

Special Education from the perspective of Inclusive Education in Light of historical-dialectical materialism and historical-critical pedagogy

A Educação Especial na perspectiva da Educação Inclusiva à luz do materialismo histórico-dialético e da pedagogia histórico-crítica

La Educación Especial desde la perspectiva de la Educación Inclusiva a la luz del materialismo histórico-dialéctico y de la pedagogía histórico-crítica

João Otacílio Libardoni dos Santos ^[a] 

Boa Vista, RR, Brasil

Universidade Federal do Amazonas (UFAM), Faculdade de Educação

Edineide Rodrigues dos Santos ^[b] 

Boa Vista, RR, Brasil

Universidade Federal do Amazonas (UFAM), Faculdade de Educação Hermenegildo

Moises Nhabanga ^[c] 

Manaus, AM, Brasil

Universidade Federal do Amazonas (UFAM), Faculdade de Educação

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^[a] Doutor em Ciências do Movimento Humano pela Universidade do Estado de Santa Catarina (UDESC), e-mail: jlibardoni@ufam.edu

^[b] Doutoranda em Educação pela Universidade Federal do Amazonas (UFAM), e-mail: edineidesanta@hotmail.com

^[c] Doutorando em Educação pela Universidade Federal do Amazonas (UFAM), e-mail: hermenegildo.nhabanga@ufam.edu.br

Abstract

Historical-dialectical materialism enables a deeper understanding of social reality and its contradictions. The historical-critical pedagogy, in turn, conceives education as a mediating activity that develops through social practice. In this context, social practice becomes both the starting and ending point of the teacher's pedagogical action. This bibliographical study aims to analyze academic production on Special Education from an inclusive perspective, in light of the historical-dialectical materialism and historical-critical pedagogy. The results show that Special Education has been developed in schools and higher education institutions; however, significant challenges persist in the school environment, considering that the pedagogical work of Special Education teachers is precarious and based on medical-pedagogical and psychopedagogical conceptions. It is also observed that literacy through workbook-based materials has negative consequences for students' learning, highlighting the urgency of listening to teachers and considering their training needs. Although there have been advances in access to and permanence of students in Special Education, it is evident that a consistent discussion is needed regarding the contribution of historical-dialectical materialism and historical-critical pedagogy to Special Education from an inclusive perspective.

Keywords: Special Education. Inclusive Education. Historical-Dialectical Materialism. Historical-Critical Pedagogy.

Resumo

O materialismo histórico-dialético possibilita uma compreensão mais aprofundada da realidade social e de suas contradições. A pedagogia histórico-crítica, por sua vez, concebe a educação como uma atividade mediadora, que se desenvolve por meio da prática social. Nesse contexto, a prática social torna-se tanto ponto de partida quanto de chegada para a ação pedagógica do professor. O estudo, de cunho bibliográfico, objetiva analisar a produção acadêmica acerca da Educação Especial na perspectiva da Educação Inclusiva, à luz do materialismo histórico-dialético e da pedagogia histórico-crítica. Os resultados evidenciam que a Educação Especial vem sendo desenvolvida nas escolas e nas instituições de ensino superior; contudo, persistem desafios significativos enfrentados no ambiente escolar, considerando que o trabalho pedagógico do professor de Educação Especial é precário e fundamenta-se nas concepções médico-pedagógicas e psicopedagógicas. Observa-se, ainda, que a alfabetização por meio de apostilas traz consequências negativas para a aprendizagem dos estudantes, o que evidencia a urgência de se escutar o professor e considerar suas necessidades formativas. Embora haja avanços em relação ao acesso e à permanência do público da Educação Especial, constata-se que é necessária uma discussão consistente em relação à contribuição do materialismo histórico-dialético e da pedagogia histórico-crítica para a Educação Especial na perspectiva da Educação Inclusiva.

Palavras-chave: Educação Especial. Educação Inclusiva. Materialismo Histórico-dialético. Pedagogia Histórico-crítica.

Resumen

El materialismo histórico-dialético posibilita una comprensión más profunda de la realidad social y de sus contradicciones. La pedagogía histórico-crítica, por su parte, concibe la educación como una actividad mediadora que se desarrolla a través de la práctica social. En este contexto, la práctica social se convierte tanto en punto de partida como de llegada para la acción pedagógica del profesor. El estudio, de carácter bibliográfico, tiene como objetivo analizar la producción académica sobre la Educación Especial en la perspectiva de la Educación Inclusiva, a la luz del materialismo histórico-dialético y de la pedagogía histórico-crítica. Los resultados evidencian que la Educación Especial viene desarrollándose en las escuelas y en las instituciones de educación superior; sin embargo, persisten desafíos significativos en el ámbito escolar, considerando que el trabajo pedagógico del profesor de Educación Especial es precario y se fundamenta en concepciones médico-pedagógicas y psicopedagógicas. Se observa, además, que la alfabetización mediante cuadernos o materiales apostilados genera consecuencias negativas para el aprendizaje de los estudiantes, lo que evidencia la urgencia de escuchar al profesor y considerar sus necesidades formativas. Aunque existen avances en cuanto al acceso y la permanencia del público de la Educación Especial, se constata la necesidad de un debate consistente sobre la contribución del materialismo histórico-dialético y de la pedagogía histórico-crítica a la Educación Especial en la perspectiva de la Educación Inclusiva.

Palabras clave: Educación Especial. Educación Inclusiva. Materialismo Histórico-dialético. Pedagogía Histórico-crítica.

Introduction

Special Education from the perspective of Inclusive Education has shown significant advances in recent decades with regard to the right to school enrollment of students with disabilities, global developmental disorders, and high abilities or giftedness. However, there is still a need for progress concerning the rights to access, school permanence, participation, and learning of these students. In this sense, Special Education from the perspective of Inclusive Education can be better understood and developed in light of historical-dialectical materialism and historical-critical pedagogy. Tozoni-Reis (2020) emphasizes that, in order to interpret the natural and social world, the use of theories and methods that assist in this interpretive process is indispensable.

Eloy and Coutinho (2020), in turn, corroborate this understanding by stating that Special Education needs to advance with regard to structural changes and teaching practices, since it is necessary to promote forms of teaching that enable the effective appropriation of knowledge by students.

Política Nacional de Educação Especial na Perspectiva da Educação Inclusiva (National Policy on Special Education from the Perspective of Inclusive Education) (Brasil, 2008) highlights that Inclusive Education is grounded in the conception of human rights, emphasizing equality and the appreciation of differences as pathways to equity, both within the school environment and beyond it. It is understood that, when materialized, Special Education from the perspective of Inclusive Education expands the learning possibilities of students in Special Education¹, as it promotes greater interaction and participation and requires pedagogical action on the part of teachers that is planned based on students' needs and social reality.

However, Special Education from the perspective of Inclusive Education does not aim solely at access to school, but also at permanence, participation, and, above all, learning. This implies ensuring that students appropriate knowledge—systematized knowledge—by developing competencies such as reading and writing, among others. Saviani (2008, p. 8) emphasizes that “[...] methodical, systematic, scientific, elaborated knowledge comes to prevail over spontaneous, ‘natural,’ unsystematic knowledge, resulting in the specificity of education being determined by the school form” (our translation).

In this sense, the use of theories and methods that assist in the interpretation and understanding of these educational processes becomes indispensable. Thus, it is considered that Special Education will be more successful if it is grounded in historical-dialectical materialism and historical-critical pedagogy, effectively establishing an inclusive and emancipatory form of education.

Marx (1991, p. 52), when addressing the theme of emancipation, highlights the difference between political emancipation and human emancipation: “[...] political emancipation is the reduction of man, on the one hand, to a member of bourgeois society, to an independent egoistic individual, and, on the other, to a citizen of the State, a moral person” (our translation). For Marx (1991), the concept of citizenship is not limited to the individual sphere but assumes greater complexity as it articulates with the collective and with the social relations that constitute it:

Only when the real, individual human being reclaims within himself the abstract citizen and becomes, as an individual human being, a generic being, in his individual work and in his individual relationships; only when the human being has recognized and organized his “own forces” as social forces and, therefore, no longer separates social force from himself in the form of political force, only then does human emancipation take place (Marx, 1991, p. 52) (our translation).

Saviani (2017a, p. 656) argues that political emancipation—that is, formal democracy—proves to be insufficient, since “[...] it is necessary to move toward human emancipation, which implies overcoming formal

¹ The term “Special Education audience” was adopted throughout the text, except in direct quotations mentioned in the discussion. This is a current expression used by Resolution No. 15, of October 7, 2020 (Brasil, 2020), and by contemporary authors in the field of Special Education. However, the Política Nacional de Educação Especial na Perspectiva da Educação Inclusiva Nacional (PNEEPEI) (Brasil, 2008) (Policy on Special Education from the Perspective of Inclusive Education) and Resolution No. 4, dated October 2, 2009 (Brasil, 2009), use the term “target audience of Special Education.”

democracy by instituting real democracy” (our translation). The author further emphasizes that “[...] human emancipation implies overcoming class society, with the consequent disappearance of the State or, in Gramscian terms, the absorption of political society into civil society” (our translation).

In this sense, Saviani (2021, p. 76) refers to historical-dialectical materialism as the “[...] understanding of history based on material development and on the determination of the material conditions of human existence [...]” (our translation). In a convergent manner, Triviños (2012, p. 51) states that historical-dialectical materialism is:

[...] the philosophical science of Marxism that studies the sociological laws characterizing the life of society, its historical evolution, and the social practice of human beings in the development of humanity. Historical materialism represented a fundamental shift in the interpretation of social phenomena which, prior to the emergence of Marxism, had been grounded in idealistic conceptions of human society [...] (Triviños, 2012, p. 51) (our translation).

Triviños (2012, p. 73–74) emphasizes that the process involved in the development of materialist-oriented research entails the “living contemplation of the phenomenon and the concrete reality of the phenomenon” (our translation).

From this perspective, historical-critical pedagogy is grounded in “[...] a historical dialectic expressed in historical materialism [...]” (Saviani, 2012, p. 120) (our translation) and is characterized as “[...] a theory under construction, which develops collectively with the contribution of an increasingly broad group of participants and scholars [...]” (Saviani, 2017b, p. 720) (our translation).

Thus, this study is grounded in the theoretical assumptions of Marx (2011), Saviani (2008, 2012, 2017a, 2017b, 2021), and Galvão *et al.* (2019), as well as in studies selected from the database of the Coordenação de Aperfeiçoamento de Pessoal de Nível Superior (CAPES) (Coordination for the Improvement of Higher Education Personnel) from the last five years, which are presented and discussed below.

This study aims to analyze academic production on Special Education from the perspective of Inclusive Education, in light of historical-dialectical materialism and historical-critical pedagogy.

The academic production of the Coordenação de Aperfeiçoamento de Pessoal de Nível Superior (CAPES) (Coordination for the Improvement of Higher Education Personnel) on Special Education from the perspective of Inclusive Education in light of historical-dialectical materialism and historical-critical pedagogy

Silva (2018, p. 602) states that “[...] research developed in the form of dissertations and theses presents itself as a good indicator for understanding the process of constitution and development of a field of knowledge” (our translation). In this sense, an effort was made to establish a dialogue between the scientific and philosophical contributions offered by historical-dialectical materialism and historical-critical pedagogy to Special Education from the perspective of Inclusive Education.

To this end, searches were conducted in the Catálogo de Teses e Dissertações da Coordenação de Aperfeiçoamento de Pessoal de Nível Superior (CAPES) (Catalogue of Theses and Dissertations of the Coordination for the Improvement of Higher Education Personnel).² In October 2025, the first search was conducted using the following keywords: “SPECIAL EDUCATION,” “INCLUSIVE EDUCATION,” and “HISTORICAL-DIALECTICAL

MATERIALISM.” Subsequently, the results were refined by selecting the following categories made available by the Coordenação de Aperfeiçoamento de Pessoal de Nível Superior (CAPES) (Coordination for the Improvement of Higher Education Personnel):

² Available at: <https://catalogodeteses.capes.gov.br/catalogo-teses/#/>. Accessed on: September 20, 2025.

- Major Area: Knowledge – Human Sciences.
- Area of Knowledge: Education.
- Evaluation Area: Education.
- Area of Concentration: Education.
- Program: Education.

Through this search, 18 studies were identified, of which 11 were selected—six master’s dissertations and five doctoral theses—as they were grounded in historical-dialectical materialism and addressed Special Education and Inclusive Education. The temporal scope defined was from 2021 to 2025, as it encompasses the most recent publications from the last five years. Thus, the following studies were selected:

- Trabalho educativo do Atendimento Educacional Especializado na educação infantil (The Educational Work of Specialized Educational Assistance in Early Childhood Education) (Sousa, 2021).
- Trabalho pedagógico da Educação Especial: expressões de conformismos e resistências no Atendimento Educacional Especializado na educação escolar (Pedagogical Work in Special Education: Expressions of Conformity and Resistance in Specialized Educational Assistance in School Education) (Lorenzi, 2022).
- As implicações do material estruturado NAME nas práticas de alfabetização no ensino inclusivo em Xaxim/SC (Implications of the Structured NAME Material on Literacy Practices in Inclusive Education in Xaxim, Santa Catarina) (Oliveira, 2021).
- O ciclo de vida profissional dos docentes que atuam na Educação Especial – anos iniciais do Ensino Fundamental – da rede pública de ensino do Distrito Federal (The Professional Life Cycle of Teachers Working in Special Education—Early Years of Elementary Education—in the Public School System of the Federal District) (Emerick, 2022).
- Significações sobre formação contínua e trabalho docente no Atendimento Educacional Especializado (Meanings Attributed to Continuing Education and Teaching Work in Specialized Educational Assistance) (Souza, 2021).
- A concepção de aprendizagem escolar na política de Educação Especial na perspectiva da Educação Inclusiva no Brasil (2008–2016) (The Conception of School Learning in the Policy of Special Education from the Perspective of Inclusive Education in Brazil [2008–2016]) (Santos, 2022).
- Acesso e permanência do estudante com Transtorno do Espectro Autista (TEA) nas universidades federais do Centro-Oeste do Brasil (Access and Permanence of Students with Autism Spectrum Disorder [ASD] in Federal Universities of the Central-West Region of Brazil) (Souza, 2023).
- Conservadorismo persistente na Educação Especial: a organização do trabalho dos professores em redes públicas no Sul do Brasil (Persistent Conservatism in Special Education: The Organization of Teachers’ Work in Public School Systems in Southern Brazil) (Girard, 2023).
- Gestão da política de Educação Especial Inclusiva na rede municipal de Vitória da Conquista: desafios e enfrentamentos em tempos de COVID-19 (*Management of Inclusive Special Education Policy in the Municipal School System of Vitória da Conquista: Challenges and Confrontations in Times of COVID-19*) (Santos, 2023).
- Determinantes conservadores da constituição do Estado brasileiro e suas implicações para a escolarização de alunos PAEE nos Planos Municipais de Educação em Vila Velha, Vitória e Serra/ES (*Conservative Determinants of the Constitution of the Brazilian State and Their Implications for the Schooling of Students Targeted by Special Education in Municipal Education Plans in Vila Velha, Vitória, and Serra, Espírito Santo*) (Borges, 2022).

- A ação docente na formação da pessoa com deficiência no ensino superior: perspectivas da teoria histórico-cultural (*Teaching Action in the Education of Persons with Disabilities in Higher Education: Perspectives from Historical-Cultural Theory*) (Almeida, 2023).

In the second search conducted in the CAPES database, the following keywords were used: “SPECIAL EDUCATION,” “INCLUSIVE EDUCATION,” and “HISTORICAL-CRITICAL PEDAGOGY.” The same refinement procedures adopted in the previous search were applied, likewise delimiting the temporal scope from 2021 to 2025. At this stage, 16 studies were identified, of which only four were selected—two master’s dissertations and two doctoral theses:

- Trabalho educativo do Atendimento Educacional Especializado na educação infantil (*The Educational Work of Specialized Educational Assistance in Early Childhood Education*) (Sousa, 2021).
- Trabalho pedagógico da Educação Especial: expressões de conformismos e resistências no Atendimento Educacional Especializado na educação escolar (*Pedagogical Work in Special Education: Expressions of Conformity and Resistance in Specialized Educational Assistance in School Education*) (Lorenzi, 2022).
- As implicações do material estruturado NAME nas práticas de alfabetização no ensino inclusivo em Xaxim/SC (*Implications of the Structured NAME Material on Literacy Practices in Inclusive Education in Xaxim, Santa Catarina*) (Oliveira, 2021).
- A concepção de aprendizagem escolar na política de Educação Especial na perspectiva da Educação Inclusiva no Brasil (2008–2016) (*The Conception of School Learning in the Policy of Special Education from the Perspective of Inclusive Education in Brazil [2008–2016]*) (Santos, 2022).

The four studies selected in the second search were also present in the first search conducted in the CAPES database. Thus, the discussion is conducted considering the works identified in both searches.

Almeida (2023, p. 105) emphasizes that persons with disabilities must have access to conditions that favor the construction of their own history. In this sense, formal education “[...] needs to provide conditions for the full development of the human person, fostering the construction of activities and experiences in which the subject develops autonomy, while being respected in his or her singularity” (our translation).

Therefore, it is essential to offer students who are part of the Special Education population an inclusive and emancipatory education, ensuring them the opportunity to appropriate knowledge, develop autonomy, and act in the transformation of reality and of the society in which they are embedded. As highlighted by Galvão *et al.* (2019, p. 56), “[...] human beings transform reality according to their purposes. They plant, hunt, and make adaptations to materials according to their needs, as in the case of clothing and shelter” (our translation).

Special Education from the perspective of Inclusive and emancipatory Education demands the participation and engagement of all school actors, including school management. In this regard, Santos (2023) emphasizes that the management of Special Education must be committed to overcoming inequalities, go beyond mere access, engage with other segments of society, promote equal opportunities, and combat discrimination, since inclusion within the school context is a collective responsibility.

Thus, it is essential that educational policies be effectively implemented, which requires the adequate organization of schools, the provision of resources compatible with students’ needs, the use of assistive technologies, pedagogical support, continuous teacher education, and, more broadly, conditions that enable students with disabilities, global developmental disorders (GDD), and high abilities or giftedness to experience an inclusive and emancipatory education.

Girardi (2023) shows that the work of Special Education teachers is often characterized by precarious conditions, as it takes place in special classes and schools, without articulation with the pedagogical proposal of the

regular classroom. Moreover, these professionals are frequently treated as auxiliary resources, as their work is structured around the use of accessibility tools, which highlights an emphasis on workforce allocation to the detriment of the quality of services offered to the Special Education population.

Saviani (2012, p. 98) reinforces this issue by noting that “[...] we are faced with a national education system that has not been implemented, and this creates obstacles [...] configuring a situation of deprivation experienced by our schools and by our teachers: precarious working conditions and precarious wages” (our translation).

Borges (2022) points out that students served by Specialized Educational Assistance (AEE) are placed in segregated spaces and outside the school environment, compromising the process of educational inclusion. In this context, the State itself weakens the principles of universalization of AEE by allowing this complementary and supplementary support service to be provided in philanthropic, charitable, or private institutions.

Special Education from the perspective of Inclusive Education aims to guarantee the education of all students within the school environment, since interaction and participation directly contribute to learning and to the appropriation of knowledge—something that becomes limited when students remain in segregated educational contexts. Saviani (2012) corroborates this idea by emphasizing that school is for everyone, as an institution whose pedagogical function is to provide students with the appropriation of systematized knowledge, an essential characteristic of school education. In this sense, it is recognized that school plays a central role in enabling students to appropriate knowledge, although it should not be held responsible for all the shortcomings of the educational system.

Lorenzi (2022), in a study entitled *Trabalho pedagógico da Educação Especial: expressões de conformismos e resistências no Atendimento Educacional Especializado na educação escolar* (Pedagogical Work in Special Education: Expressions of Conformity and Resistance in Specialized Educational Assistance in School Education), criticizes assistentialist approaches, emphasizing that they do not contribute to integral human development. The author also highlights that the pedagogical work directed at the Special Education population is grounded in “medical-pedagogical” and “psychopedagogical” conceptions (Jannuzzi, 2004), as well as in the “liberal conception,” associated with the so-called “technicist pedagogy” (Saviani, 2021).

Thus, there is agreement with Sousa (2021, p. 97), who states that there are “[...] political guidelines that emphasize the inclusive character in the sense of mere access and insertion of students into regular education, disregarding the mediations necessary for the development of an educational practice that prioritizes the appropriation of knowledge and social practice” (our translation).

Therefore, it is essential that researchers, teachers, students, and the school community, among others, remain attentive to inclusive policies, actively participating in debates and discussions in order to present suggestions, concerns, and needs, as this increases the possibilities for the rights of students who are part of the Special Education population to be effectively materialized.

Santos (2022, p. 116) observes the “[...] mismatch between public policies and their implementation, the concreteness of a society in which the human being is secondary [...]” (our translation). In this sense, it is understood that if policies are not aligned with the social reality of students, teachers, and the school community, there will always be obstacles that prevent or hinder their materialization.

The results of Lorenzi’s (2022) study indicate that historical-critical pedagogy is found predominantly in academic works, demonstrating that the pedagogical work currently carried out in schools is still based on “medical-pedagogical” conceptions, as advocated by Jannuzzi (2004), or on “psychopedagogical” and “technicist pedagogy,” according to Saviani (2021). However, Lorenzi (2022) argues that Special Education should be developed from a critical perspective, grounded in historical-critical pedagogy, which aims at omnilateral human formation³, thereby promoting the subject’s integral development.

³ Omnilateral: a term originating from Latin, which literally means “all sides” or “all dimensions.” Omnilateral education therefore refers to a conception of human formation that seeks to take into account all the dimensions that constitute the specificity of the human being, as well as the real objective and subjective conditions necessary for their full historical development. These dimensions encompass bodily and material life, intellectual, cultural, educational,

Santos (2022) enters into dialogue with Lorenzi (2022) by observing that the theoretical foundation of the policy guiding the conception of learning is grounded in New School pedagogy and technicist pedagogy. Santos (2022, p. 118) highlights that this “[...] conception of school learning does not contain elements capable of fostering the human development of Special Education students to the level advocated by historical-cultural theory [...]” (our translation). It is important to emphasize that the learning conceptions mentioned by the author also do not correspond to an education grounded in historical-critical pedagogy. In this sense, there is agreement with Sousa (2021, p. 97), who points to the existence of “[...] political guidelines that emphasize the inclusive character in the sense of mere access and insertion of students into regular education, disregarding the mediations necessary for the development of an educational practice that prioritizes the appropriation of knowledge and social practice” (our translation).

Oliveira (2021), when investigating *As implicações do material estruturado NAME nas práticas de alfabetização no ensino inclusivo em Xaxim/SC* (The Implications of the Structured NAME Material on Literacy Practices in Inclusive Education in Xaxim, Santa Catarina), demonstrated that the workbooks produced by the Núcleo de Apoio a Municípios e Estados (NAME) tend to rigidify, control, and standardize literacy practices. In addition, such materials rely on discourses that emphasize diversified learning. The author states that:

The workbook-based system, through its structured materials, imposes constraints on schools and literacy teachers as effects of the alienation produced and reproduced by the market-oriented education system. From the perspective of overcoming these structuring constraints, what can be stated is that there is no aspect more essential to learning and human development than the mastery of reading and writing grounded in school contents, which enables the appropriation of the meaning of activity by both literacy teachers and children (Oliveira, 2021, p. 126) (our translation).

It is understood that Special Education, from the perspective of Inclusive Education, must provide effective conditions for learning. To this end, it is essential that students have the opportunity to appropriate knowledge, rather than merely being subjected to forms of instruction that control and standardize literacy practices, such as the use of NAME workbooks.

Saviani (2004, p. 48) points out that learning “[...] is the acquisition of meaningful contents, and this process does not occur spontaneously” (our translation). Therefore, it is of utmost importance that education systems, schools, and teachers reorganize themselves in order to offer students an inclusive and transformative education. In this sense, Lorenzi (2022) states that Special Education should be guided by historical-critical pedagogy. Saviani (2012, p. 9) further emphasizes that the perspective of historical-critical pedagogy proposes:

a) Identification of the most elaborated forms in which historically produced objective knowledge is expressed, recognizing the conditions under which it is produced, its main manifestations, and its current tendencies of transformation. b) Transformation of objective knowledge into school knowledge, so that it becomes accessible and meaningful to students within the school’s space and time. c) Provision of the necessary means for students not only to appropriate objective knowledge as a result, but also to understand the process through which it is produced, as well as the tendencies of its transformation.

Thus, it is understood that education from the perspective of historical-critical pedagogy enables students and teachers to engage in more meaningful learning, as it allows them to appropriate knowledge by understanding how it is produced and what the tendencies of its transformation in society are through social practice.

The study by Souza (2023, p. 129) highlights that Higher Education needs to promote discussions and debates regarding the inclusion of students with Autism Spectrum Disorder (ASD). The results indicate that, although there have been significant advances in ensuring access to and permanence of persons with disabilities in Higher Education,

psychosocial, affective, aesthetic, and ludic development. Thus, “[...] omnilateral education encompasses the education and emancipation of all human senses, since they are not simply given by nature” (Frigotto; Ciavatta, 2012, p. 265) (our translation).

significant gaps still persist, such as the “[...] reduction of socioeconomic inequalities [...] and the guarantee of inclusive and quality education [...]” (our translation).

Furthermore, Special Education from the perspective of Inclusive Education needs to go beyond the mere fulfillment of the right to access and permanence. The National Policy on Special Education from the Perspective of Inclusive Education (Brasil, 2008) reinforces that it is important to ensure not only students’ presence, but also their participation and learning. In this sense, it is not enough to guarantee rights; it is essential that they be materialized in social practice, within the school and the classroom. It is not enough to formally guarantee rights; it is essential that they be materialized in social practice, within the school and the classroom.

Souza (2023) points out convergences between national and local policies that guide Special Education policy, including with regard to the training of teachers working in Multifunctional Resource Rooms (MRR). Teacher education is understood as essential for the development of Specialized Educational Assistance (AEE), and it is important that such training be aligned with the concrete reality experienced by teachers. In this sense, there is agreement with Souza (2023) in emphasizing the importance of listening to teachers in order to understand their training needs.

Santos *et al.* (2020, p. 131) reinforce this perspective by highlighting that “[...] the training of teachers working in MRR is one of the paths toward the effective implementation of inclusion [...]” (our translation). The authors further emphasize that it is the responsibility of education systems to provide continuing education for teachers, including those working in MRR, since in this way “[...] they will be able to offer students who attend this space educational assistance in accordance with their real needs and possibilities” (Santos *et al.*, 2020, p. 132) (our translation).

The contribution of historical-dialectical materialism and historical-critical pedagogy to Special Education from the perspective of Inclusive Education

The discussion is developed based on studies available on the CAPES platform, as well as on the contributions of Silva (2014) and Eloy and Coutinho (2020).

Silva (2014, p. 85) emphasizes that a pedagogical proposal grounded in “[...] Marxian and Marxist foundations leads to an understanding, through the valorization of history, of education and of the human being who educates” (our translation). In this sense, it is understood that Special Education, from the perspective of Inclusive Education, is more likely to achieve positive outcomes when grounded in historical-dialectical materialism and historical-critical pedagogy. This is because such theoretical foundations make it possible to offer students with disabilities, global developmental disorders (GDD), and high abilities or giftedness an education that values their history, social practice, learning needs, and possibilities, as well as their autonomy in appropriating knowledge—thereby enabling them to transform themselves and to be transformed through social practice.

Thus, the aim is to highlight, based on twenty-first-century authors identified in the CAPES database, the contributions to Special Education from the perspective of Inclusive Education in light of historical-dialectical materialism and historical-critical pedagogy.

Sousa (2021) demonstrates in her study that historical-dialectical materialism provides researchers with a broader understanding of the object of investigation. In this sense, it is understood that researchers come to know more deeply the historical, social, political, cultural, and economic context of social practice, reflecting on the advances, setbacks, and challenges that have occurred over centuries, decades, and years. Souza (2023, p. 32) corroborates this understanding by emphasizing that analyzing reality from the perspective of historical-dialectical materialism is essential to “[...] explore the nuances of the material and social conditions that permeate the educational experience of these individuals” (our translation).

Emerick (2022, p. 251) reports that a study grounded in historical-dialectical materialism may make it possible to:

[...] a spiral and continuous movement that detaches the object from the empirical realm of social practice—the given at the first instance, that is, from immediate or fetishized reality—leading us to traverse the paths of the world of ideas, extract categories from multiple determinations, and apprehend the concrete reality of being a Special Education/Specialized Educational Assistance (AEE) teacher at different moments of professional life (our translation).

Santos (2023, p. 121) emphasizes that “[...] the dialectical approach made it possible to understand that the management of Special Education policy cannot be restricted to isolated and fragmented measures [...]” (our translation). For the author, understanding the totality of the education system is of great relevance and necessity, since only in this way is it possible to identify “[...] the relationships among different dimensions, such as public policies, teacher education, school infrastructure, and family participation” (our translation).

Thus, the object of study cannot be analyzed in isolation, but must be understood as an integral part of a society organized “[...] by the capitalist mode of production, which is divided into social classes—bourgeoisie and proletariat—having a structure and dynamics marked by contradictions and mediated by various determinations” (Girardi, 2023, p. 40) (our translation).

The method, in turn, allows the researcher to “[...] grasp reality in motion, in its processes of transformation, in addition to enabling the analysis of phenomena in their totality, and proves capable of entering the essence of the object beyond its immediate appearance” (Souza, 2021, p. 105) (our translation). In this sense, Marx (2011) emphasizes that investigation from the perspective of historical-dialectical materialism is not carried out based on immediacy or abstract thought, but rather through knowledge of reality as it is, which requires distinguishing between appearance and essence.

Borges (2022, p. 47) observes that knowledge emerges from the dialectical relationship “[...] established between the researcher and the object within a given historical reality, and that the process of constructing this knowledge takes into account the totality of material reality as well as its particularities [...]” (our translation). From this perspective, it is understood that historical-dialectical materialism offers researchers the necessary conditions to comprehend the object in its complexity. Thus, the “[...] epistemological conditions, subordinated to the principles of the ontology of human constitution, allow for the theorization of the object as historically and socially determined” (Borges, 2022, pp. 47–48) (our translation).

Accordingly, it is understood that historical-dialectical materialism plays a fundamental role in educational research, including in Special Education, as it enables researchers to go beyond appearances—beyond disabilities, global developmental disorders (GDD), and high abilities or giftedness. Saviani (2021, pp. 105–106) corroborates this understanding by stating that it is necessary to “[...] know, as precisely as possible, the way in which the society in which educational practice develops is structured” (our translation).

When addressing the methodological issue, Marx (2011, p. 28) distinguishes between the method of exposition and the method of research, emphasizing that “[...] investigation must appropriate the material in its details, analyze its different forms of development, and inquire into the intimate connections among them. Only after the work has been completed is it possible to adequately describe the real movement” (our translation).

It is understood that historical-dialectical materialism is not restricted to a set of techniques, procedures, or stages. Rather, the method constitutes, above all, a theory, an epistemology, and a theoretical-methodological perspective that enables the interpretation of reality in its breadth, taking into account its historical, social, economic, environmental, and educational dimensions.

Pasqualini and Mazzeu (2008, p. 78) point out that historical-critical pedagogy understands educational activity as “[...] a process of the humanization of individuals and, therefore, as a conscious and intentional act of production and reproduction, in each singular individual, of the humanity historically and collectively constructed by human beings” (our translation).

In this sense, there is agreement with Silva Rosa (2023, p. 113), who states that “[...] education needs to adopt the historical-dialectical materialism method in order to promote human emancipation” (our translation).

Santos (2022, p. 112) understands that learning from the perspective of historical-critical pedagogy is not dissociated from teaching; on the contrary, it “[...] maintains a dialectical relationship with it [...]” (our translation). However, for learning to occur, it is “[...] necessary that teaching be intentionally organized and pedagogically mediated” (our translation). Silva Rosa (2023, p. 118) enters into dialogue with Santos (2022) by stating that, when theoretical and pedagogical foundations are based on historical-critical pedagogy, professionals need to develop “[...] their actions in a more elaborated and specific manner [...]” (our translation). Thus, the appropriation of knowledge about Inclusive Education “[...] is essential for teachers working in mainstream schools, because through mediating actions pedagogical work is organized, promoting the practices necessary for the learning of students with disabilities” (Silva Rosa, 2023, p. 113) (our translation).

Oliveira (2021) emphasizes that historical-critical pedagogy enables the use of the conversation circle as a pedagogical strategy, promoting “[...] a living dialogue in which voices confront one another, in a dialectical movement of meaning construction, in which literacy, from the perspective of Inclusive Education (IE), is established as a constitutive theme of the time and space of dialogue [...]” (our translation). This practice is frequently used by teachers and contributes significantly to fostering discussions and dialogues regarding the themes addressed in the classroom.

From the perspective of historical-critical pedagogy, the role of the school is to provide students with access to elaborated and systematized knowledge, without disregarding popular knowledge. On the contrary, “[...] school action allows new determinations and forms to be added, which enrich spontaneous knowledge [...]” (Nascimento, 2022, p. 102) (our translation).

Eloy and Coutinho (2020, p. 4) highlight that one of the fundamental elements of elementary knowledge is the appropriation of writing, developed through “[...] intentional and systematically organized educational work” (our translation). In the same vein, Saviani (2012, p. 13) understands educational work as “[...] the act of producing, directly and intentionally, in each singular individual, the humanity that is historically and collectively produced by the whole of humankind” (our translation).

Silva (2014, p. 85) emphasizes that the contributions of historical-critical pedagogy to Special Education “[...] lie in its philosophical assumptions, its pedagogical-methodological proposal, and the political significance of its implementation [...]” (our translation). The author highlights that grounding education in Marxian and Marxist foundations enables a broader understanding of history, education, and the individual in the process of human formation.

Thus, it becomes of utmost importance to strive for quality education, grounded in a new school project that makes it possible to go beyond “[...] merely supplementary or certifying formats and to constitute itself as a space for human formation and the exercise of rights [...]” (Nascimento, 2022, p. 125) (our translation). In this sense, it is understood that Special Education, from the perspective of Inclusive Education and in light of historical-dialectical materialism and historical-critical pedagogy, requires educational work — systematized and intentional — that enables students to appropriate knowledge, that is, systematized knowledge, thereby developing autonomy and the capacity to transform social reality. This process fosters dialogue and interaction among subjects from different cultures and bodies of knowledge, regardless of disabilities, global developmental disorders (GDD), and high abilities or giftedness.

From the perspective of historical-critical pedagogy, access to systematized knowledge occurs through educational work, understood as the process of intentionally and consciously forming, in each individual, that which humanity has constructed throughout history. In this sense, Santos (2022, p. 46) emphasizes that students who are in school must appropriate “[...] scientific knowledge for their process of humanization” (our translation).

Results and discussion

The studies selected from the CAPES theses and dissertations database show that Special Education has been developed in schools and institutions; however, there are obstacles that still need to be overcome for this educational

modality to be effectively carried out from the perspective of inclusive and emancipatory education. The research findings indicate that:

- The work of Special Education teachers is frequently characterized as precarious, as it takes place in special classes and schools in a fragmented manner, without articulation or connection with the contents taught in regular classrooms.
- The pedagogical work of Special Education is grounded in “medical-pedagogical conceptions” (Jannuzzi, 2004) and in the “liberal conception,” characterized by “technicist pedagogy” (Saviani, 2021).
- Literacy practices carried out through the use of NAME workbooks have consequences for learning, as they standardize, control, and rigidify teaching practices. Although these workbooks emphasize diversified learning, in practice they do not promote genuinely diversified teaching.
- Higher Education needs to foster discussions and debates on inclusion, including the participation, monitoring, and support of students with Autism Spectrum Disorder (ASD).
- It is necessary to listen to teachers, identifying their training needs in the field of Special Education from the perspective of Inclusive Education.

However, it was found that there are convergences between national and local policies, indicating advances with regard to access to and permanence in schooling. Nevertheless, gaps persist, making it necessary to reduce socioeconomic inequalities and to ensure inclusive, high-quality education.

When analyzing the selected studies, the contribution of historical-dialectical materialism and historical-critical pedagogy to Special Education from the perspective of Inclusive Education was identified, revealing that:

- Historical-dialectical materialism allows the researcher to identify categories based on teachers’ realities and to understand that the object of study — in this case, Special Education from the perspective of Inclusive Education — cannot be analyzed in isolation.
- Research grounded in historical-dialectical materialism enables a broad analysis of phenomena, making it possible to go beyond appearances and immediacy.
- From the perspective of historical-critical pedagogy, learning and teaching maintain a dialectical relationship, enabling teachers to carry out pedagogical work in an organized and intentional manner. One example cited is the conversation circle, a strategy frequently used in classroom practice.
- Pedagogical work grounded in historical-critical pedagogy requires carefully planned and specific actions that contribute to the appropriation of knowledge.

Almeida (2023) highlights the importance of ensuring that persons with disabilities have access to conditions that foster the construction of their own history and autonomy, emphasizing that their singularities must be respected. In this sense, it is not sufficient to guarantee access to and permanence within the school environment; it is necessary to promote an inclusive, emancipatory, and transformative education that enables the appropriation of knowledge and essential forms of knowing.

Final considerations

The results indicate that there is a significant number of studies addressing Special Education from the perspective of Inclusive Education, grounded in historical-dialectical materialism and historical-critical pedagogy, with a total of 20 works identified in the CAPES database. It was observed that the dissertations and doctoral theses present

relevant theoretical foundations for understanding these approaches. However, there remains a need for a more in-depth discussion regarding the implications and contributions of historical-dialectical materialism and historical-critical pedagogy to Special Education from the perspective of Inclusive Education.

The studies also show that Special Education from the perspective of Inclusive Education has made progress, especially with regard to access and permanence. Nevertheless, further advances are still required concerning participation and learning, particularly in terms of the appropriation of knowledge. The results also point to convergences between local and national policies, indicating that some municipalities have acted in alignment with national inclusive education policies.

Thus, it is understood that historical-dialectical materialism and historical-critical pedagogy are essential for education from an inclusive perspective, as they can enhance teachers' pedagogical practice and broaden the educational repertoire of students with disabilities, global developmental disorders (GDD), and high abilities or giftedness. Beyond ensuring access, permanence, participation, and learning—as advocated by Special Education policies from the perspective of Inclusive Education — these approaches enable students to appropriate systematized knowledge, to be transformed and to transform social reality, and to act in society in a critical, conscious, and active manner.

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