued with the reasons determined by the development of the real relations of academics with the contradictory and excluding context of capitalist society and conditioned to the objective and historical circumstances of their life, because the senses also develop conditioned to these circumstances because the way the student reflects the scientific concepts in his consciousness is characterized by the nature of the meaning that these concepts have for the pupil. See:

[...] The formation and development of thought is not reduced to the mastery of knowledge, attitudes and mental habits. This implies that this relationship of affection between the child and the culture is created by the adult educator – at school, ultimately, represented by the teacher and the teacher – in the process of presenting the socially and historically accumulated knowledge to children and to students (Lugle, Mello, 2015, p. 06).

Starting from this premise, to take the student in training activity is to create social situations of study and learning in which scientific thought becomes alive by the historical analysis of concepts, inserting the critical perspective in its understanding, "to discover the meaning in the learning process, to embody it in a clearly conscious idea, developed, after enriching the student with the corresponding knowledge and attitudes" (Leontiev, 1978, p. 221). The reason must be born from the insertion in the social environment, starting from the formulation of the problem as an enhancer to mobilize the student's own effort, from the cognitive and practical point of view. By this path both the teacher and the student reflect on the content, beyond the apparent relationship (Martins, 2001).

Thus, the teaching method needs to consider that both (teacher and student) are social agents and therefore, the concepts must be based on the link between education and society (Saviani, 2018). The formation that intends to unveil the root of social exclusion, break as the inequalities produced by capitalist society to thus understand the particularities of the students, bringing to the field of the real the capacities for learning and development, then this training will necessarily need to consider that for the elaboration of scientific concepts it is essential a didactic path that encompasses the appropriation of senses and meanings.

Outside of this logic, the training of teachers may not present theoretical elements that overcome the idealistic approach resulting in the constitution of a social meaning in the learning process is taken only as a form of preparation solely and exclusively for the labor market of the capitalist system, when in fact it should be apprehended as an important moment of formulation and appropriation of knowledge that makes possible the expansion of the critical consciousness of the academic and the surrounding world, in addition to impelling senses that motivate him to overcome this very unequal society.

## **4 RESULTS AND DISCUSSION**

### **4.1 INCLUSIVE EDUCATION AND SPECIAL EDUCATION: MEANINGS CONSTITUTED BY THE ACADEMICS OF THE DEGREE COURSE IN PHYSICAL EDUCATION**

First generative question: "It is not possible to refuse the fact that by the force of the Law the school is currently more sympathetic to the discussion of inclusion, much more than a few decades ago. However, there is still much to advance, especially with regard to pedagogical practice because the paradigm of inclusion involves a series of structural changes. Given this reality, make a critical analysis of the concept of inclusive education starting from what was presented in module VII - Special Education".



Table 1- Excerpts from the answers of the academics regarding the meanings of the concept of "Inclusive Education".

Category: inclusive education	Subcategories	Frequency
"Inclusive Education is education for all, everyone enrolled in school [...]"	-Inclusive Education: - registration - Education for all	10 participants
"Inclusive Education is that which enrolls students with special needs[...]" "Inclusive education aims to enroll students with special needs in regular education classrooms in order to avoid, in a certain way, the prejudice and discrimination they go through"	-Inclusive Education: -registration -Special needs	13 participants
"Curriculum change is needed for the benefit of special education. For quality education, the adequacy of the curriculum must be well analyzed to be effective in special education."	-Inclusive Education: -Special Education - Curriculum change	09 participants

Source: Prepared by the authors (2020).

According to the above highlighted picture, we must observe, according to the Activity theory, that the rupture was presented Between the social meaning of the concept of inclusive education and the meaning that is constituted, that is, the rupture between the social meaning and the personal feeling was the path taken by the academics and future physical education teacher when interpreting that educational inclusion manifests itself only with the guarantee of the effectiveness of school enrollment for all.

Most academics have as meaning of the concept of Inclusive Education the one that presents itself directly related to the idea of access to enrollment, as preached by Brazilian legislation, whose Federal Constitution assumes the posture advocated by the principles that presupposes that no type of difference can separate individuals who have the same rights and duties before the Law.

In other words, the social significance of most academics on Inclusive Education supposes the understanding that they will find enrolled in the same school, in the same classroom and with the same teacher the most varied profiles of students.

As a consequence of this meaning we have the common sense that apprehends school enrollment as the way to overcome exclusion, making the school largely responsible for ensuring learning and development of all students. What in practice is not effective because the entry into school through enrollment, by itself, does not enable pedagogical practices that meet the development needs of all students, because the "knowing what to do" is still seen as a problem that brings many anxieties to teachers in relation to teaching practices and, more specifically, to "how to teach" and "what to teach."

Therefore, Inclusive Education is signified by the totality of academics by the vieis of access to school remaining the difficulty to understand that the educational process is what can elevate and

develop any child, with or without limitations to overcome biological determinism. Breaking with this logic are reasons that did not appear in the meanings of the academics when answering the generating question, since the emphasis is given to enrollment and not to learning.

On the other hand, we also analyze that the understanding of the legislation without the proper understandings of the needs so that one can understand the historical totality in which the scientific concept is found, does not become generating motives, those responsible for the final achievement of the objective of the study activity, which in the case of this work would be to present a scientific framework to critically analyze the concept of Inclusive Education and its guiding principles.

Thus, there is a lack of awareness between the social meaning of the study activity and the meaning that one wants to constitute, making it difficult for new meanings to be analyzed, therefore, understood in the reality of the environment.

Other social meanings will appear in the responses of academics, but in a misguided way with regard to legislation. Contrary to what was said by the absolute majority of academics that Inclusive Education is to guarantee enrollment to all students, we analyze that in the development of the arguments was demonstrated the understanding that Inclusive Education is that which concerns the subjects of Special Education or special students, as we have shown in the excerpts, meaning that Inclusive Education is intended only for these students.

They presented as the social meaning of Inclusive Education the same principles that guide Special Education, mistaking in relation to its functions, since Inclusive Education exists even if no public student of Special Education is enrolled in school, unlike Special Education that to configure itself in practice needs the inclusive school.

These mistaken meanings are present in the daily life of the regular school, because the school community, in the vast majority, understands that only the students of Special Education are the students included or included, in order to differentiate them from the students who do not have disabilities and, therefore, do not analyze the logic that students in an inclusive perspective are all those who are in school because the school is the locus of education for all.

The academics failed to establish conscious links between the actions of reading and studying the legislation and the socially posed motive for this action. We analyze that the studies around the totality of the reality that compose the educational legislations are emptied of meaning and consequently become automatic operations, such as decorating the content reproduced by common sense.

The academics did not demonstrate consistency of the fundamental theoretical instruments that allow them to unveil the logic imprinted in the linguistic sign of the Law around educational inclusion, and therefore, academic training ends up contributing to the permanence of pedagogical practices that

do not break with the logic of the biologizing approach around those with disabilities, global developmental disorder and high abilities/giftedness.

Thus, the function of the teacher trainer as mediator of the process of signification between theory and practice, is to enable a method that is formative and critical, the teacher in training work is an organizer of the availability of material and non-material culture, expanding the daily references of students to the scope of scientific knowledge (Mello; Farias, 2010).

However, this was not observed in the group of academics surveyed since a large part was limited to reporting what the Law says without critically signifying the overcoming of what generates exclusion. And the other half of the academics were not able to overcome the everyday concepts (feeling personal).

In the second generating question, we asked the following question: "As a teacher, concluding the course of Degree in Physical Education and still, concluding the module with articulating axis in Special Education. Make a critical analysis of the concept of Special Education and the challenges in the context of inclusive education starting from what was studied in the module".

Table 2 - Excerpts from the answers of the academics regarding the concept of "Special Education".

Category: Special Education	Subcategories	Frequency
"It's a teaching modality. Although it has its own characteristics and environments of performance, such as the multifunctional room, for example."	Special education: - Teaching modality - Multifunctional room	08 Participants
"Special education, as a teaching modality, needs to be adequate, including within other teaching modalities, so that the process of Inclusive Education can, in fact, happen. For Inclusive Education to occur in all its spheres, with the school, the curriculum must be adequate and not the other way around."	Special education: - Teaching modality - Curricular adequacy	08 Participants
"It is a teaching modality that serves students with disabilities, students with global developmental disorder and students with high gifted abilities" "[...] In the degree course in physical education, for example, he had knowledge of how to deal with this public in the VII module of the course; Being that during the internship we had already experienced some cases, that we had to adapt everything on the spot. [...]" "Adapt the curriculum to meet the needs and peculiarities of students"	Special education: - Teaching modality - students with disabilities, global developmental disorder and high gifted abilities - Adapt	13 Participants

Source: Prepared by the authors (2020).

In Chart 2 highlighted, we should note that Special Education is understood by all students as a teaching modality directed to students with disabilities, global developmental disorder and high abilities/giftedness. According to them, this modality recommends specialized educational care in a

multifunctional resource room. In this sense, the understanding of academics is inscribed in what the political discourses and movements undertaken by governments and education systems advocate in the sense of being a teaching modality and not inclusive teaching, serving a specific audience and is related to the multifunctional resource room.

We can also infer from the weighted frequency of the answers, the meaning attributed by academics to Special Education is supported by explanations that justify the obligation to adapt or adapt the curriculum to the rhythm of Special Education students. What is clear is the significance that this strategy intends, by the modifications of the curriculum, to be a response to diversity and individual differences, regardless of the origin of these differences.

On the one hand, we have a certain coherence of the meanings arising from the legal conceptualization manifested by the majority of academics, on the other hand, the conflict of the curricular offer in Inclusive Education and Special Education persists, since there are no changes in the curriculum in the Special Education modality but in the regular network of education in an inclusive perspective, that is, the tactic of adaptation or adaptation of the curriculum concerns the education system (Inclusive Education) and not the teaching modality (Special Education) as indicated in the excerpts of the academics.

If we relate the meanings elaborated by the academics on Special Education to the production that has been carried out in the area, we will find explicitly the same pedagogical perception that bets on individualized work for the target public student of Special Education in an inclusive context. There is a predominance in all excerpts the lecture that gives credit to the logic of universalization, of school for all, however, they signal the guarantee of learning in the perspective of individualized attention.

The meaning that appears for the academics, is that the action of teaching classes to the public of Special Education in an inclusive context should be as specialized as possible in order to relate to the disabilities, that is, with the need to differentiate the specificity of these students.

Thus, the meanings that are present in the concept of Special Education are marked by the absence of understanding of the historical course of Special Education, without the understanding of how the conceptions about efficiency and disability are concretized in society.

It is possible to perceive that the conflict that is installed between Inclusive Education and Special Education stems from the fact that in the training it was not taken into account that the personal meaning attributed by the academics about the learning of students with disabilities derives from their experience with the concrete reality regarding the need to select students with greater capacity and prepared for the adjustments to the work processes, and never the other way around.

From this perspective, we debate that the realization of reading activities and elucidations of the legislation as it has been presented in the initial formation, with emphasis on providing academics

with the acceptance of society both in the way it is organized, as in the productive relations and in the social relations without the understanding of its conceptions, they can bring social meanings of the study activity only as a result of the action without generating motives.

The appropriation of theoretical knowledge cannot be an end in itself, it must be a mediation that enables academics to understand reality as totality (which encompasses its contradictions and historicity), and, by understanding it, makes it possible to build the conditions for the human emancipation of society from capital, as postulated by Saviani (2021).

In other words, we cannot be content with the initial formation where the academics seem to have full mastery of the concepts learned, and verbalizes them with some precision, as is the case of the teaching modality Education

Special, multifunctional resource room and target audience of special education but that can not "use" them to apprehend the concrete reality and transform it. Formal thinking must authorize the probability of systematizing a strand capable of integrating dialectical and complex aspects of the reality studied, that is, of the concepts studied.

The trainer who forms other future trainers needs to be very clear about which professional he wants to train and for which society, which means having a full understanding of the ethical dimension of pedagogical action in the perspective of the formation of class consciousness, of consciousness as a working class, which, among other things, means a vision of the totality of society in its contradictions and the constitution of a collective project of society organized from the interests of this working class.

## **5 FINAL CONSIDERATIONS**

In this work, we reflect on the meanings about the concepts of Inclusive Education and Special Education from the legislation brought from the academics of the seventh module of the Degree in Physical Education, 2019.2 of the IFRR/CBV.

It was not observed in the group of academics researched the unveiling of the logic imprinted in the linguistic sign of the Law around the concepts of Special and Inclusive Education, since a large part was limited to reporting what the legislation says, without meaning, in a critical way, the overcoming of what generates exclusion and the need for special education.

From this perspective, we debate that the realization of study activities in the VII module entitled education Special, as it has been carried out in the initial formation, enables the academics to accept society both in the way it is organized, as in the productive relations without the proper understanding of its conceptions, can bring social meanings of the study activity only as a result of the action without generating motives.

This reflection ends up evidencing that the model of teacher education has been established in a dichotomy between theory and practice that is materialized by the lack of understanding of how educational policy is established and why it is established in the perspective of including the excluded. A formation that does not provide material conditions in a way that breaks with alienating logics.

We understand that it is fundamental to reflect, from the legal concepts, on Inclusive Education and Special Education, because the awareness of rights and the willingness to actively participate in the construction of a just and egalitarian society are not yet synonymous with effective change in the economic structure and, consequently, social and educational, however these attitudes are important and significant paths. This makes research on the subject a form of resistance and struggle in education for all.

In addition, it is necessary to think, based on ontology, that the formation to act in education needs to lead to an emancipation of man or else, to a human society and, however impossible and unfeasible it may seem to be, it is this utopia that education needs to try to achieve.

And finally, we emphasize based on this article, that we have not exhausted the analysis, because it is necessary to deepen the teacher training by an analytical look theoretically based on Marxian epistemology that helps the denaturalization of exclusionary practices around the learning and development of the student subject of Special Education and unveil the determinations proposed both in the pedagogical trends and in the Brazilian educational legislation and that are imposed as support of the practice Pedagogical.

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