

Special Education and Early Childhood Education: a dialogue with pedagogues

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Abstract:

This study investigates the teaching of children targeted for Special Education in Early Childhood Education. It aims to understand and analyze how pedagogues conceive children with disabilities and make their educational practices feasible. The research is theoretically and methodologically based on the cultural-historical perspective of human development, especially on Lev Semionovitch Vygotsky's elaborations about the social constitution of human development and his propositions about the conditions of development possibilities for children with disabilities. It is anchored in the historical-dialectical method and in biographical studies by bringing the narrative as a symbolic instance of language. The data construction was carried out in a municipal public school in a medium-sized city in the countryside of the state of São Paulo, during the 2022 school year, recorded through narrative interviews with four pedagogues who work in Early Childhood Education. The results found point out that the meanings that pedagogues attribute to children with disabilities are contradictory, while some point out positive feelings, others manifest negative emotions.

Key Word: Special Education; Inclusive Education; Physical Education.

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I. Introduction

The scarcity of studies on Special Education in Early Childhood Education, the uncertainties encountered by pedagogues about the educational work to be developed with children with disabilities and the need to expand the discussions on the schooling of these children (SOUZA, 2008; OLIVEIRA; PADILHA, 2011; OLIVEIRA, 2012; OLIVEIRA, 2017) motivated me to conduct this research.

Therefore, I focused on investigating the schooling process of children targeted for Special Education. To elucidate this process, this study aims to understand and analyze how pedagogues conceive children with disabilities and enable their educational practices in Early Childhood Education.

As mentioned above, my interest lies in understanding the educational work with children with disabilities in Early Childhood Education. Therefore, I consider it relevant to highlight that I assume a social conception of disability, as well as a perspective of education that looks at these children 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.

Early Childhood Education is an integral part of the first stage of Basic Education and is provided for all children from 0 to 5 years of age (BRASIL, 1996). The Law of Directives and Bases for Education resizes the education of these children in formal educational spaces, requiring a rethinking of teacher training, curriculum guidelines, and quality benchmarks.

Starting from Law no. 9.394/96, a series of documents were promulgated with the goal of regulating Early Childhood Education and subsidizing the institutions that serve this stage of education - National Curriculum Standards for Early Childhood Education (BRASIL, 1998); National Quality Parameters for Early Childhood Education (BRASIL, 2006a); Basic Infrastructure Parameters for Early Childhood Education Institutions (BRASIL, 2006b); National Policy for Early Childhood Education: pelo direito das crianças de zero a seis anos à Educação (BRASIL, 2006c); Indicators of Quality in Early Childhood Education (BRASIL, 2009).

Like all stages of education, Early Childhood Education must follow the principles of Inclusive Education. The National Policy for Special Education from the Perspective of Inclusive Education (BRASIL, 2008) assumes as a proposal that the school must create means, promote, and provide conditions to meet diversity. Its assumptions are that it is not the children who must adapt to the school conditions, but the school that must offer opportunities consistent with the demands.

Although advances can be observed in documents and legal regulations for the schooling of children with disabilities; specifically, the issue of guaranteed enrollment for them. Ensuring the enrollment and permanence

of the child in regular school does not ensure, possibilities, real teaching opportunities are made available for the learning and development process (KASSAR; REBELO; OLIVEIRA, 2019; SILVA; MACHADO; SILVA, 2019).

This observation mobilized me to look at the educational process of children with disabilities in Early Childhood Education, listening to the pedagogues who work with them. In this way, questions guide me: what meanings do pedagogues attribute to the target children of Special Education? How do they make their educational practices possible? What emotions emanate from their relationships with these children?

To do so, I use the cultural-historical perspective of human development (VIGOTSKI, 1995, 2000). The author developed the basis of his studies in the social constitution of human development. The argumentative line is anchored in the historical-dialectical materialism; thus, his propositions are supported by the understanding of the genesis of human psychic processes, which occur under concrete life conditions.

Vygotsky dedicated himself to understanding the process of humanization of man in the intertwining between nature and culture. He points to a cultural development; however, he mentions that opposing a biological process does not mean that he denies or ignores the biological structure of the human being; human development processes are not defined only by the biological aspect.

The social and the cultural are two basic aspects of all human development, which is characterized as a process of transformation from a biological being to a sociocultural subject. The functions of the nature of the species are not disregarded in human formation, but rather resized to the extent that the individual establishes social relations, through the mediation of cultural signs created in the social, signifying and internalizing them (VIGOTSKI, 1995).

The author makes evident 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. In this way, the individual is constituted, as a producer of his human existence and not just someone who is inserted in the environment. For him, from the moment he appropriates the cultural instruments produced socially, man becomes human.

Thus, we can understand that the development path of the mediated psychic functions results from social relations, from their interaction with the environment and with the other. In other words, the subject develops his uniqueness by the way he means the interactions and facts established by the social. This internalization created by the subject and established by the social will determine the man as a unique, singular subject, because the appropriation and signification processes will never be the same for all individuals (VIGOTSKI, 1995).

In this direction, Vygotsky (1995) indicates the importance of the role of language as a semiotic mediator in psychic development, since, through it, concepts take shape and are organized. It is considered the main resource of socially constructed cultural signification and, therefore, a sign par excellence. Thus, this study also relies on biographical studies (PASSEGGI, 2018; SARMENTO, 2018), focusing on the narratives of female pedagogues, since, by narrating their experiences, they will be able to reflect on them and attribute meanings to what was experienced.

That said, I take the narrative as a symbolic sphere of language and as a mediator of new psychic functions. The narrative can be understood as a symbolic dimension of language and constitutive of the subject, since the act of narrating is a typically human activity, not innate of the individual, but that is constituted throughout his life, in the interactions established with others, through his experienced social practices (FREITAS, 2019; BARBUIO, 2021).

From the above, the structure that composes this study is organized as follows. In this introductory presentation, I expose the theme, the questions that guide me, and the goal to be achieved. Next, I discuss the cultural-historical perspective, the theoretical framework that guides this study, with emphasis on Vygotsky's discussions about the child with disabilities.

Next, I present the methodological procedures and devices used for data production. Subsequently, the discussions carried out through the narratives of the pedagogues. Finally, some reflections built throughout the study are pointed out, with the purpose of reaching the proposed objective.

Supported by the cultural-historical perspective, I understand that the school must start from the principle that children 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 rather developed in another way", requiring only other means, other specific and appropriate ways for his development.

II. Theoretical Foundation

In this text, I am supported and interested in the assumptions of the cultural-historical perspective (VIGOTSKI, 1995, 2000), how human development occurs and the ways in which children with disabilities learn and develop. The author postulates "that a defect is not only a disadvantage, a deficit or a weakness, but also an advantage, a source of strength and ability!" (VIGOTSKI, 1997, p. 56).

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 of 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), 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 this 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. The secondary disability, the author understands as psychosocial consequences of disability, which encompass the cultural context to which the subject belongs, the way this social environment is structured and how it interferes in this subject (VIGOTSKI, 1997).

For Vygotsky (1997), the consequences of disability, given by the organic conditions, may be changed, transformed by the relationship between man and 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 such a way as not to 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 the child with disability are essentially linked to the social.

The author criticized the school models and pedagogical methods practiced in the schools of his time. Disagreeing with the idea that there should be two school models, one aimed at children with disabilities and the other for children without this condition, the author points out and defends the idea of an educational system which aims to integrate the pedagogical principles of Special Education with those of general pedagogy, creating a system whose principles are the same for all.

The criticism pointed out by him was that the school had a clinical look to the disabled child, a look focused only on the deficit the child presented. The pedagogical practices carried out were focused on working the elementary psychic functions of the children with disabilities. 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).

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 for 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. In this way, these are activities that are developed through social interaction, with the help of others, in a way that enables learners to undergo constant transformation.

An education directed to the child and not to the disability itself; an education that considers the psychological and pedagogical aspects. For him, the school task, as far as education for the handicapped child is concerned, is to introduce him/her into social practices, creating compensatory processes, which occur through intersubjective relations mediated semiotically, so that, in this way, this student can achieve his/her learning and development (VIGOTSKI, 1997).

III. Background of the study

This study, besides being based on the theoretical and methodological assumptions of the cultural-historical perspective of human development (VIGOTSKI, 1995), is also based on biographical studies (PASSEGGI, 2018; SARMENTO, 2018) and uses narratives as a source of data. The option to use narratives came from the intention to understand and analyze how pedagogues conceive children with disabilities and enable their educational practices in Early Childhood Education.

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 perspective of research in education 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 medium-sized city in the northwest region of the state of São Paulo. The institution offers in the morning and afternoon periods: Preschool - Daycare and Preschool - Pre-school. In 2022, the year the research was carried out, there were a total of 146 children enrolled, 77 in Daycare and 69 in Preschool. Of the children, 7 were diagnosed as having some kind of disability; 3 in the Daycare and 4 in the Preschool.

The school has a good physical structure, with 10 classrooms, a multipurpose room for Specialized Educational Attendance, a covered patio, a covered sports court, a small park with some toys, a bathroom suitable for children with disabilities or reduced mobility. It also provides school meals for all the children.

In this institution, Early Childhood Education is made up of different agents: managers, educators, and support professionals. The purpose of this research is to focus on the meanings that pedagogues attribute to children with disabilities. In this research, the reflections are amplified in the dialogue with four pedagogues who belong to the permanent staff of the institution and work directly with the children.

To carry out the research, I was very concerned about the ethics of the participants, trying at all times to create a relaxed environment and to have a serene look and a sensitive listening during the construction of the data. Initially, before entering the research field, I performed some ethical procedures; the approval of the research by the ethics committee; and the Free and Informed Consent Form, signed by all participants.

The pedagogues work in the morning and afternoon periods and have been in the institution for the same time they were hired in the municipality's basic education network. They are young, between 24 and 35 years old. During the research they were very sociable with me. Sometimes I had the feeling that they felt uncomfortable with the dialog; however, they never spoke out against it.

For the development of data construction, narrative interviews were conducted with the pedagogues at a previously arranged date and time. Bolívar, Domingo and Fernández (2001) call interviews built 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.

Supported by the theoretical and methodological assumptions of the cultural-historical perspective (VIGOTSKI, 1995) and the reflections on the method of the Indicative Paradigm (GINZBURG, 1989), I seek to make an interpretative and explanatory analysis, looking at the notes, the indications, the clues that reveal the attributions that the pedagogues have about the target children of Special Education.

In this way, I resume the pedagogues' narratives, paying attention to perform a careful, cohesive, and coherent analysis, respecting the narrated story and the narrator's singularity. For the presentation and discussion, I selected the most significant and relevant narrative fragments to answer the proposed objective. In the following section, I present the pedagogues' narratives individually.

Narratives of pedagogues about the child with disabilities in Early Childhood Education

Vanessa: Oh, I feel sorry, I feel sorry... Ah, well, I do what I can... Sometimes I leave them in the corner, and they stare at me with a 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... The girls say I am a pessimist, but I am not, I am a realist! They will never manage to have a normal life...

Pedagogue Vanessa starts her narrative making an important revelation; she says she leaves the children with disabilities isolated, away from the others without this condition. She also mentions having a feeling of pity, she says she is resigned to not having anything to do. In order to understand the meaning she gives to the disabled child, 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 to his or 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 she says that there is nothing to be done. In my conception, in the school environment, the teacher is the main responsible for the children's schooling process. In this sense, Vygotsky (1997) states that the person responsible for conducting and providing the teaching-learning of the child with disabilities may facilitate or hinder this process. According to the author, the prioritization of 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 child's development.

Following her statements, the pedagogue explains a narrative full of stigmas, of pre-established conceptions about the target-children of Special Education. The historicity of these children shows some peculiarities in the way they have been constituted. Amaral (1995) makes important reflections about the conception of disability and the way 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 first instance, depends on the way the adult interprets the child with disability.

The author understands that stigma, allied to stereotypes and prejudice, creates barriers which hinder or prevent the insertion of people with disabilities in their social relations (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 child with disabilities will affect the way this child will be constituted in the school environment. If the educator looks at the child 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 child. On the other hand, if they forget to look at the child itself and focus only on the deficit it presents, they will possibly not be able to think of educational practices that lead it to develop and learn.

Larissa: 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, it is 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...

Initially, it is observed in Larissa's narrative that she highlights the importance of seeking new means, possibilities, alternative paths for the educational process of children with disabilities. Considering the pedagogue's speech, I understand that the schooling of children with disabilities needs some changes on the part of teachers and their pedagogical 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 of each child (VIGOTSKI, 1997).

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 signified, 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 must be directed to culturally significant activities for the child, seeking to raise the levels of thinking and the process of meaning. 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 capacity to signify the world." (GÓES, 2008, p. 40). According to her, if the teacher does not act in an intentional way to take this child to the world of meaning, this learner will not be able to develop a mediated psychic functioning.

Next, Larissa 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-student 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 child and the systematized knowledge. I believe that the quality of this mediation has a direct impact on the teaching and learning process, and can direct the child to school success or failure. Thus, I think that if the educator observes the relationships that are being established with the child, with an attentive 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.

Lucia: We have to try, we have to teach, make them do it! Renan, everyone said he wouldn't play ball, I went, I bought 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?

Lúcia narrative stands out for the prospective look she has about the children; highlighting their potentials and not their deficits. In this direction, Barbuio (2021), Barbuio, Camargo, and Freitas (2019) point out that when 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 children in class. 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 according to the authors, the intervention, when carried out in an effective and prospective way, with appropriate pedagogical activities and interventions, provides means and conditions for everyone to participate, learn, and interact with their peers. Also, according to them, if the teachers act in an intentional way, looking at the potentialities of the children with disabilities, it is possible that their participation in the classes is 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 children 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 pedagogue Lúcia makes an important observation for the learning and development of the child with disability; the collectivity. In Vygotski (1997), 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 the development of mediated psychic functions. Moreover, 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, coexistence, being in the collectivity, the collaboration of the other, are primordial factors for the development of the child with disability. The author warns for a teaching based on the potentialities, and not on the limitations of the child, stressing 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 child 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).

Regina: I am in favor of putting them in the special school... Because, here it doesn't work, they can't do it, they won't, they won't make it, it's no use... It's better to let them go to 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 be able to...

In the opinion of educator Regina, children with disabilities should attend special institutions; she claims that in regular school these children cannot learn and develop. In its historicity, the disabled child is always placed in a position of mistrust, of someone who can do less, who has no conditions to learn and develop. In this sense, Vygotsky (1997) 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 child with disability.

The author moves towards an idea of social compensation, in which the source of development for people with disabilities is in social relations, that is, in the possibility given to these children 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 child 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 the way the semiotic fields are used, the context will be conducive to social compensation or will promote barriers to the formation of this individual.

Regina narrative sequence is loaded with meanings; she states that children with disabilities do not present possibilities of development and learning; her narrative gives indications of a speech surrounded by concepts. Freitas, Monteiro, and Camargo (2015) point out that teachers are aware that they are responsible for the learning of these children; 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 children with disabilities from two points of view: the visibility and invisibility of these subjects. For the author, children 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 child is there, placed in the school, but is not seen, he occupies the place of an invisible person.

According to the pedagogue's narrative, the children with disabilities would 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 children 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 children are a visible subject, but, in practice, through her narrative, the pedagogue 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."

IV. Conclusion

I started this study with the purpose of understanding and interpreting what the pedagogues said, thought and felt about the educational process of children with disabilities in Early Childhood Education. To do so, I turned my attention to their narratives, trying to understand them in relation to the context that surrounded them. To do so, I used the theoretical and methodological assumptions of the cultural-historical perspective of human development and biographical studies.

The study aimed at understanding and analyzing how pedagogues conceive children with disabilities and make their educational practices in Early Childhood Education feasible. With the intention of systematizing the findings, I believe it is necessary to synthesize the evidence found in order to facilitate the understanding of the facts addressed so that we can understand the aspects of the educational process of these children.

The meanings that the pedagogues attribute to the children with disabilities and to their schooling processes are contradictory - to be for/against Inclusive Education; to include/not include the child; to visualize work possibilities/not visualize them. These meanings seem to be related to the way these children are being understood and seen. The pedagogues' narratives contain indications of the ways they constitute themselves in the interactions they establish with these children, sometimes revealing prospective meanings, sometimes showing denial in the participation of these children.

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

The discussions held in this study show the plurality of its contributions to the development and learning of children targeted by Special Education in Early Childhood Education. Based on the cultural-historical perspective and on the narratives of these pedagogues, I believe it is necessary to have in mind a conception of education that promotes opportunities for children with disabilities 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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