



THEORIES OF LEARNING AND INCLUSIVE EDUCATION: APPROXIMATIONS OF PAULO FREIRE AND PIERRE BOURDIEU'S THEORY

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INTRODUCTION

The history of people with disabilities over time is marked by a significant evolution, even if at times slow, in perceptions, treatments and rights. As Jannuzzi (2004) points out, we find moments in the history of Brazil when children who had disabilities considered severe received differentiated attention, being referred to specialized institutions. This situation reflected limited investment in the field of education, especially with regard to education for people with disabilities. Jannuzzi (2004) also points out that there was a social tendency of 'protection' against the presence of people with disabilities, evidenced even in official documents, such as the 1824 Constitution of Brazil, which explicitly excluded these individuals from the exercise of political rights.

It is possible to see an advance, throughout history, in the situation of people with disabilities who were, for a long time, excluded and who, through legislation and conceptual frameworks, had their rights assured. We can mention the International Convention on the Rights of Persons with Disabilities (Brazil, 2009) which introduces fundamental changes in the conceptualization of disability, emphasizing dignity and independence as inalienable rights. And years later, the Brazilian Law of Inclusion - LBI (Brasil, 2015) equates civil rights, promoting legal capacity and, consequently, moral autonomy for people with disabilities. When we bring the issue to the exclusive area of Education, we have some important milestones such as the Law of Guidelines and Bases (Brasil, 1996) that ensures students with disabilities, global developmental disorders and high abilities or giftedness, the right to public education, preferably in the regular network, with the necessary support, with the

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support of the Specialized Educational Service (AEE) and the National Policy on Special Education (Brasil, 2008) which outlines guidelines and parameters for the provision of this educational modality.

The promotion of a more just and equal society is strongly supported by inclusive education. However, to achieve true educational inclusion, it is necessary to understand and apply pedagogical theories that not only recognize but also value diversity and seek equity. According to Carvalho (2014, p. 19), the process of reflection on educational theories "immediately induces us to think about the relationships between theory and practice, text and context, reflection and effective actions, seeking in the analyses to understand the interferences that the currents of thought on education exert on the pedagogical practice of our schools", a complex and comprehensive task. This author also highlights that the idea of educational inclusion is premised on improving the educational responses of schools for all, in any of the educational offers and for this it is necessary to "remove barriers to learning and participation of any student, regardless of their organic, psychosocial, cultural, ethnic or economic characteristics" (Carvalho, 2014, p. 111).

It is emphasized, therefore, that the inclusive education movement is not based only on serving students with disabilities. But it also operates from the perspective of meeting all the various demands present in the school environment, considering each human subjectivity, seeking to guarantee conditions of access, permanence and learning, without prejudice and valuing differences, that is, following a path against capitalism and the segregating society in which we live (Andrade; Damasceno, 2017; Carvalho, 2014).

In this context, the critical and complementary perspectives of Paulo Freire and Pierre Bourdieu are fundamental. Paulo Freire emphasizes the importance of critical pedagogy and education as a practice of freedom, providing a set of ideas that help us understand how education can be used as a tool to emancipate and empower marginalized groups. Their conceptions of dialogue, awareness and rejection of the traditional educational model are crucial for the development of educational strategies that respect and promote the individuality of students, fundamental aspects in inclusive education. On the other hand, Pierre Bourdieu offers a deep sociological perspective on how social and cultural structures influence education. His concepts of cultural capital, habitus, and symbolic violence help us understand the invisible barriers faced by students in the education system.

This article has a theoretical discussion about the authors Pierre Bourdieu and Paulo Freire and their approaches to inclusive education, with a focus on students with disabilities, who are part (of a portion) of the social groups historically excluded/segregated from



Brazilian educational spaces.

Debating about school inclusion, whether of students with disabilities or not, is essential for the implementation of a more welcoming, humane and supportive educational system, because reflecting on the possibilities of schools focused on the demands of diversified learning, which escape the "standard of homogeneity", is also talking about the democratization of education (Andrade; Damasceno, 2017, p. 217).

Learning **theories** and **inclusive education** are broad and complex fields, and the connection between them can be enriched by different theoretical approaches. By analyzing the contributions of Paulo Freire and Pierre Bourdieu to education, we can identify points of intersection that help to better understand the dynamics of learning and the challenges of educational inclusion.

OBJECTIVE

This work aims to reflect on the intersections and synergies between the theories of Paulo Freire and Pierre Bourdieu, with a specific focus on the application of these theories in the context of inclusive education and its possible relationships with the inclusion of students with disabilities in the school environment.

METHODOLOGY

The present study is an article of theoretical reflection, a bibliographic study with a qualitative approach, based on concepts treated by Paulo Freire and Pierre Bourdieu, drawing a parallel with the inclusion of people with disabilities. According to Severino (2013), bibliographic research is research based on existing data obtained in previous research, printed documents such as books, articles, theses, etc. It uses information or theoretical categories already discussed by other researchers and duly recorded.

Thus, for the present study, a theoretical apparatus was built, with which it was possible to understand and synthesize basic concepts of the theory of Paulo Freire and Pierre Bourdieu and specific contributions to the field of inclusive education, with emphasis on the relationships that develop in the educational environment with regard to students with disabilities.

To this end, the discussion was developed in sequenced moments separated into four blocks in order to favor reflection on basic concepts of the theorists in question and relate them to the practice of school inclusion of people with disabilities.

In the first two sections, we have a discussion around Paulo Freire, briefly exposing his pedagogy based on important works of his authorship, and later, dealing with possible approximations of his pedagogy with inclusive education. In the third section, Pierre



Bourdieu's theoretical structure is briefly discussed, addressing the theme of education and cultural capital, relating them to the concept of *habitus* present in the structuring of his theory. In this section there is also a discussion of these concepts with inclusive education and with the public of people with disabilities. In the fourth section, some of the approximations between the two theorists are presented.

It should be noted that the methodological organization proposed by this work did not intend to exhaust the concepts listed by each of these theorists, but rather to make a brief characterization of the importance of their concepts and the possible relationships they establish with the school inclusion of people with disabilities.

DEVELOPMENT

PAULO FREIRE'S PEDAGOGY

Born in Recife on September 19, 1921, Freire was an educator and philosopher who grew up in a time of economic crisis and hunger that was the Great Depression of 1929 and this had a great impact on his ideas and the way he dealt with education. He was a Portuguese language teacher and gradually became involved in educational activities related to adults who did not have the opportunity to be literate. During the period of the Brazilian military dictatorship, he was imprisoned and had to live in exile, working in countries such as Chile and Switzerland, where he became involved with international organizations in projects involving development and education. Freire returned to Brazil in 1980 and continued with his pedagogical practices.

Paulo Freire, one of Brazil's greatest thinkers on education, is widely known for his critical approach to traditional education, which he saw as oppressive and alienating. His pedagogical theory is based on a dialogic education, which considers the student as an active subject in the learning process. **Freire's education** seeks to promote the awareness of individuals about their social and political reality (what he called "awareness") and proposes a liberating education, aimed at social transformation.

Freire (2013) criticized the traditional model of education, which he called "banking education", in such a model knowledge is transmitted from the teacher to the student, favoring the condition of oppression. And to oppose traditional education, he proposed a model of problematizing education based on dialogue and collaboration and stated that "no one educates anyone, no one educates himself, men educate each other, mediated by the world" (Freire, 2013, p. 85). This approach emphasizes the collaborative and dialogical character of the learning process, in which both educator and student are active participants in a dynamic of continuous exchange. Freire's pedagogy, intrinsically political,



sustains the premise that education transcends neutrality, actively engaging in the construction of social reality.

He argued in "Pedagogy of the Oppressed" that "education is an act of love, and therefore an act of courage. You cannot fear debate. The analysis of reality. It cannot escape the creative discussion, under penalty of being a farce" (Freire, 2015, p. 111). This idea emphasizes education as a process of creation and reflection, rather than just the absorption of information, which would make it restricted as mentioned earlier in banking education.

Freire's approach is also deeply rooted in social and political reality. He argues that education should not be neutral, but rather a means of social transformation. As Freire states in "Pedagogy of Autonomy", "teaching is not transferring knowledge, but creating the possibilities for its production or construction" (Freire, 1996, p. 47). This idea highlights education as an act of creation and reflection, and not just of absorbing information, which would limit it leading to the banking education mentioned above.

According to Freire (1979, p. 20)

An education that seeks to develop the awareness and critical attitude by which man chooses and decides, frees him instead of subjugating him, taming him, adapting him, as the education in force in a large number of countries of the world all too often does, an education that tends to adjust the individual to society instead of promoting him along his own lines.

Paulo Freire was a proponent of the "Liberating Pedagogy" and this designation is based on his own words and works, such as in "Pedagogy of the Oppressed" (Freire, 2013), where we find a vision of an emancipatory education that raises awareness among the oppressed. Freire (2013) defines education as a practice of freedom, as opposed to the banking idea of education, which he criticizes for transforming students into mere passive receivers. The practice of freedom will only find adequate expression in a pedagogy in which the oppressed are able to reflexively discover and conquer themselves as the subject of their own historical destiny (Freire, 2013, p. 7).

We need to point out that while Freire's Liberating Pedagogy is an aspect of broader Critical Education, its focus is specifically on the liberation of the oppressed through education. Therefore, talking about Freire in relation to Liberating Pedagogy is more accurate from the point of view of his specific contribution to educational theory.

Freire's influence on critical education is widely recognized and his ideals continue to be applied in diverse international educational contexts. According to Giroux (2013), Freire's critical pedagogy offers a "language of possibility" for a more just and egalitarian future.



Freire's work had a significant impact not only on the issue of education, but also on the pedagogical approaches adopted globally. His vision of an emancipatory education continues to motivate teachers who seek to promote social equality and empower their students.

PAULO FREIRE AND INCLUSIVE EDUCATION

Freire's conception provides a valuable contribution to the issue of inclusion of students with disabilities in schools by bringing to the fore dialogue, critical reflection and emancipation as important tools in the teaching-learning process. Freire, as we mentioned earlier, defends an education that transcends the traditional transmission of knowledge, promoting a relationship between teacher and student in which both learn and teach at the same time. In contemporary inclusive education, such a focus is important due to the appreciation of people's differences and the construction of a learning environment that promotes collaboration. Freire (2013) brings education as liberation having the ability to change realities, allowing not only the inclusion of students with disabilities in the scope, but that this inclusion also happens in the social and cognitive aspect. And in this way, the application of Freire's principles in inclusive education can contribute significantly to the creation of fairer and more egalitarian educational environments.

Paulo Freire's educational approach, which is critical and liberating, with a focus on interaction and collaborative knowledge construction, lays a solid foundation for the implementation of inclusive educational methods. We have ideas in Freire, particularly those we find in his work "Pedagogy of the Oppressed", which lead us to think a lot about the principles of an inclusive education that seeks to empower all students, regardless of their abilities or origins.

Freire (2013) argued that education should be an act of collective discovery, where educators and students collaborate in an environment of mutual respect and continuous learning. From the above, we can see the importance of Paulo Freire in the issue of the inclusion of students with disabilities in the common classroom, since according to his theory, differences are not only tolerated, but are seen as opportunities for mutual enrichment. By making use of techniques from Freirean thought, teachers can establish a more democratic and inclusive space, something necessary to meet the needs of such diverse students. When we take this into account, it is necessary to consider the challenge of making accessible learning opportunities that promote overcoming the condition of naivety, through the acquisition of a critical reading of the world that stimulates mobilization and engagement in the defense of rights.



Freire emphasizes the importance of teaching that respects the experiences, knowledge and realities of students. In this sense, Freire's inclusive education is not only about ensuring that all students are in school, but about ensuring that everyone can participate in an active and meaningful way, regardless of their social, cultural, or learning condition.

Freire proposes **education as an act of freedom**, in which subjects are not only passive recipients of knowledge, but subjects who construct knowledge in a dialogical relationship. Inclusion, for him, involves the elimination of social and cultural barriers that exclude certain groups (such as people with disabilities, ethnic or socioeconomic minorities) and the creation of an environment that favors the active participation of all.

In view of all this, we have the appropriation of language as an instrument of social interaction that emerges as a crucial element, postulating language as a way to exercise citizenship, as brought by Freire (2011). And Freire's conception of literacy, which transcends a simple assimilation of words without their meaningful contexts, allows all people, whether they have a disability or not, to learn their language and get to know the world through reading. For Freire (2013), literacy is understood as the culmination of an emancipatory process, a deep investigation into the richness of language, thought and popular culture.

PIERRE BOURDIEU'S CRITICAL REPRODUCTIONIST THEORY: THE SCHOOL AS A MEANS OF REPRODUCTION

Pierre Bourdieu (1930-2002), an important French thinker, considered a renovator of Sociology, was an important thinker of education in the twentieth century and developed, from the 60s onwards, an original, well-founded and comprehensive response to the problem of school inequalities (Nogueira; Catani, 2007; Ramos, 2020).

Pierre Bourdieu contributes with a critical perspective on the role of the school in the reproduction of social inequalities. For Bourdieu, **education** is one of the main mechanisms through which society maintains its power structures and social inequalities. The school, from this point of view, is not a neutral space, but rather a space where cultural norms and skills valued by the dominant class are imposed, reinforcing the differences between social groups.

Bourdieu analyzed the school from a critical perspective and broke with the old logic that education was seen as a form of cultural elevation unrelated to social tensions. According to Ramos (2020, p. 12), before Bourdieu's theory,



it was thought that free public schools would solve both the problem of lack of access to education and inequality of opportunities, that is, through the school, subjects could compete on equal terms within the education system; Those whose performance, due to their individual gifts, was highlighted, by the logic of justice, would advance in their school careers and, consequently, occupy higher positions in the social hierarchy. It was, therefore, a perception of the school as a neutral institution (Ramos, 2020, p. 12).

Bourdieu's theory demonstrated that educational systems function as a mechanism for the reproduction and legitimation of social inequalities, masking them with the idea of merit. Thus, the school institution was no longer seen with so much optimism, since perverse aspects in the exercise of power and in the symbolic violence practiced in it were highlighted. The way in which the subject is inscribed in life is dimensioned by structures that are linked to a game of domination and reproduction. Thus, when thinking about students, it should be understood that these agents enter school in different situations, and the starting point for the learning process is different for each student according to their social origin, ethnicity, gender, among other aspects. Failure to reflect on these issues implies movements that generate and reproduce social inequalities.

In order for the most advantaged to be favored and the most disadvantaged to be disadvantaged, it is necessary and sufficient for the school to ignore, in the context of the contents of the teaching it transmits, the methods and techniques of transmission and the evaluation criteria, the cultural inequalities between children from different social classes (Bourdieu, 2007a, p. 53).

In this process of understanding the relationship between education systems and the legitimation of social privileges, it is important to clarify some of the main concepts linked to Bourdieu's theory, such as the concept of *habitus*, field and the description of the types and effects of capital (social, economic, cultural, symbolic).

Its theoretical model states that people's participation in society depends on the social inheritance provided by constant reproduction in the environment in which they live. (Nascimento, 2021). According to Bourdieu, individuals would have incorporated a *family or class habitus*, which would guide them over time and in different environments of activity (Ramos, 2020). He conceives, therefore, the concept of *habitus* as "something that is transposable and integrates all experiences already lived, and can make it possible to perform infinitely differentiated tasks, thanks to similar transferences of already experienced and internalized schemas" (Bourdieu, 1983 *apud* Nascimento, 2021, p. 3).

The concept of field in Bourdieu, on the other hand, can be understood as social microspaces in a global social space, relatively autonomous microspaces with their own rules, marked by disputes and conflicts (Nascimento, 2021). The educational field and the political or sports field can be used as examples for this definition. In these fields, agents



dispute different positions of power and for these disputes they need resources and properties, which Bourdieu called capital. These capitals are divided into at least four types: economic, cultural, social, and symbolic.

Economic capital, as its name indicates, is related to goods and wealth, and social capital, according to Bourdieu (2007b, p. 67), refers to the "set of current or potential resources that are linked to the possession of a durable network of more or less institutionalized relationships", in which agents recognize each other as peers or as linked to a certain group(s). The volume of social capital that an individual agent possesses depends on the size of the network of relationships that he can or can mobilize and the volume of capital (economic, cultural or symbolic) that is the exclusive possession of each of those to whom he is linked (Bourdieu, 2007b).

Among the types of capital, cultural capital stands out in Bourdieu's theory regarding the clarification of inequalities. For Bourdieu, this type of capital can exist in three forms:

in the embodied state, i.e. in the form of durable dispositions of the organism; in the objectified state, in the form of cultural goods - paintings, books, dictionaries, instruments, machines, which constitute indications or the realization of theories or criticisms of these theories, of problems, etc.; and, finally, in the institutionalized state, a form of objectification that must be set aside because, as observed in relation to the school certificate, it confers on cultural capital - of which it is supposed to be the guarantee - entirely original properties (Bourdieu, 2007c, p. 74).

Symbolic capital, on the other hand, can be understood as a resource related to honor, prestige in a certain field.

Thinking about the theme of inclusion, we see that all subjects have different characteristics and histories and that social actors carry within themselves historical elements that bring collective opinions and experiences and resources that influence the cultural, social and political construction of the subjects. However, Bourdieu points out that culturally, social inequality becomes a natural inequality. In this context and with a focus on people with disabilities, Ribeiro, Simões and Paiva (2017, p. 213) state:

People with disabilities, who do not meet the standard established by the ideological culture of normality, have been and are always victimized by prejudices, stereotypes and attitudinal barriers, receiving the label of limited and disabled, being forbidden to exercise social roles that are their right.

Based on Bourdieu's reflections, it is evident that subjects with disabilities suffer most of the time a double exclusion because, in addition to many belonging to the disadvantaged classes of monetary capital, they have been neglected, forgotten and deprived of their social rights and as human subjects "coexist with the constant social conceptions focused on disabilities, understanding them as limitations and not as humans who have been



socially constructed and limited by the lack of access to society itself" (Ribeiro; Simões; Paiva, 2017, p. 219). In this context and with a view to a more inclusive and democratic educational process, it is clear that these issues related to the different realities of access to cultural capital, economic capital, social capital and symbolic capital cannot fail to be reflected in an educational process that aims to advance towards a more inclusive and emancipatory education.

Bourdieu uses the concept of **habitus** to refer to the perception and action schemes that individuals internalize from their social and cultural experiences. These habits and dispositions shape people's behavior and expectations, influencing the way they learn and interact with the world. Cultural **capital**, in turn, refers to the knowledge, skills, and cultural assets that an individual acquires throughout life. Students from more advantaged social classes have, in general, greater cultural capital and, consequently, find it easier to adapt to the demands of the school system.

Bourdieu's theory warns of the barriers that exist in the school for those who do not have access to the cultural capital that the school institution values. For him, the school is not a space of equality, but a space where inequality is reproduced. In this context, **inclusive education**, for Bourdieu, must involve the transformation of the educational system, so that the various forms of cultural capital and the different social realities of students are recognized and valued.

Bourdieu's critique suggests that inclusive education needs to go beyond the simple physical presence of students from different social backgrounds in school; It must be concerned with effective inclusion, respecting differences and creating conditions for everyone to access and build knowledge in an equitable way.

Although Freire and Bourdieu come from different theoretical traditions, there are several similarities between their ideas, especially when it comes to a critical reflection on education and inclusion.

APPROXIMATIONS BETWEEN THE IDEAS OF BOURDIEU AND PAULO FREIRE

Ramos (2020) reports that the task of establishing a dialogue between Paulo Freire's and Bourdieu's theories on education is not an easy task, given the complexity and extent of the works of each of them, but in his work he points out some existing approximations, especially in relation to the model of society in which education takes place, a society divided into social classes where large differences and social inequalities predominate, explicitly or implicitly.



These differences would be due to the effect produced by some classes in relation to others in the access and control of common social goods, and, above all, by the control of power by the elites. In Bourdieu, this control would be obtained by the ability to possess and maintain the different types of available capitals (economic, cultural, social...), and would exercise a kind of domination over the other classes, determining, through the exclusivity of specific capitals, what is legitimately recognized. In Freire, the expression of the determination of this control of power by the elites would be manifested, albeit implicitly, by the relationship of oppression, establishing the existence of the oppressors and the oppressed (Ramos, 2020, p. 23-24).

Pierre Bourdieu and Paulo Freire present themselves with a critical stance regarding education, and point out that the school cannot be seen as a neutral instance (Ferreira; Souza, 2018). Such theorists left a theoretical legacy that serves to awaken many reflections related to the area of education.

The discussion of educational ideas that the dialogue between Bourdieu's and Freire's theories brings to educational practices thus reinforces the need to break with uncritical practices, because what they do is nothing more than affirm dominant and oppressive structures of society. In this sense, Ramos (2020) states, for example, that traditional educational practices, which only promote education for the labor market, do not favor the sensitization of subjects, which is essential to maintain the existing unjust social order.

Another approximation that can also be pointed out among these theorists are the reflections on the role of family cultural heritage and how it directly affects the academic success of students (Ferreira; Souza, 2018; Ferreira; Souza, 2022; Ramos, 2020). For Ferreira and Souza (2022), the dialogue between these theorists can contribute to the discussion of perspectives on the role of culture in the formation of a society and, consequently, of its educational process.

Both are critical of traditional and elitist education, which reproduces social inequalities. Freire criticizes banking education, in which students are treated as receptacles of knowledge, while Bourdieu points out how the school, by valuing only certain types of knowledge and behaviors, excludes those who do not have the required cultural capital. For both, **inclusion** is not limited to a simple integration, but implies a transformation of pedagogical practices and social structures that sustain exclusion.

Freire and Bourdieu agree that education has a crucial role in **social transformation**, although with different emphases. Freire sees education as a means of awareness and liberation, while Bourdieu sees it as an arena of struggle for the recognition and distribution of cultural capital. For Freire, education must empower the oppressed so that they can transform society. For Bourdieu, education needs to be more than a reflection of social inequalities; it must be a tool for transforming these inequalities.



Both Freire and Bourdieu recognize the importance of considering the **different life experiences of** students. Freire emphasizes dialogue as a way of respecting students' different cultures and knowledge, while Bourdieu draws attention to how students' different social and cultural backgrounds can influence their educational trajectories. Both, therefore, argue that education should be able to recognize and value these differences.

In educational practice, Freire's and Bourdieu's theories can contribute to a model of inclusive education that goes beyond the simple presence of everyone in school, and that seeks, in fact, inclusion in the sense of full and equitable participation in the learning process.

In critical and emancipatory pedagogy, Freire's approach can be applied to promote a pedagogy that challenges social and cultural inequalities, making the school a space for liberation and transformation.

In valuing diverse cultural capital, Bourdieu teaches us that it is necessary to value the diverse knowledge and experiences of students, recognizing the multiple forms of knowledge that they bring to school.

Both theories argue that the school should be a place where the social structures that produce and reproduce inequalities are challenged, so that all students, regardless of their social background, can have equal access to knowledge.

Inclusive education, based on the theories of Paulo Freire and Pierre Bourdieu, can be understood as a continuous process of **social transformation** that involves both the change of educational structures and the promotion of a pedagogy that recognizes and values the diversity of experiences and knowledge of students. **Dialogue and criticism of the** reproduction of social and cultural inequalities are central to both approaches, and their ideas can contribute to the construction of a truly inclusive and transformative education.

Inclusion in regular schools allows students with different characteristics (whether of disability, origin, culture or social condition) to live and learn together. This helps to create a more diverse environment where everyone can learn to respect differences, develop empathy and knowledge.

FINAL CONSIDERATIONS

Pierre Bourdieu and Paulo Freire left a theoretical legacy that arouses many reflections related to the area of Education, and consequently Inclusive Education. The intersections of their theories provide, therefore, a rich terrain to explore new approaches in inclusive education and their studies can justify and assist in the understanding of the current scenario of Brazilian education. By applying Bourdieu's theories, for example, we



can unravel the subtleties of inequalities in education and seek ways to make learning more accessible and relevant for all people.

By defending a pedagogy of possible dreams (Freire, 2011), Paulo Freire's pedagogy presents itself as a stimulus and inspiration for those who work in the educational area as it rescues a deepening of feelings and the search for solutions for the profession of educator and for the field of training in schools.

On the other hand, the application of concepts and reflections of the reproducivist critical theorist Pierre Bourdieu, who dedicated much of his career to clarify the role of the school and its way of disseminating and perpetuating the power of the dominant classes, can contribute to the unveiling of subtleties and inequalities in education and thus help in the search for ways to make learning more accessible and relevant for all people.

It is hoped, therefore, that the inspiration and discussion about these critical theorists, proposed in this article, will promote in the reader a critical perspective on the reality of school inclusion of people with disabilities in Brazil and stimulate the reflective and practical process on an emancipatory education with a view to the development of educational practices that not only address inequalities, but also celebrate diversity and promote genuinely inclusive learning.

The relevance of this study also lies in its potential contribution to educational policies, pedagogical practices and educator training, providing information for the implementation of more effective and inclusive strategies in educational environments. In an increasingly globalized and interconnected world, understanding and applying these theories is not just an academic issue, but a practical and urgent necessity.

Paulo Freire's theory and Pierre Bourdieu's theory are fundamental for reflection on inclusive education, as both offer critical perspectives on the teaching-learning processes, social inequalities, and power dynamics that permeate educational institutions. Although they have different approaches and emphases, both theories offer valuable contributions to understanding how to make education more accessible, fair, and able to meet the diversity of students.





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