

HISTORICAL LEARNING FOR A BLIND STUDENT: A CASE STUDY IN QUIXADÁ (1997-2019)

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ABSTRACT

Our research has an objective analyze how is happening the historic learning for one blind student, understand his formation process historic conscience, highlighting his challenges and conquests, in favor of a visual defective in his life trajectory through the 1997 to 2019, come in Inclusive Education debates.

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Among other authors, we spoke with Rösen (2011), Barca (2001), Schimdt (2018), Cerri (2011), Januzzi (2012), Vygotsky (2011). As methodology we make use in one qualitative search by a Case Study and Interviews, with help of Bogdan e Biklen (1994), Alberti (2004), Amado e Ferreira (2006). We realize as a result evidences of one historic learning established in modifications to a simples historical learning toward elaborate analysis of temporal orientation and attribution of meaning to time.

Keywords: Learning Historic. Inclusive Education. Visual Deficiency.

INTRODUCTION

Since 1970, research in the field of History teaching has focused on investigations that analyze the intensity of historical cognition, and affirm the existence of an epistemological field within the very science of history that concerns a singular form in the process of historical learning. And Jörn Rösen (2011) and Peter Lee (1984) are pioneers in this research and have managed to consolidate it within the science of history, influencing the emergence of a new field of studies called Historical Education.

In this way, the problematization of learning from the analysis of the meanings attributed to history by students and

teachers has been highlighted in studies within this research area whose main exponent in Portugal is Isabel Barca (2001), and Brazil M. Auxiliadora Schimdt and Marlene Cainelli (2012). Along these lines, studies are concentrated on substantive and metacognition concepts, recently developing analyzes on historical consciousness.

We agree with Rüsen (2011) Schimdt (2011), Barca (2001), Cerri (2011) when conceiving Historical Learning as a complex and dynamic process, permeated by changes in the ways of understanding and giving meaning to the facts of the past, and related with the present and the future in the process of temporal orientation.

In our research, we had as a problem understanding the construction of historical learning in the formation process of Darlan Mota during 1997 to 2019, understanding his process of social and educational inclusion, which is intertwined with his learning as a congenital blind. We aim to understand the challenges and obstacles immersed in this process of construction of historical awareness, understanding the

attribution of meanings to history by Darlan during his formal education at school, and through the understanding of his life since his birth in 1997.

We clarify that our time frame was designed so that we can understand Darlan's social and school inclusion process, as well as the context of development of his historical conscience, since as Rüsen (1992, 2011) affirms in every human being, there is the recognition of a social identity, and daily use of temporal orientation, which must be improved at school, making the student (re)orient and think historically when attributing meaning to time (BARCA, 2011).

In a methodological way, we started the investigation with a theoretical-conceptual research, historical awareness, inclusive education and visual impairment, proceeding with the elaboration of semi-structured interview scripts, which have similar and specific questions for the interviewees.

Then, we made use of semi-structured interviews taking into account the conceptions of oral history, which thinks of the

interview as a film, which relives the past through memory, and can have an impact on social reality (ALBERTI, 2004).

Altogether we conducted 08 interviews with 07 people, between April and November 2019, with an average of 42 minutes. Of these, 02 were carried out with Darlan, two others were carried out with history teachers from Darlan, one from high school, and another from higher education, two more with Darlan's parents, and one with the coordinator of the history course at the Faculty, Education, Sciences and Letters of the Sertão Central FECLESC / UECE, and one with the coordinator of the Center for Training, Monitoring and Assistance to the Inclusion of Quixadá - FORMAI.

In addition, we proceeded with the transcription of the interviews in a literal way, a pleasant process despite being arduous and time consuming. And in the end, the transcripts totaled 95 pages transcribed.

In addition to these sources, we analyzed municipal laws on inclusive education (which we obtained from the coordinator of the Training, Monitoring and Assistance Center for Inclusion

in Quixadá - FORMAI. For this, we made many visits to the Education Secretariat of Quixadá to find out la), LDB (National Education Guidelines and Bases Law); PNE (National Education Plan), Federal Constitution of 1988, and other documents that think inclusive education.

We emphasize that of all the interviewees, only the FORMAI coordinator, chose not to be identified, and we used the code code interviewed 08 to quote their answers.

This work becomes relevant to the extent that we see the absence of studies on inclusion in the teaching of history, bringing a new discussion on learning for a blind student. It is worth mentioning that this concern was triggered by the inclusion of Darlan Mota in Higher Education.

BIOGRAPHY OF DARLAN MOTA: “AND THAT'S WHY I SAY I HAD A HAPPY CHILDHOOD”

Darlan Alves Mota is, in this year of 2020, graduating from the third semester in Full Degree in History by the Faculty

of Education, Sciences and Letters of the Central Sertão - FECLESC / UECE and congenitally blind. Darlan was born in 1997 in the municipality of Quixadá, and has since lived in a peripheral neighborhood called Campo Novo, where a large part of the population lives in precarious economic conditions.

Quixadá is a city that is part of the State of Ceará and has a large number of inhabitants, estimated at 87,728 people in 2019. Its economy focuses on the sectors of services, commerce and agriculture. The city is one of the main municipalities in the Central Sertão Region, 160 km away from the Capital of Ceará, with a territorial area of approximately 2,020 km², being divided into 13 districts. The municipality is the main university education center in the Central Sertão region, and receives university students from several neighboring cities, including Banabuiú, Ibareta, Itapiúna, Capistrano, Senador Pompeu, Quixeramobim.

In 2010, even when the population was estimated at approximately 80,000 people, Quixadá already had 24,594 people with disabilities and 133 people with visual impairments,

according to the last IBGE census (Brazilian Institute of Geography and Statistics) conducted in 2010. Even with the significant number of people with disabilities in the municipality, Darlan Mota is the first student with disabilities to attend higher education in Quixadá, which is a source of pride for his parents, the Quixada community and himself.

In this sense, we need to understand the conjuncture that allows this social insertion, as we agree with Paulo Freire (2010) when affirming that the construction of knowledge is influenced by the social place of the individual, the context that substantiates it. For this reason, understanding the origins of Darlan Mota, and the socioeconomic context that surrounds him, is essential to understand the process of his historical learning, and for the formation of world views, which are associated with the process of interpreting actions in the present time and in his life and his own attitudes and positions, which, despite the daily challenges, did not give up on pursuing his school and social inclusion.

Darlan's parents, Senhor Geraldo Ferreira Mota and Dona Lucineide Alves da Silva are from Quixadá. Mr. Geraldo Mota exercised the profession of farmer and bricklayer before he lost his body mobility, caused by two strokes, since then he needed Darlan Mota's help to fulfill his hygienic and physiological needs. As a young woman, Lucineide Alves da Silva worked in the hinterland as a farmer, moving to Fortaleza in her first marriage, in which she had three children. With the death of her husband, she returns to Quixadá and joins Mr. Geraldo, conceiving two more children: Darlan Mota and her sister.

The family consists of six members: Darlan Mota, his parents, his sister and brother-in-law, and a niece raised by the family. The family survives with the benefit of Mr. Geraldo, that of Darlan Mota and with the pension of Dona Lucineide, facing financial difficulties. Despite these difficulties, Darlan's parents always supported him in his studies, paying for a motorcycle taxi so that he could reach the teaching spaces.

In this way, Darlan's narratives reveal an emblematic scenario of his life, which includes family conflicts, physical

aggression by one of his brothers and social isolation, challenges faced in general, due to his blindness. As a child Darlan Mota was deprived of playing with other children on the street, which was inaccessible to a blind person; his older brother even burned it with hot oil; and for financial needs, his benefit was used to sell sweets and support the family. But, in spite of everything our interviewee and object of our research highlighted:

So I, despite all that, yeah, I think I had a happy childhood. If sometimes our family is not doing so well, these things are not there, right, but I had my relationship with this environment that I was forbidden to be in a certain way, why not go out to [sic] play in the street you know . I saw people playing, the sister herself, you know. (MOTA, 2019, p. 08)

In the midst of a troubled childhood, Darlan ponders until he can explain why even though he goes through all these conflicts, he considers his childhood happy. Until he got to the simple games that allowed him to have positive memories and make him miss his childhood. In his words:

[...] we had a toecap, each sidewalk had a toecap, so if you go to see the simpler streets here in Quixadá you will find it. I don't

know if it is like that in your city. But then we, we [sic], were the mother of us, we used to trim water in a spout there were two, you know, there were two sidewalks so there were two spouts, and we showered in the other, then it was a long time, we did that a lot. I liked taking a shower so much that I didn't miss one, really. I once went from five in the morning to eight in the morning under the spout taking a shower, it was me and my sister. But my sister slept, so she missed most of it. And then when the bucket filled and my mother went inside to put it in the tank that she had, it was the small tank, then we managed to make a bigger one, so we went out and enjoyed it, enjoyed the rain shower. Then I would get a bowl of water, throw it at others, boy's game, I saw [sic] right, and ... I really liked that. Today people say that I'm [sic] old for this, but I didn't miss one. (MOTA, 2019, p. 06-07)

Among Darlan's favorite games were the rain baths and the swings of hammocks that cheered him amid the isolation in which he lived without being able to play with other children on the street. In addition, the conversations on the sidewalk of his house, the walks he took with his father on the blocks, built in his heart a relationship of affection and good memories with the neighborhood and the environment.

Just as young Darlan looked for ways to find happiness in childhood, during his adolescence there were other means that

entertained him, such as the routine of listening to the radio and songs of Brazilian music icons taking a shower, as well as conversations on the sidewalk with the people on your street. These activities are evaluated by Darlan, as reasons that made him happy during those years of his life.

THE INCLUSION OF DARLAN MOTA: OVERCOMING THE CHALLENGES "I WAS THE LARGEST MULTIMEDIA RAT"

After moving from 05 years to 11 years at the Association of Parents and Friends of Special Children in Quixadá - APAPEQ, Darlan started his studies in the regular school system, in 2008, at EEF José Bonifácio de Souza, finishing EEF. Nemésio Bezerra, where he took a test that qualified him to start in the third grade class of the school, performing the same procedure at the end of the third grade, which allowed him to progress to the fifth grade. In addition, Darlan went on to study at EEM. Cor. Virgílio Távora, where he finished high school in 2016, and through the entrance exam, he got the second place by starting the Full

Degree Course in History at the Faculty of Education, Sciences and Letters of the Central Sertão - FECLESC / UECE, in the year 2017.

Throughout this academic trajectory Darlan went through similar problems, related to the recurrent lack of materials adapted or even accessible to him, as well as the teaching spaces of his Basic and Higher Education did not have a minimally adequate structure for the access of a blind person, the which is recognized by our interviewees. In this perspective, let us consider the narrative of the history course coordinator of the Faculty of Education and Letters of the Central Sertão - FECLESC / UECE:

Unfortunately, we have a very scrapped Unit, right, very deteriorated, very outdated. So FECLESC really offers a condition of insecurity for students, you know, who does not have any disabilities, what will you say about students who do. Because here, for example, we don't have a fire plan. So we are all subject right. We have very significant structural problems, so one cannot imagine that one day a roof, a door, you feel in a chair, as it happened to me in the teachers' room, it falls and it breaks. (SANTOS, 2019, p. 03)

In the same line of thought, we must realize that the process of including Darlan Mota in school and in society is intertwined with his learning, and the imposition of challenges in the daily life of this social and school insertion, makes him take actions in the search for solutions for the problems faced. Let us look at some of these challenges in Darlan's words:

From the fifth year onwards some absences, you know, the material came for a good part of the year, about 7 months, eight months. In the sixth year the material was missing for eight months, and then I had to make a drastic decision, you know why the material arrived during the two months, three months, from, right, from [sic], from classes, the three initial months of the year. So I had to make a drastic decision in the seventh year, which was to copy the chapters of the books I studied by hand, you know, I had to do this, yeah, no, it's not easy, it took me a month to copy a chapter from a book in my hand, you know, there was someone to [sic] dictate that there, someone dictated the chapters and I copied it, it was like this for a month, right, and when we take math for example, where they saw the question of geometric figures, there was cutting EVA material, I had to improvise, because I was never fully answered (MOTA, 2019, p.14)

Through the excerpt above, we realized that copying the chapters of the textbook, (a process that took a long time to be done), was one of the solutions found by Darlan, which became

urgent as the public authorities throughout their process of education were negligent in providing accessible materials to him. Darlan continues, and stated that:

[...] And then I found a lot [sic], a lot, a lot of missing multimedia CDs, yeah ... in these falls that people do, I found a lot, a lot of missing CDs, doing excavation, excavation that I say is with the hands, swallowed dust, in short, it was a horrible thing! right, but I, I cleaned and, and, and [sic] also played and used what I could from this, from these multimedia, from those schools that I talked about and also from the library, municipal library ... Every Wednesday at, at orientation and mobility class, which was a class we had to learn to get around the streets, the teacher knew about my need and said: no, let's go to [sic] library then, and I went in search of material, every fourth -I was there, and every Wednesday I turned over the bookshelf, bookshelf by bookshelf, took a collection by collection, took book by book to see if there was that CD behind, on the cover behind the book, which helps a lot, you know. So, like, right, I think if it weren't for my insistence I would certainly have a boring view of the school and certainly I would not have you as a college colleague, I would have you as a stranger maybe, I don't know, I don't even know if the people would know each other, I don't know, but anyway. (MOTA, 2019, p. 16)

In the narrative, the university student Darlan pointed out that he had to submit to the search for multimedia materials in schools and in the municipality's library, which was done in delicate and difficult circumstances. The student explains that he

was able to find books with CDs that could be heard on his computer, which he had won in 2010 when he participated in the Project against the Exploitation of Child and Adolescent Labor - PETECA.

Thus, Darlan's experience is part of the struggle for social inclusion, which has access to school as a primordial to the conquest of rights by minority groups excluded from society (CAPELLINI, 2009). Such a struggle for the democratization of education is called Inclusive Education.

Inclusive Education is the field that mobilizes discussions around the permanence of students with disabilities at school and emerged at the end of the twentieth century as a result of a worldwide process of social struggles of people marginalized and excluded by social inclusion, and in search of the assistance of their human rights, for social, political and cultural citizenship. In this way, Inclusive Education can be defined as an educational paradigm that aims to give access and permanence to a whole range of students at school, serving them

in a welcoming manner and in the fullness of their rights (ALVES, BARBOSA, 2006). In the words of Capellini, (2009):

Inclusive education is a proposal for the application, in the field of education, of a broader global movement, called “Social Inclusion”, which seeks to build a two-way process in which excluded people and society seek, in partnership, to effect the equal opportunities for all. It is a proposal of resistance against social exclusion that, historically, has been affecting minority groups and which is characterized by social movements that aim to achieve the exercise of the right of access to society’s resources and services (CAPELLINI, 2009, p.355).

However, although Darlan is part of this struggle, his experience shows that he is not served as he should in the fullness of his rights, as proposed in the Inclusive Education paradigm, and in the various laws that consider the inclusion of people with disabilities.

In this segment, Magalhães (2002), Capellini (2009), realize that international debates inspire the promotion of the 1998 Federal Constitution, LDB / 9394/96 (Law of National Guidelines and Bases) of 1996, and other Brazilian national policies that reinforce the right of education for all. Article 205 of the Constitution emphasizes education as a duty of the State and

the family, stating in “art.206 I- the equal conditions for access and permanence in school (BRASIL, 2016, p.123)”. Still in “art.208. “The State’s duty to education will be carried out by guaranteeing: (EC no 14/96, EC no 53/2006 and EC no 59/2009) III- specialized educational assistance to the disabled, preferably in the regular school system (BRASIL, 2016, p.123-124) ”, showing that the regular school must attend this social portion with equal conditions of access to education.

Nevertheless, it is necessary to realize that both at the Elementary level, as at Middle Darlan, his needs for access to education were not met with equal rights, since material was never made available at the right time and in the fullness of what he needed. All of this made Darlan appeal his rights in court, suing the State:

And for you, to show you how difficult it was, I had it in the second year of high school, third year of high school, I had to put the State in court, I had to [sic] put the State in court to fix a printer in Braille that was defective, and .. there is also a question of the negligence of the public authorities here in the municipality, the printer that printed Braille at the time, the concert for this printer cost eight hundred and fifty reais, then I

spent the sixth, the seventh eighth and most of the ninth, without my materials by the municipality. (MOTA, 2019, p.18)

We believe that these challenges affected Darlan's learning process, which could have been better used if he had access to the materials he needed. However, even with these difficulties imposed, Darlan manages, with the support of his parents and the help of some teachers sensitized with his inclusion, to obtain quality training, including his intellectual resourcefulness in the area of history. Following is an account by Prof. Dr. Tácito Rolim on Darlan:

He is a student, he is, he is, he is simply such an exemplary student, because he is very participative, he wants to participate, he wants to surrender, understand? He wants to integrate. He doesn't want to be different from other students. He wants to integrate, he wants to learn, like everyone else. And he is .. to read the texts, right, as long as you make them available in the format that he can read. So, he, he asks questions like this above the text; him.. I say to you without any, without any like that, fear of being mistaken, he is a student, he is a student with intelligence above, like, what we have as intelligence, right, the, the coefficient of his intelligence is very high. (ROLIM, 2019, p. 02).

We emphasize that in our research, after relentless searches in the education secretary, we were able to obtain information on the Inclusive Education policies of Quixadá from the year 2013. We found that the absence of documents and policies from previous years, demonstrate the unpreparedness of the municipality in relation to Inclusive Education.

Regarding the educational measures carried out by the municipality itself, we became aware of two Inclusion Centers through the documents of the municipal laws: the Inclusive Education Support Center, the body responsible for the practice of inclusion during the João Bezerra government period (2012-2016), and the Quixadá Inclusion Training, Monitoring, Monitoring and Assistance Center (FORMAI) in the current term of Mayor José Marques (2017-2020).

The first provided special education outside of school, not supporting the teacher in the regular school, leaving a separation between specialized attendance - ESA and regular education. With FORMAI, according to the coordinator, school inclusion has progressed, both in quantitative level, seen by the

increase in the number of children served, as well as in qualitative terms, since in addition to the AEE, the Center articulates a process of continuous training for regular school teachers, providing support that was already being targeted by teachers.

DARLAN MOTA'S HISTORICAL LEARNING: "MY EXPERIENCE IN TEACHING HISTORY, IT WAS BASED ON, MAINLY, CREATIVITY".

Before we stick to Darlan's historical learning, we emphasize that the social interpretations built around blind people influence the way that students with disabilities were and are treated in their education process. (JANNUZI, 2012).

Thus, there were moments in human history when the disabled person was eliminated, in other historical periods he was considered divine, as well as synonymous with sin, constituting a mystical personality (LOMÔNACO and NUNES, 2010). Therefore, different attributions are created for these

people, and despite the broken barriers, there are still many struggles to be made (TORRES, SANTOS, 2015).

In the educational field, the teaching of blind people begins in a similar way to that of other disabilities, based on medical therapeutic methods, based on biological theories that believed that the lack of some organic function, brought the need to think about teaching according to the limitations of students with Disabilities, with emphasis at this time on methodologies aimed at working with the disability of this audience (VYGOTSKY, 2011) (LOMÔNACO, 2008).

In the twentieth century, Lev Vygotsky's (2011) studies on disability and development of children with Disabilities proved the existence of the learning development capacity of this audience. At the heart of his theory, Vygotsky (2011) considers the development based on historical and socio-cultural aspects, where social interaction and contact with culture allows a stimulus to learning. The author shows that cultural development is the central path for the learning of people with disabilities, arguing that society must deconstruct its

psychophysiological organization based on symbols and signs for a socially constructed standard of normal person.

Under this prerogative, in the case of Darlan Mota's historical learning, we realized that in his process of changing the attribution of meanings to time and space, he was permeated by influences from his experience in the teaching of History, as well as through cultural contacts built in your daily life. Let's see the definition that history has for Darlan Mota:

[...] The definition of History, I'm going to tell you something until today I don't have it ready yet (laughs), right, until today I don't have it ready. I learned at the beginning with Artur and later with theoretical studies at college that we never have a ready-made definition, you know. There are several people trying to define history, right, and definitions of the most polite and the crudest appear. (MOTA, 2019, p.20).

In the excerpt cited, we see that the definition of history for Darlan is still under construction, and that the fact that he understands that there are several definitions of stories, is due to studies with History professor Artur Ribeiro from High School, and to theoretical studies ongoing Higher Education. In this way, we can infer that Darlan believes in the existence of historical

interpretations, as well as perceives history as a process of changes.

In this line, change is something that is part of Darlan's understanding of history, which leads us to understand his Historical Learning process according to the assumptions of Jörn Rüsen (1992) who believes in the mutation in the attribution of meanings to time, through structural change in historical thinking, which occurs through the degree of complexity of signifying and understanding the actions of the past, present and future, through the passage through the typologies of historical consciousness, and narrative skills. Under this umbrella, we agree with Rüsen (1992) when stating that:

Historical learning can be explained as a process of structural change in historical consciousness. Historical learning involves more than simply acquiring knowledge of the past and expanding it. Seen as a process by which skills are acquired progressively, it emerges as a process of changing structural forms by which we treat and use the experience and knowledge of past reality, moving from traditional ways of thinking to genetic modes. (RUSEN, 1992, p.27).

The thinking of Rüsen (1992) is composed by the use of models of consciousness, the four types of historical consciousness for the attribution of meaning to time. They are: 1) Traditional Consciousness, 2) Exemplary Consciousness, 3) Critical Consciousness, and 4) Genetic Consciousness.

Traditional consciousness is based on the experiences of traditions that are considered immutable and stable, acting in accordance with morals in preserving the origins of these experiences. For this idea, it focuses on the mandatory value systems, which continue in the models of life through tradition as unquestionable (RUSEN, 1992).

Exemplary Consciousness, in the process of interpreting temporal experiences, considers the successful rules of past experiences as lessons that can guide us in the present.

In Critical Consciousness, moral discourses can be denied through an argumentative narrative, believing in the existence of other interpretations of the past. Thus, the evidence represented in the critical argument leads to thoughts of breaking with past experiences. In this way, one breaks with the

timeless validity of past events, and one believes in cultural relativity, recognizing other cultures.

Finally, the most elaborate and complex typology: the Genetic Consciousness which at its core analyzes the experiences of the past from its dynamics and changes, accepting different points of view and different cultures. In other words, he manages to compile more ideas and interpretations of the past, as well as perceiving the changing character of himself and the events of the world.

Thus, Darlan's historical thinking is changing amid the challenges and difficulties imposed on his inclusion in classes, in which he did not have access to accessible materials, printed in Braille or tactile, than in history classes (as in the others), challenged him to find solutions to be able to follow the course of classes. These means found demonstrate the positioning of a citizen who believes in the potential of his attitudes to act in his life. Thus, Darlan stated that:

(thinks to answer) it is .., my experience in teaching history, she, due to the lack of, the [sic] material that, yeah, it was something like that, you know it ended up happening, it was based mainly

on creativity, right? . People say that there are people who are not even cheap: they adapt everywhere, anyway ... So she was guided mainly by creativity, in a constant attempt to adapt. (MOTA, 2019, p.13).

Such adaptations refer to the attitude of copying the chapters of the textbook in Braille with the help of some teachers; the searches he was doing in the library and in some schools in Quixadá in search of books with CDs; as well as some activities developed in history classes, considered by Darlan as creative ways to reinvent themselves to remain in teaching spaces:

In elementary school, I had, [sic], this, this plan to make history, a history school since the eighth year, ninth year, mainly ... from my ninth year on, I, I have access to a CD ROOM, you know, to some old textbooks, from 2002, 2000, and ... yeah, just studying, just exploring history, as the teachers told us, I already thought the questions of facts you know and that already puzzled me about the issue of wars. Only I was, I was more of details, you know. For example, in World War II I was more about details, for example, about the holocaust, I was more about details about the holocaust, for example, I explored this theme a lot, so much that I even recorded some, some audios, I even recorded some audios trying to imitate those documentaries, they were also works that were passed on to us to recover notes, you know, it was the way I found it, it was the way I found it, of [sic] doing history work at the time of fundamental right. (MOTA, 2019, p.20)

Darlan's narrative construction is an example of creative activity, which ended up marking his entire learning process. In view of the recurrent lack of adapted materials in elementary school, the History teacher would pass seminars, and as Darlan did not have access to books, he ended up producing a kind of documentary with recordings of contents, which were accessible to him through some CDs with audios that he had obtained from a teacher.

From this experience, we can highlight that Darlan's daily learning was mixed with the school's contents, since the entire production process performed by him, from sound effects to sound editing, were learned through the routine he had since he was a child. listening to radio programs, and to this was added the formal knowledge of the history discipline.

Although in this teaching phase, Darlan's ideas about history are related to the memorization of facts, events, as he highlights in his recordings, he cared to give as much detail about the subjects he was dealing with, this production experience made Darlan realized the relevance of conveying the sensation in

her recordings, of the scenery and content that she represented. Such perception brought the understanding that music could be essential to provide understandings of spaces and scenarios for the dissemination of a certain subject for him.

Darlan also emphasized that:

[...] I think it is difficult for us to make history, you know, it is difficult to transform what we see in history, I think that it is much more complicated for [sic] people, that they are very far from doing, it is. to look for what you see, in the sense of looking for a connection to what you see and in the space of what ... So I think that history for [sic] me too, I believe that it is the one who most helps to break down prejudices, because as people feel integrated, as I see that what the boy from Africa thinks, what the guy in Ethiopia does, as far as I can see that it has to do with me, it is .. We build a global family right, that is that all human beings should be, they should feel like family, and that we actually are, but here comes ideological issues, of time, there are opinion makers who sometimes try to distort this situation, right, that sometimes try to pass issues of separation, human beings are separated by, skin color; Political Views. But in fact this is the feeling that the historian has, the feeling of integration. (MOTA, 2019, p. 24-25).

We note in the narrative that Darlan sees the challenge of thinking historically for ordinary people, given the need for links between past events for our present life. However, we understand

that for him, history is essential in deconstructing prejudices, as it provides the study of the past, of different cultures and can form interpretations of different peoples and cultures, and even the recognition of oneself in these cultures, leading to the understanding that we are part of the past.

His understanding of history reminds us of Schimidt's (2011) thinking when he affirms that the study of the past by himself does not consist of true historical knowledge, as this concerns the understanding that temporalities are inextricably related, and that they are part of us.

All of this brings us to the understanding that Darlan sees the past as part of himself, as well as having a complex historical knowledge, and we can say that his historical thinking is inserted in the genetic consciousness.

Predominantly, history classes in Darlan's teaching experience used text and textbooks as central elements in discussions, not using other teaching methods. However, in the two times that Darlan had tactile experiences, these were

important for understanding the content and only occurred in higher education. Let's see:

The question, answering your question in relation to the Cold War, the contact with the replica, he allowed, he allowed, with me to understand the organizational didactic questions of the thing, you know, why we also don't have, right, an imagination de, de [sic] how this launch occurs, right, missile launch, this war practice, these things, right, and it was the contact with the replica that allowed it there, it was the contact with the replica that allowed the understanding of these mechanisms of launches, right. This refers to the didactic aspect of the thing, this refers to the question of how it occurs, how [sic] the process takes place, so this is where the contact of the reply helps, you know, to understand even how things work, to have a greater notion of the thing. (MOTA, 2019, p. 26)

This experience is emphasized by Darlan as positive, insofar as it allowed him through tact to understand how missile launches occurred in these conflicts that occurred during the War. In this sense, it is an understanding that is added with tactile contact, which enables a more complete understanding of the subject. Another tactile resource used by Darlan was an Atlas in Braille, which helped him to understand the location of countries and to delve into issues of his research "The geopolitics of the Middle East in the Cold War".

Thus, we understand in Darlan's experience that the use of tactile resources, accessible to him through touch, can be understood as a stimulus to his historical learning, and meets the theory of Vygotsky (2011) who believes that by providing the stimuli social and cultural accessible to the psychophysiological functions of people with disabilities these enhance their learning, having their higher functions activated. We also see the social and cultural influences in Darlan's historical learning process, as proposed by Rüsen (1992), Cerri (2011), Barca (2010).

Under such a scenario, we note the importance of using appropriate methodologies for the way in which students acquire and access knowledge, which can provide a more dynamic and interactive class for everyone, above all an inclusive class.

Following our discussion, it is necessary to realize that the use of Genetic Consciousness was built during his History Teaching process and with his social and cultural experiences, which helped him to perceive the change as central to the understanding of his identity, and of historical events. Under this

aegis, we analyze below how History Teaching collaborates in this process of modifying its temporal interpretations:

Yes, and in short, in short you are ..., you become three beings along this trajectory. In elementary school, it is, you are that being, you are that being that arrived in the world and you know what happened in it, and you know what happens in it. In high school, you know (what happened to me) you are the one who arrived in the world, you know what happens in the world, you know what happens in the world, and ... you can connect what happens in the world to what happens to you, right, . Third and last stage, you know, in addition to all this, in addition to reaching the world, knowing what happens in the world, connecting what happens in the world with you, you can also connect the question of the way, of the ways, it is .. the way you see what happens in the world, the way you see what happens in the world with you, you know, it's beyond having one, besides having an idea, right, besides having the idea, the notion how intrinsic the facts of the world are with your life, now you are a being who establishes a world view, who gives the initial start to your world view, you start to see the world now, right, you see the world in the sense of understanding it, it is in this, in that last stage, in the sense of understanding it. (MOTA, 2019, p.20-21)

We see that he ends up attributing different meanings to history during his teaching process, demonstrating that in the transition from Elementary School and High School to Higher Education his assignments of meaning to history and his

knowledge were changing, as would be expected, in view of the intellectual maturation from one school stage to another.

It is in this context that we were able to clarify the changes in understandings that the Teaching of History caused in Darlan's historical thought. We realized that in elementary school, he was able to know events, facts that occurred in the world, that is, he only had data on a subject, having access to an education in the traditional perspective based on memorization. In high school, in addition to knowing about events, Darlan realizes that social facts have a connection with his own life, and in higher education he understands that there are several interpretations about a fact, about what happens in the world and what happens with himself, managing to build a worldview, and understand it in his relationships.

All these changes are related to Rösen's (2011) thinking about the types of narrative competences in the historical learning process, which are: experience, interpretation and orientation, which are related to the different meanings

attributed to social events in the world at different times and spaces:

the occupation of historical consciousness as historical learning can be approached when it brings to light an increase in the experience of the human past, as well as an increase in the historical competence that gives meaning to this experience, and in the ability to apply these historical meanings to the frameworks of orientation of the practical life. Distinguishing between the three levels or dimensions has the advantage of making evident the areas of action of historical consciousness, which have been frequently overlooked (RUSEN, 2011, p.84).

Thus, we can infer that Darlan Mota builds, with stimuli from different teachers, a critical historical learning during his teaching process.

Still in high school, Darlan starts to build the narrative interpretation competence, consolidating it in higher education, which is the ability to understand the meanings of history, to assign meanings to experiences and form an overview (CERRI, 2011).

Furthermore, we apprehend that Darlan currently uses the narrative orientation competence, which refers to the fact that we are able to interpret time and analyze its meanings for

our own lives, our actions and positions (CERRI, 2011), as well as understanding that the relationship between past, present and future is part of our lives and helps us to build a historical identity. Let's look at a passage from the interview with Darlan:

[...] in addition to linking historical facts with our lives, I managed to relate historical theories to our lives, historical studies with our lives, so much so that today, today I am the person who takes everything, everything, everything you give it to me I take it and make history, you know, everything you give me .. I have it, I have the look of the historian. (MOTA, 2019, p.21)

For this view, Darlan affirms that today he has what he calls the “look of the historian”, and is able to perceive the relationship of historical studies with his own life, relating his particular temporal orientation to the external orientation of things that occur in society. According to Darlan:

[...] Historical temporality in teaching, history is not residing in the past, it is not a science buried in the body of the past. I do not consider. But I consider one, a [sic], a science that makes time, the continuity of that time and dynamics is its essential object. I think that everything we have and what we are and what we think it has the question of origin, it has the question of incentive, of context. I think it is, that is what makes each of us thinking beings. People who do not conform to the truths played in a given way. I think it is our duty to seek, it is the sense, the origin of each thing, even because we live in an integrated way in time and

space. So I would never deny that something from the 16th, 17th, 15th, 3rd century BC has nothing to do with me, [...] I would never say that it has nothing to do with me, I cannot deny it. For example, in my Middle East studies I discovered that I have some customs that people in the Middle East have, you know, this is [sic] written with the question of incarnation, but in the historical sense of our integration, of our integration in any case we are human beings, in any case we have a common past, which is the past of revolution, of constant adaptation, of change, of which we are obliged to be the same; circumstances that compel us to differ; of our divergences and convergences. (MOTA, 2019, p.24)

His testimony states that having this look is related to the historian's attitude of seeking the origin, and understanding the meaning of things. In this way, it understands that history is not a science of the past, and therefore, its temporal analysis is not linked to the past, but to the continuity and dynamics of time. Furthermore, he is emphatic when he says that “people who do not conform to the truths played in a given way”, referring to the need for critical argumentation, studies to understand past events and understand their relationship with the present life .

We also see Darlan's recognition as a being who perceives the relationship between his identity with the dynamics

of past, present and future time, and that he is part of a common past with all other social beings. The interviewee also recognizes that in his research on the Middle East he found customs similar to his own, as he also affirms that historical studies have allowed him to break a series of prejudices and understand the need for the constant development of societies in different times and spaces.

In this atmosphere, we infer that Darlan has a critical thinking, which is enriched by the meanings he attributes to historical knowledge and its social value. We understand its guiding narrative competence, from its analysis of the importance of history and the attribution of meaning to it, emphasizing that we are what we think and seek in the origins of historical studies.

FINAL CONSIDERATIONS

We realized that despite the inclusion being thought by national, state and municipal laws, the success of Darlan's

experience was conceived mainly by his adaptation to educational institutions, support from his parents and a few teachers sensitive to the issue, which demonstrates that society fails to fully include blind people.

From this perspective, we deduce that Darlan was able to develop his historical consciousness and build a more complex historical thought, which has been modified and changes over the course of his experience in teaching history. Thus, his way of interpreting past experiences has undergone changes, making his historical knowledge more elaborate.

Thus, during his time in Teaching History from Basic Education to Higher Education, Darlan Mota had brought about a process of changes in the way of giving meaning to time, and he was acquiring more knowledge and building more critical analyzes about society, and about the your life.

Through this bias, as we analyze Darlan Mota's historical understanding, we realize that he has a complex conception of history. Therefore, its historical conscience assesses that the past, present and future are important to be understood and

problematized by their relationship, by the ways that different societies have found to live, act and modify the world, starting from the idea that the study of the past is not linked to understanding the old facts, but relating them to the present, and the future, building an understanding of who we are, as well as understanding that the past brings much of our origins and that we are the fruits of these actions disseminated in different spaces and temporality.

Therefore, in the case of Darlan Mota, the construction of a complex historical conscience, with a well elaborated narrative, was the result of the search for his self-taught knowledge and through discussions in educational institutions made possible by some professionals. In this sense, this criticality built by him, must have been central in his attitude of not accepting a no from society, and of always seeking to be in these spaces, as an active citizen, bringing the need for teaching professionals to think about inclusion.

In such a scenario, we believe that all the obstacles and challenges faced by Darlan were and are part of the formation of

his understanding of History as a discipline that allows to know records of the past, and facilitating the recognition of his identity as imbued with the influence of dynamics and changes between past, present and future.

As well as graduating from the history course, Darlan affirms that the historian must be a social integrator, a person who deconstructs prejudices, and analyzes cultures and their values with respect and humanity.

In light of this, we believe that our research can contribute to deconstruct stereotyped thoughts about people with Disabilities, as well as bringing a discussion about the historical learning experience of a blind student, which can help teachers understand how this learning process occurs. Still, people with disabilities can be encouraged.

Therefore, the needs to problematize Historical Learning in the 21st century are evidenced in the debates around History Teaching that perceive a new composition of the school space, characterized by its heterogeneous formation, full of different youth cultures. Through this agenda, Historical Education arises,

seeking to understand the meanings attributed to historical knowledge by students and teachers, as we investigated with Darlan Mota.

Finally, Darlan Mota's historical learning process is intertwined with the question of the process of its inclusion in teaching spaces, and even in the face of the difficulties and challenges imposed, with the family support and help of some teachers, Darlan managed to build a domain of historical knowledge, and we can say that it is an example of how the process of forming historical consciousness through historical education can happen.

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