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## INCLUSIVE EDUCATION AND ITS NEW CHALLENGES: AN EDUCATIONAL EXPERIENCE

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*Rosângela Carvalho dos Santos Mendonça*

Master's student of the Postgraduate

Program in History

Universidade Estadual de Maringá

PPH/LEM/UEM

Maringá-Paraná

<http://lattes.cnpq.br/1409878309556078>

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**Abstract:** The present production proposes to reflect on the new challenges of inclusive education, through the approximation between the deaf and the hearing, from the experience of the teacher in the classroom, in the discipline of history, at the State School: Cristóvão Colombo, 2nd grade teaching, in Jardim Alegre, PR, in the years 2018 and 2019. In view of the distance between students (hearing and deaf) in a 2nd grade afternoon class, in the regular education institution and also the difficulty of communication between the regent history teacher with the deaf (approximation was through the sign interpreter), it proposes to change the posed reality. In this sense, it was sought, together with the sign language interpreter and the interested educational collegiate, to develop interdisciplinary works, with the direct involvement of the institutional collective of the afternoon period, to carry out activities related to the contents of their respective disciplines through the Brazilian Sign Language. - Brazilian sign language. Where those involved start to study the proposed contents and simultaneously sign language, bringing them together and making the learning participatory, productive and autonomous.

**Keywords:** History, educational inclusion; teacher's role, interdisciplinarity, Brazilian sign language.

## INTRODUCTION

*“without sign language [...] the deaf does not survive in the mostly hearing society”* (PERLIN, 1988, 2000; SKLIAR, 1997 apud GESSER, 2009, p. 60).

The history teacher, bothered by the isolation experienced by the deaf student, enrolled in the 2nd year of high school, sought to promote socialization between hearing and deaf (students and faculty), through Brazilian sign language, at the State school: “Cristóvão

Colombo”, municipality of Jardim Alegre/PR, in 2018, continuing in 2019.

The State School: Cristóvão Colombo is formed mostly by hearing students and by employees lacking the domain of Brazilian sign language. With the exception of the interpreter, the deaf student and a teacher who teaches Brazilian Sign Language classes during the day for the 4th year of the Teacher Training Course (morning) and the class, 2nd grade C in the afternoon, of High School, in which the students began to have an introduction to Brazilian sign language as a result of the project promoting the approximation and articulation of students (deaf and hearing).

Focused on this objective, the project Inclusion of deaf x hearing: socialization and learning relationships, was born at the beginning of the 2018 school year, with the objective of integrating the institutional community through the sign language - Brazilian sign language, seeking social inclusion. education of their peers, through the appropriation of sign language, stimulating the apprehension of the knowledge of sign language simultaneously to the curricular contents.

The educational collegiate sought to raise awareness of the importance of training through sign language, as a facilitator of communication, access to information and support for the deaf. Therefore, it was urgent to appropriate sign language by all who were part of the school environment, enabling the reception of the deaf and, at the same time, a facilitating channel in the educational process. In this sense, people with profound deafness require availability of communication for the integration between deaf and hearing subjects, incorporating different methodologies (oral and visual x sign language - Brazilian sign language Brazilian) and interpreter facilitating social interaction and learning.

Therefore, it is understood that teacher

training (regardless of the Brazilian sign language interpreter), organizational flexibility through a curriculum favorable to inclusion, an interdisciplinary action plan and committed professionals in their different areas of activity, developing communication in Brazilian sign language, enabling deaf-hearing interaction and the construction of knowledge.

With this purpose

the construction of the teacher's competence to respond with quality to the educational needs of their students in an inclusive school, through the mediation of ethics, responds to the social and historical need to overcome pedagogical practices that discriminate, segregate and exclude, and, at the same time, configures, in educational action, the vector of social transformation for equity, solidarity, citizenship (XAVIER 2002, p. 19, apud PRIETO, 2006, p. 57).

To enable the solution of the problem raised, as a teacher with a background in history and outside the universe of inclusion, I immersed myself in readings that could lead me to understand the universe of the deaf for the benefit of their historical learning. In this direction, I appropriated the theoretical contributions (referenced at the end of this chapter) that allowed me to develop the project with cognitive and methodological consistency, after all I was completely layman on the subject.

The theoretical framework, added to the fruitful dialogue with educators in the area of inclusion, added to the Brazilian sign language interpreters, combined with visits to institutions with deaf rooms, put us on the path of inclusion, providing a solid foundation for writing the project and for us to act. methodologically in the classroom, in the mentioned educational institution.

## **A JOURNEY THROUGH INCLUSION AND THE UNIVERSE OF THE DEAF**

Careful reading allowed us to know the advances made by the deaf, through decree and regulation making Brazilian sign language official, guaranteeing them the right to learn in their language.

According to Kumada (2016, p. 15), "in Brazil, the bilingual approach in the context of deafness is presented by Brazilian Sign Language as being the first language of deaf people and Portuguese as a second language". Still in this perspective, it highlights Brazil, through "Decree number: 5.626, of December 22, 2005, regulated by Law 10,436, of April 24, 2002, on the Brazilian Sign Language – Brazilian sign language, and article 18 of the Law number 10,098, of December 2000" (BRAZIL, 2015, apud KUMADA, 2016, p. 15).

Studies reveal that the performance of the deaf "is better in integrating schools than in special education institutions" (MARCHESI, 2004, p. 191).

Therefore, it is understood that organizational flexibility is essential, through a curriculum favorable to inclusion, an interdisciplinary action plan and professionals committed to their different areas of activity, with mastery in Brazilian sign language. Certainly, the latter, a gap to be reached.

In this understanding, creativity classes were used, in addition to sign language, the use of images in Power bridge, drawings on the board, engravings, film clippings, among others. Students, coordinating professors and employees sought to communicate in the language of the deaf, an action that promoted acceptance and articulated relationships. This exchange exercise, in which the listener learned to speak in sign language with the deaf and the Brazilian sign language interpreter, with that the construction of curricular knowledge flourished lighter for

everyone. According to Jrnior (2009, p. 217), “articulation is a key point, it requires sensitivity, philosophical, social and historical culture from the teacher [...] less theory and more openness to articulation”, promoting collective learning.

Mantoan (2006, p. 23) highlights that students have the right to an education adequate to their capacity, and to guarantee respectful collective coexistence. While the 1996 National Education Guidelines and Bases law, in Chapter V, On Special Education, states that special education extends to all levels of education, guaranteeing the student the presence of interpreters and assisted technology in the educational field (BRAZIL, 1996).

According to Mantoan (2006, p. 25), the “law ensures access, permanence and continuation of studies” and “special schools complement, and do not replace, the common school” (p. 26). Complements Prieto, 2016, p. 40), the “objective of school inclusion is to make diversity recognized and valued as a human condition, favoring learning”. He understands that “the subject’s condition must only be information that cannot be ignored in the elaboration of teaching plans.

There are three interdependent practical components of inclusive education:

The first of these is the support network, the organizational component, which involves coordinating teams and individuals who support each other through formal and informal connections [...]: school-based service groups, [...] district and community agency partnerships. The second component is cooperative consultation and teamwork, the procedural component, which involves individuals from various specialties working together to plan and implement programs for different students in integrated settings. The third is cooperative learning, the teaching component, which is concerned with creating a classroom learning atmosphere in which students with various

interests and abilities can reach their potential (STAINBACK and STAINBACK Apud PRIETO, 2006, p. 43).

The concept of inclusive education is marked by different meanings: for those who do not want changes, reorganization of the educational system. The flag of inclusion brings distinct and divergent practices and conjectures (MENDES, 2002 apud PRIETO, 2006).

According to UNESCO (1994), the guiding principle of the Salamanca Declaration and Framework for Action, school education must suit all children and young people, regardless of their physical, social, linguistic, cultural, ethnicity, origins, among others, who live on the margins of society (disabilities and/or school difficulties). In this understanding, educational institutions will have to find ways and solutions to facilitate learning and individual potential (differences), improving the concept of inclusive school. The same Declaration (1994, p. 07), rejects the statement that in education ‘one measure fits all’, and reiterates the urgency of a school that meets human differences, adapted to the needs of the student and not to pre-determined conditions. (UNESCO, 1994).

The document also alluded that

all people with disabilities have the right to express their wishes regarding their education. Parents have the inherent right to be consulted on the form of education that best suits their children’s needs, circumstances and aspirations (UNESCO, 1994, p. 05).

Inclusion and participation is essential to the exercise of human rights in the field of education, developing action strategies that prioritize equal opportunities, regardless of the difficulties and differences that its clientele presents. Educational institutions urge flexibility and versatility of their contents, adapting them to learning styles and rhythms, relating them to the experiences of their

students, motivating them and guaranteeing learning for all (UNESCO, 1994).

Inclusive education calls for changes in “curriculum, facilities, school organization, pedagogy, assessment, staff, school ethics and extracurricular activities” (UNESCO, 1994, p. 21). “School inclusion is recommended as a component of social inclusion, in a historical and social context in which we are constantly threatened by the expansion of economic and social exclusion” (PRIETO, 2006, p. 66).

In this sense, man organizes himself and rises against any obstacle that makes it difficult or ignores his existential priorities.

## **ORIGIN OF BRAZILIAN SIGN LANGUAGE AND SCHOOL FOR THE DEAF**

*“Deafness as a problem is a construction of the hearing world” (Wilcox & Wilcox, 1997 apud GESSER, 2009, p. 63)*

Sign language is as old as the ancestral origin of man, using the hands to communicate. Sign languages are “natural languages as human as the others and that are not limited to a restricted code of transposition of the letters of the alphabet” (GESSER, 2009, p. 07). According to the same author, “it opens two worlds unknown to each other: that of the deaf in relation to the hearing world and that of the hearing person in relation to the deaf world (p. 10).

Brazilian sign language is considered the language of deaf people in Brazil. The “9 million people identified as having some hearing difficulty by the 2010 demographic census (IBGE, 2010), not all of them know and use Brazilian sign language as a means of communication” (KUMADA, 2016, p. 07). The same author highlights that deaf children learn sign language faster (2016).

The trajectory of understanding and acceptance of the deaf is very divergent in different parts of the globe, being the result

of struggle and persistence to be respected as people able to structure a form of communication.

The Egyptians believed that the deaf, as a result of communication by signs, were able to transmit messages from the gods to the pharaoh. The Greeks valued the physical and oratory, condemned the deaf to death. In Rome, deaf children were thrown into the River Tiber. Only in the sixth century, with Justinian’s code, the deaf who could speak could receive inheritance, marry and have property (CARVALHO, 2007 apud KUMADA, 2016).

From the Middle Ages, the Catholic Church began to welcome the deaf, having the right to all their goods. In this sense, he became responsible for their education based on reading, writing and signs, although there were those who only admitted orality as a teaching method. The Spaniards and French were also concerned with the instruction of the deaf. The first signs (manual alphabet for the deaf) was inspired by signs used by Benedictine monks. The signs created in Europe in the 1960s show similarities with the current Brazilian sign language (KUMADA, 2016). It was only in “1960 that sign language was given linguistic status” (GESSER, 2009, p. 09).

In the process, there begins to be divergence between the ways of teaching (orality x sign language) leading the deaf to opt for one or another form of communication and or using both simultaneously.

The most representative figure of the visual method was certainly the French abbot Charles Michel de L’Épée (1712-1789), whose unique contribution led to the transition from the individual teaching model, restricted to the sons of nobles, to collective and public teaching through of French sign language. During the 18th century, the deaf students of Abade L’Épée became educators, and in turn multipliers of the visual method, founding schools in

different parts of the world, including Brazil (LANE, 1984 apud KUMADA, 2016, p.13).

The Brazilian sign language has its origin in the French language. In 1855 Emperor D. Pedro II created the first Brazilian deaf school in support of the French deaf Ernest Huet. In 1957, INES – National Institute of Education for the Deaf was founded in Rio de Janeiro, a reference center for the deaf (GESSER, 2009).

In the 1980s, the community of deaf people came together to claim rights to be educated in sign language. From this manifestation, a new teaching proposal for the deaf was born: bilingualism (sign language considered the first language of the deaf and the written language, the second) (KUMADA, 2016).

Sign language recognition through Law No. 10,436, in 2002, regulated by Decree Number 5,626, in 2005, guarantees an interpreter in institutional spaces where people do not speak languages. Therefore, “schools, universities, public offices, courts, hospitals and others must serve this specific population, assuring them of their linguistic right to be assisted in their own language” (GESSER, 2009, p. 47).

The Salamanca Declaration, in chapter II, Guidelines for Education at the National Level, when dealing with education policy, highlights that

Educational policies must take into account individual differences and different situations. The importance of sign language as a means of communication among the deaf, for example, must be recognized, and it will be ensured that deaf people have access to education in the sign language of their country. Due to the particular needs of the deaf and deaf/blind, it is possible that their education may be better provided in special schools or in special units or classes in regular schools (UNESCO, 1994, p. 18).

Deaf people develop their cognitive and linguistic skills as long as the use of sign language is ensured in all social environments in which they transit. Access to sign language

practice helps to build knowledge and strengthen the identity and culture of the deaf (GESSER, 2009).

It is necessary to incorporate the contents of manual language into the curriculum and relate them to the specific objectives of the area. [...] it must be considered that deaf children have to learn communicative and linguistic elements that their hearing peers acquired spontaneously and which are not given attention in regular education (MARCHESI, 2004, p. 190).

Scholars find “70 types of hereditary deafness. The degree of deafness can vary from mild to profound” GESSER, 2009, p. 72). However, anyone can be affected by deafness (accidents, illness or old age), leading them to seek sign language as one of the forms of communication.

Most deaf users of Brazilian sign language prefer to be called deaf and not disabled (KUMADA, 2016, p.27). In this understanding, Gesser (2009, p. 22) shows, “the deaf are physiologically and psychologically normal: those who have their vocal apparatus intact (which has nothing to do with hearing loss, can be oralized and speak the oral language if so wish”.

Myklebust’s book (1964 apud Marchesi, 2004, p. 181), on the psychology of the deaf, presents the thesis that the development of deaf intelligence is different from that of hearing people. The main data on which he is based is that his thinking is more linked to the concrete and presents more difficulties for abstract reflection.

Sign language can be “aggressive, diplomatic, poetic, philosophical, mathematical: everything can be expressed through signs, without any loss of content” (LABORRIT apud GESSER, 2009, p. 23).

Language is a conventional phenomenon maintained by a “tacit collective agreement” between the speakers of a given community (SAUSSURE, 1995 apud GESSER, 2009, p.

24). Sign language has “its own grammar and is structured at all levels, [...] we can find in it [...] productivity/creativity, flexibility, discontinuity and arbitrariness (GESSER, 2009, p. 27). Still the same author (p. 38), the “origin of BRAZILIAN SIGN LANGUAGE is linked to the process of schooling of the deaf”. No language is uniform and homogeneous, in this sense the language is dynamic and undergoes changes (GESSER, 2009).

The evaluation of the school process must analyze all aspects that affect the learning process of deaf students. Firstly, the type of communication established with the teacher and with colleagues must be verified. It is necessary to know whether the mode of communication used favors communicative exchanges and whether it allows the deaf child to have easy access to school learning. [...] it is important to take into account the deaf person's need for interaction with other colleagues or with other deaf people (MARCHESI, 2004, p. 186).

The presence of the Brazilian sign language interpreter is not enough to guarantee the school success of deaf learners, given that it will depend on the classroom teacher (KUMADA, 2016, p.78). Therefore, the regent teacher is relevant in the instructional process of his specific area so that the student achieves cognitive and autonomous development with the indispensable participation of the Brazilian sign language interpreter throughout the process of knowledge construction.

## **THE PROJECT ON THE SCHOOL FLOOR**

*“The teacher does not decide his action in a vacuum, but in the context of the reality of a workplace, in an institution” (SACRISTÁN, 1991, p.166).*

The school: “Cristovão Colombo” receives the first interpreter, along with the arrival of the first deaf student in a regular classroom, in the 1st year class of the High School course,

in 2017. This year the student walked well, he was with the interpreter who followed for 04 consecutive years and would start the fifth.

In the following year, there were changes, a new interpreter takes over, the deaf person presents an isolation behavior from the hearing group and this one towards him. This new context design imprinted the need to change the educational flight route I proposed. Worried, she goes out to get some air in the hallway of the room. Suddenly an insight. I thought: I will propose a project! And so I did.

The feasibility of the project was formalized with the interdisciplinary involvement of the subjects Arts, Biology, Portuguese, History, Chemistry, Mathematics and the participation of the teachers of the respective subjects and the indispensable interpreter of Brazilian sign language.

Sacristán (1991, p.166), states that “school spaces are places for the reconstruction of knowledge and practice [...] they develop their action within spaces of autonomy, even if it is minimal”. In this sense, based on the theoretical deepening of deafness and inclusion, a finished project, the teachers involved colluded in meetings and sought to streamline their classes: basic initial communication was established through sign language (length, prayer and others); pre-literacy of listeners (students and educational collegiate) in sign language begins; after studying, the students name the school spaces with drawings in sign language, made by the students of the class; each discipline started to work the concepts of the classroom theme in their respective disciplines in sign language; everyone involved sought to communicate with the deaf through Brazilian Sign Language; the students of the class participated in the meeting of the deaf at APASUR – Association of Parents and Friends of the Deaf and Hearing Impaired, Blind and Visually Impaired of the Center of Paraná, in Ivaiporã, once a year; afternoon students

participated in events and lectures involving different themes, with a deaf or hearing communicator and sign language interpreter.

The educational collective came together, in favor of relational and communicational socialization in the classroom as well as institutional, in favor of socialization and communication in sign language and simultaneously construction of knowledge, bringing the deaf and hearing people together. In this direction, says Vasconcelos (1993, p. 51), “the teacher’s work proposal must be significant for the student, which is a condition for the elaboration of knowledge”, while for Maria Auxiliador Schmidt (2005), she highlights that the Classroom is a space where the relationship of interlocutors build meanings in a space of tensions in which theory and practice, teaching and research are related.

[...] the articulation between constitutive elements of the historical and the pedagogical doing. [...] the objective is to teach historical knowledge in such a way that it gives the student conditions to participate in the process of making, of constructing History. That the student can understand that the appropriation of knowledge is an activity in which one returns to the knowledge elaboration process itself (SCHMIDT, 2005, p. 59).

The adhesion to the project by the teachers of the aforementioned subjects, together with the pedagogical and directive team, finally the institutional collegiate, gave impetus to the project reaching the expected results, with student socialization, bilingual communication between deaf and hearing people and construction of interdisciplinary knowledge.

## **BIRTH OF THE SEMINARY FOR THE DEAF AND HEARING, IN THE IVAÍ VALLEY, IN JARDIM ALEGRE**

The project gained body, adhesion

and involvement of the afternoon classes, participation and interaction of the pedagogical management team and part of the faculty of the disciplines already named. The collective commitment made communication between the deaf and hearing people possible at the institution, transforming the educational space for learning.

The work gained repercussion, coming to the attention of the Regional Education Center of Ivaiporã, PR, which stimulated the holding of a seminar, which was born, parallel to the school project. On October 10, 2018, the First Seminar for the Deaf and Hearing of the Ivaí Valley officially takes place, and the second in the same, in 2019, promoted by Professor Rosângela Carvalho dos Santos Mendonça, together with the State College Cristóvão Colombo and the support of the Regional Core of Education and certified by UNIVALE – Faculdades Integradas do Vale do Ivaí – Ivaiporã, PR.

The seminars were attended by teachers, Brazilian sign language interpreters, high school students, from the Teacher Training course, Multifunctional Resource Room/Deafness Area, academics (deaf and hearing), and other issues.

The seminar integrated the proposal of the interdisciplinary project of “**Inclusion of the Deaf and Hearing: Socialization and Learning Relationships**”, under development at the State school: “Cristóvão Colombo”-High School), started in 2018, as a result of bringing the deaf and hearing people together.

From the project on the school floor, the seminar for the deaf and hearing emerges, which seeks to give visibility to the issue of deafness in education and simultaneously clarify to participants the need to understand the world of the deaf, knowing the causes of deafness, their rights and urgencies. educational and work. Regardless of the area of training, the teacher must seek training,

theoretical depth and professional support to guide their students with greater efficiency and quality, regardless of their limitations.

In this sense, the seminar proposes reflections on the relevance of developing an awareness of the inclusion of diversity and training, seeking to facilitate communication, access to information and support for the deaf. It is understood that people with profound deafness require availability of communication for the integration of deaf and hearing people, incorporating different methodologies (oral and visual x Brazilian Sign Language -) facilitating social interaction and learning.

The speakers (deaf and hearing) of that event addressed different topics, for reflection and debate of the attendees. As a result of the different ages and degree of training of the participating public, the organizing team was concerned about the dynamism and creativity of the speakers, aiming at stimulating and communicating in sign language among those present.

The students of the project's class participated in the making of posters identifying the spaces of the event through sign language, welcomed those registered, made the social in the entrance hall taking pictures and talking with the deaf and also hearing, opened the event singing the anthem of the municipality of Jardim Alegre, in sign language.

Given the protocol of inclusion of the deaf, for each deaf speaker, a hearing interpreter and for each hearing person, a deaf interpreter, and so it continued until the end of the event.

The project was carried out with the economic participation of the educational institutions where their students and employees were present at the event, providing food and staff to help clean the place and prepare the food available at zero cost to the participants. The parish hall (location of the

event) was provided for education without requiring figures and the invited speakers made their communications free of charge.

## FINAL CONSIDERATIONS

The project on the ground of the school favored the students, the educational collegiate and the management team in the following aspects: literate the participants to communicate in Brazilian sign language – Brazilian sign language; students acquired fluency in the communication of Brazilian sign language; opened paths for socialization and potentiated communication between hearing and deaf people and vice versa; favored the construction of knowledge.

It is also verified the deconstruction of myths about the inclusion process for the benefit of the formation of the different subjects that integrate the educational institution and the local society.

Teachers resistant to inclusion, based on new suggestions for readings, reflections, discussions and participation in seminars, changed their position in relation to their role as an educator and the inclusive process.

The project leveraged the interest of the local and regional community - Vale do Ivaí, through participation in seminars promoting reflections on the inclusion of the deaf among others, based on the themes presented and debated, as well as the change in social and political posture in ensure constitutional rights to learning and educational accessibility.

The problem leads the educator to commit, seeking partnerships without losing focus, the sense of solidary humanity and learning based on the construction of critical knowledge, regardless of their area of expertise. After all, school is still a place frequented by people charged with emotions.

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