Senses and meanings of inclusive education: what the professionals of the Training Center of Inclusive Education and Accessibility (CEIA/Canoas) reveal

Sentidos e significados da educação inclusiva: o que revelam os profissionais do Centro de Capacitação em Educação Inclusiva e Acessibilidade (CEIA/Canoas)

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Abstract

This article examines some results of a collaborative-action-research in progress that hovers over the field of intercultural education, strengthening cultural diversity in the

context of the training Center in Inclusive Education and Accessibility (CEIA) of the public school system of the city of Canoas. In this text, the definitions of inclusive education revealed by educators of the CEIA are presented and discussed. It is a research that is methodologically anchored in collaborative-action-research approach as has as axis articulator the formation and transformation of daily practices triggered through a process of inserting in the school space in the medium term. The analyses point to the construction of another culture of research in education, where the education professionals living the day to day can live the offset of the classical place of informants for the collaborators of the investigative process. It is in process the building of the sense of inclusive education as a result of an overall process where teachers, in and with their pedagogical work, propose spaces for living and learning situations capable of guaranteeing the special needs of their students in regular classes. Finally, the inclusive education happens when, at school, educational practices are invented betting on the experience as an organizing principle of pedagogical work.

Keywords: Inclusive education. Action research. Teacher training.

Resumo

Este artigo examina uma parte dos resultados de uma pesquisa-ação colaborativa em andamento que focaliza o campo da educação intercultural, potencializando a diversidade cultural no contexto do Centro de Capacitação em Educação Inclusiva e Acessibilidade (CEIA) da rede pública de ensino do município de Canoas. Neste texto, as definições de educação inclusiva reveladas pelos educadores do CEIA são apresentadas e discutidas. Trata-se de uma pesquisa que, metodologicamente, se situa no âmbito das pesquisas que se ancoram na abordagem da pesquisa-ação colaborativa, pois tem como eixo articulador a formação e a transformação das práticas cotidianas através de um processo de inserção em médio prazo no espaço escolar. As análises apontam para a construção de outra cultura da pesquisa em educação, onde os profissionais da educação que vivem o dia a dia possam viver o deslocamento do lugar clássico de informantes para o lugar de colaboradores do processo investigativo. Observa-se que está em curso a construção do sentido da educação inclusiva como resultado de um processo global, onde os professores, no e com o seu trabalho pedagógico, propõem espaços de vivência e de situações de aprendizagem capazes de garantir as

necessidades especiais de seus alunos em turmas regulares. Finalmente, a educação inclusiva acontece quando se inventa, na escola, práticas pedagógicas que apostam na experiência como um princípio organizador do trabalho pedagógico.

Palavras-chave: *Educação inclusiva. Pesquisa-ação. Formação de professores.*

Introduction

This article examines some results of a collaborative action research which is focused on the field of intercultural education, and strengthens the cultural diversity in the context of the Training Center of Inclusive Education and Accessibility (CEIA), which is part of the city of Canoas' public school system. The definitions of inclusive education, revealed by CEIA's educators, are presented and discussed.

The central objective of the research is to analyze and comprehend the senses and meanings given by teachers to diversity, which is present in the context of CEIA's practices, in order to develop a process for changing those practices. It is an investigation methodologically based on the theoretical reference of collaborative action research (BRANDÃO, 2006; FRANCO, 2005; KEMMIS; McTAGGART, 1992; PIMENTA, 2005), and its basis are the everyday practices of education and transformation, which occur through a medium-term process of insertion in the school space. A presupposition for the realization of the research was working directly with the Center's professional team. Considering the work with collaborative action research's methodology, the group of researchers (professors and professionals of education) has been defining the object of study during the research process.

CEIA is located at an old public school of the city of Canoas, which was closed in 2003 due to the construction of a new building in a close land. The physical space used for the development of CEIA's activities seems to represent the historical place dedicated to Adults and

Adolescents' Education by public policies in education: an abandoned and untidy place. Originally, CEIA was conceived in 2003 as Solidarity Space of Child and Adolescent's Attention (ESACA). From 2007, CEIA achieved the status of an educational center, even having, until that moment, a staff (professionals of education from different areas) that came from a near public school. CEIA is composed of twenty professionals[1], and their challenge is to build the center's identity and to define the aspects related to its focus of action. Recently, the center got its register and the approval from the City Board of Education and, since then, it has been improving its strategic plan of educational action.

In the diverse set of the developed actions at CEIA, three dimensions are stressed. First, the dimension towards individual follow-up work of all teaching levels' students of the city who have some learning difficulty. Second, the dimension related to offering a further education and a consultancy space to educators about all municipal teaching levels. Third, the dimension that involves the work with the community and that is seen as the element of mediation between the first and second dimensions. According to the interpretation of the Center's staff, those dimensions cannot be understood alone, but only if they are seen together.

Methodological path and epistemological bet

The research started on July, 2010. The first part intended the approximation of researchers and the research field – CEIA –, and the building of routines of research and study. Besides the specific agreements, which involved the definition of a work agenda composed by educational meetings and the application of a questionnaire to define aspects for a first diagnosis, it was needed the building of a collaborative research practice. This practice should allow discussion and thinking about

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[1]   There are professionals in the areas of Psychopedagogy, Pedagogy, Psychomotrocity, Phono-audiology, Arts, Physical Education and Psychology.

questions related to the concern of teachers over the everyday treatment for cultural diversity in their teaching action and the senses and meanings of inclusive education revealed by the professionals.

In order to achieve that, we had to set a process of partnership between CEIA's professionals and the university researchers (Unilasalle), which constituted a research work that was related to projection (building strategies for CEIA's action plan) and, at the same time, self-educative. Based on Compiani, we built a possible way of comprehending and acting:

> [...] the work of collaboration highlights the dialogic experience lived between the university researcher and the school teacher with the possibility of building together knowledge through a reflexive dynamics and an investigative practice. That helps the development of reflexive skills in dialogical environment and the shared professional autonomy, as well as it brings light for the collective and procedural building of educational strategies of intervention (COMPIANI, 2006, p. 474)[2].

An aspect which emerged in a vital way during the first dialogs was the realization that learning is always something intense, but it always brings tension and conflict. On the one hand, there is the desire and the wish of whom lives the everyday education in the sense of wanting to pass over the doing. On the other hand, the place of whom follows the process without being directly connected to the doing. For both researchers and CEIA's professionals it was needed to learn to leave one place in order to be in other one. There was tension, especially when it was waited that researchers would show possibilities and ways in a directive and exact manner. The conflict was established when diverging conceptions about inclusive processes were pointed out and needed to be thought and theoretically compared.

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2 In the original: "[...] o trabalho de colaboração ressalta a experiência dialógica vivida entre o pesquisador da universidade e o professor da rede com a possibilidade de construção conjunta de conhecimentos, a partir de uma dinâmica reflexiva e investigativa da prática. Isso contribui para o desenvolvimento de capacidades reflexivas em ambiente de diálogo e para a autonomia profissional compartilhada, bem como traz luz para a construção coletiva e processual de estratégias formativas de intervenção".

The act of comprehending/transforming the academic work with its own demands as part of the research act moves away from the classic manner of research and gets closer to the not so explored yet research as a collaborative process between subjects and researcher. When we proposed the questionnaire, which was intended as a strategy to make a diagnosis, we felt a little uncomfortable in the group. The discomfort was marked as a feeling of knowing that data would be studied, but how and when would they be discussed among the ones who answered the questionnaire? We told the group how we would follow, that is, by submitting the report with the questionnaire answers to be discussed and, then, by building the parameters of the open-questions' answers. We aimed to define the themes that would be part of the further education's guidelines.

The experience of systematic discussion about teaching practice's aspects makes effective contributions in the further education's process, especially when this interactive process is provoked on the perspective of a collaborative action research. We understand that processes of further education need to be built through the responsible areas for educational public policies in national, state or municipal ambits. We support ourselves and bet on educational practices that ensure basic education's educators a leading part in the educational processes. We do not suggest that specialized advisement should be abandoned, but that they should be redirected to a systematic and prolonged follow-up project, which would build mechanisms for pedagogical knowledge production and knowledge production, in general, that may effectively qualify and change the educational practice.

Countless education researchers have been verifying contributions to the educational process of educators through collaborative action research (ELLIOT, 2000; FRANCO, 2005; MONCEAU, 2005; PIMENTA, 2005; ZEICHNER; DINIZ-PEREIRA, 2005). According to Pimenta (2005, p. 523), "the importance of the research on teachers' education happens in the movement of teachers as people who can build knowledge about

teaching critical reflection of their own activity, in the collective and in-stitutional-historical-contextualized dimension"[3].

Zeichner and Diniz-Pereira (2005) analyzed action research programs in the United States and observed how much teachers involved in the process get prepared for facing everyday situations of the teaching work in a qualified and critical way. This preparation allows them to redo the action through new presuppositions that were learned during the research process in which they were actively involved. Zeichner and Diniz-Pereira (2005) indicate four ways related to the contribution of action research to educator's education, based on the social transformation of the practice:

> 1. Improving professional education and, consequently, providing high-quality social services (education, health etc.); 2. Increasing those professionals' control over knowledge or theory that directs their work; 3.Influencing institutional changes in those professionals' work places (schools, hospitals, agencies of social services etc.); 4. Contributing to the transformation of society into more democratic and decent societies for everyone (which means the connection of society with reproduction or social transformation themes) (ZEICHNER; DINIZ-PEREIRA, 2005, p. 64-65)[4].

In Brazil, the researcher Maria Amélia Santoro Franco (2005) sums up three dimensions in a clarifying work about different approaches commonly used to designating action research:

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[3] In the original: "a importância da pesquisa na formação de professores acontece no movimento que compreende os docentes como sujeitos que podem construir conhecimento sobre o ensinar na reflexão crítica sobre sua atividade, na dimensão coletiva e contextualizada institucional e historicamente".

[4] In the original: "1. melhorar a formação profissional e, por conseguinte, propiciar serviços sociais (educação, saúde etc.) de melhor qualidade; 2. potencializar o controle que esses profissionais passam a exercer sobre o conhecimento ou a teoria que orienta os seus trabalhos; 3. influenciar as mudanças institucionais nos locais de trabalho desses profissionais (escolas, hospitais, agências de serviço social etc.); 4. contribuir para que as sociedades tornem-se mais democráticas e mais decentes para todos (ou seja, sua ligação com temas de reprodução ou de transformação social)".

a)   when the search for transformation is asked by the reference group to the researchers' team, the research has been nominated collaborative action research, in which case the researcher's role is to be part of and to make a scientific changing process that used to be provoked by the group's components;

b)   if that transformation is seen as necessary in the initial researcher's work with the group, and it is derived from a process which highlights the cognitive construction of the experience, sustained by collective critical reflection, and it aims people's and oppressive conditions' (according to the collective) emancipation, that research assumes a critical feature and it is called critical action research;

c)   otherwise, if the transformation is previously planned, without people's participation, and only the researcher will follow the effects and evaluate the results of the application, this research loses the quality of action research and can be called strategic action research (FRANCO, 2005, p. 485-486)[5].

We found similarities in what Maria Amélia Santoro Franco (2005) defines as collaborative action research because the aim of study of this research was revealed to us initially by the own Training Center of Inclusive Educations and Accessibility's (CEIA) directive staff, which means that the configuration of the problem is constituted in an inside out movement.

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[5]   In the original: "a) quando a busca de transformação é solicitada pelo grupo de referência à equipe de pesquisadores, a pesquisa tem sido conceituada como pesquisa-ação colaborativa, em que a função do pesquisador será a de fazer parte e cientificizar um processo de mudança anteriormente desencadeado pelos sujeitos do grupo;

b) se essa transformação é percebida como necessária a partir dos trabalhos iniciais do pesquisador com o grupo, decorrente de um processo que valoriza a construção cognitiva da experiência, sustentada por reflexão crítica coletiva, com vistas à emancipação dos sujeitos e das condições que o coletivo considera opressivas, essa pesquisa vai assumindo o caráter de criticidade e, então, tem se utilizado a conceituação de pesquisa-ação crítica;

c) se, ao contrário, a transformação é previamente planejada, sem a participação dos sujeitos, e apenas o pesquisador acompanhará os efeitos e avaliará os resultados de sua aplicação, essa pesquisa perde o qualificativo de pesquisa-ação crítica, podendo ser denominada de pesquisa-ação estratégica".

Inclusive education

According to Mantoan (2003), education implies a change of educational perspective which is supported by a new knowledge paradigm. In Maria Tereza Mantoan's book *Inclusão escolar: o que é? Por quê? Como fazer?*[6], the author presents a reflexive discussion and shows the contradictions in educational spaces about inclusive education and the comprehensions of educational integration. She alerts that "the school got so full of formalism of rationality and split up in teaching modality, kinds of service, syllabuses, bureaucracy" (MANTOAN, 2003, p. 15)[7], which produced a disjunctive way of organizing and making pedagogical practices.

In this context, the distinction proposed by the author between integration and inclusion is important (MANTOAN, 2003, p. 20-26). Although both words have similar meanings, they express different situations of insertions and are founded on divergent theoretical and methodological positions. On the one hand, integration refers to the insertion of disabled students in regular schools and, also, to designating groups of grouped students in special schools for disabled people. Normally, schools or institutions in this perspective do not change. The students are the ones who need to change in order to adapt themselves to the demands of the schools or institutions. Thus, according to Mantoan, school integration is understood as the "special part in education" because it juxtaposes the special students with the regular's and causes a 'swelling'[8] due to the relocation of professionals, resources, methods, and techniques from special education to regular schools. On the other hand, inclusion questions special and regular education's policies and organization, as well as the concept of integration. According to Mantoan (2003, p. 24), the inclusion's motto

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[6] In English, the literal translation of the book's title would be: "Educational Inclusion: what is it? Why? How can we do it?".

[7] In the original: "a escola se entupiu de formalismo da racionalidade e cindiu-se em modalidade de ensino, tipos de serviço, grades curriculares, burocracia".

[8] In the original: "inchaço", which means a great increase in something.

> [...] is not letting anybody outside regular education, since educational life's beginning, because inclusive schools reorganize their educational system considering the needs of all students and are structured according to those needs, as inclusion implies an educational perspective's change[9].

In the building process of practices of inclusive education, it is important to highlight two world movements that provoked a set of changes of paradigms and defined elements for the organization of educational systems. The first one refers to the Jomtien Conference, in 1990, which considered the urgency of "education for all" and attached great importance to basic education. This conference was merited for placing the question of education in the center of attention, especially because the importance of the priority of basic education was brought into focus. As Torres (2001, p. 20) adverts, "'Education for all' is equal to 'Basic Education for all', since basic education is seen as an education able to satisfy basic learning needs (NEBA)[10] of children, adolescents and adults".

The second movement was recommended by the Salamanca Statement (1994), which states that everyone is different and opens the space for the constitution of a thinking process about public policies and for the organization of pedagogical practices and the school through an organizer principle that would respect singularity. Effectively, policies and inclusive processes have been ensuring the acts of bringing inside, or, in better words, the coming inside the schools, the different. In the context of these conceptual analyses, the reflections presented by Lopes about the need of bringing integration to inside the inclusive process are relevant. Lopes (2005, p. 41) explains: "the temporary characteristic of integration

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[9] In the original: "[...] é o de não deixar ninguém no exterior do ensino regular, desde o começo da vida escolar porque as escolas inclusivas reorganizam seu sistema educacional considerando as necessidades de todos os alunos e se estruturam em função dessas necessidades, pois a inclusão implica uma mudança de perspectiva educacional".

[10] NEBAs correspond to practical and theoretical knowledge, values, skills, indispensable attitudes for people to face their basic needs in seven fronts: surviving; full development of skills; achieving a worth life and a worth job; full participation in development; improvement of the quality of life; taking decisions consciously; possibility to keep on learning.

appears in the social people's movement, who are crossed by different discourses and (re)inscribe others in distinct and determined by social, economic, political, technological variables, among others, social positions"[11].

It is worth emphasizing that the movement Education for All found its echo all over the world and caused, mainly among governments, a great movement of expansion and renovation around basic education. In Brazil, 20 years after the signature of the Jomtien Declaration, the elementary school achieves its universality by reaching indices between 98% and 100% of six-year-old children effectively enrolled and attending regular school system (INSTITUTO NACIONAL DE ESTUDOS E PESQUISAS EDUCACIONAIS – INEP, 2010). In this way, the governments had a minimally focus (TORRES, 2001), since the extended view of basic education did not actually take place, especially referring to the guarantee of conditions for supplying learning basic needs, the attention focused on learning, and the extended understanding of basic education. Thus, the proposition of *everyone is different* and its effective insurance, proposed by the Salamanca Statement, also suffers while it does not find echo among the proposals and the pedagogical practices that actually take place at basic schools.

Results and research data discussion

The data analyzed in this research result from the applied questionnaire, which was a tool used in the first part of the research and known as diagnosis. The tool was adapted according to the Index for Inclusion, which was elaborated by Ainscow and Booth (UNESCO, 2000) and proposes three dimensions: Dimension A – Creating Inclusive Cultures; Dimension B – Producing Inclusive Policies; Dimension C – Evolving Inclusive Practices. The points discussed here come from Dimension A, which gathers a set of

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[11] In the original: "o caráter provisório da integração se dá no próprio movimento dos sujeitos sociais que, atravessados por diferentes discursos, vão (re)inscrevendo os outros em posições sociais distintas e determinadas por variáveis sociais, econômicas, políticas, tecnológicas, etc.".

aspects that may find and stimulate the creation of a welcoming, collaborative and inspiring educative community. Mel Ainscow and Tony Booth (2000, p. 18) explain that principles derived from educational culture are the ones that guide the decisions that are accomplished in "educational policies of each school and in its daily tasks to support everyone's learning through a continuous process of innovation and development of the school"[12].

After applying the questionnaire, the researchers' group proposed a synthesis that was submitted to CEIA professionals' group for discussion. In the process of the construction of the synthesis, it was considered the incidence of keywords related to a certain kind of comprehension. In this paper, we present and discuss the realized synthesis from the set of answers to the questionnaire, specifically at question A.10: *What do you understand as inclusive education?* The proposed discussions considered the record of the teachers' answers to the questions and the literature on the area, which allow us to build some thinking and reflections.

Parameters: 1. Education for all; 2. Education applied to the person who is developing his/her potentialities; 3. Respect for all (difference and diversity); 4. Social inclusion; 5. Access and the guaranteed right to education.

According to studies undertaken by Torres (2001), it is possible to support that among CEIA's professionals there is an understanding of inclusive education related to aspects of guarantee of rights, which are plenty circumscribed to the sphere of construction of policies in a more intense way — mainly the ones related to everybody's access to education, school, social inclusion and respect — and, in a more extensive manner, the understanding of learning guarantee for development of individual potentialities. This understanding was gathered as "education applied to the person who is developing his/her potentialities".

The intensity of the understanding around the guarantee of rights results from what, according to the analyses conducted by Torres (2001),

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[12] In the original: "políticas escolares de cada escuela y en su quehacer diario, para apoyar el aprendizaje de todos a través de un proceso continuo de innovación y desarrollo de la escuela".

occurred as a great movement of increase of necessary teaching offer and aimed the universality of teaching. Thus, the comprehension of professionals is placed on what politic discourses and movements undertaken by government and teaching systems support, in the sense of ensuring offers of places and enrollment for everyone, no matter his/her physical, social and cultural condition.

However, it is predominant the perspective that inclusive education, when seen as education for all, must be based on care and commitment to serve everybody with no discrimination. This is possible to observe in the translation offered by the teachers:

> It's propitiating education for all and respecting each person's boundaries (Teacher 1).

> Education for all, no matter the person's physical, cognitive and sensorial conditions, [education] which propitiates methodologies, resources and situations that allow an effective learning (Teacher 4).

> Education for all, with no kind of discrimination, with its emphasis on the person's capacity and development, and considering the importance of the best in each one (Teacher 6)[13].

Torres' analysis about the view on basic education is important for the context of comprehensions, meanings, and senses manifested by CEIA's educators. She ponders that "the 'extended view' of basic education and its ambitious aims of a qualified education for all, in many senses, 'shrank'" (TORRES, 2001, p. 29)[14]. It is observed that the guarantee of minimal learning needs has been given as an answer, focusing on evaluating

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[13] In the original: "É proporcionar educação para todos, respeitando os limites de cada pessoa".
"Educação para todos, independente das condições físicas, cognitivas e sensoriais, proporcionando metodologias, recursos e situações que possibilitem uma efetiva aprendizagem".
"Educação para todos, sem discriminação de tipo algum, com ênfase na capacidade e desenvolvimento individual, valorizando o que há de melhor em cada um".

[14] In the original: "a 'visão ampliada' da educação básica e suas ambiciosas metas de uma educação de qualidade para todos, em muitos sentidos, 'encolheu'".

and improving the indices of learning performance because the student has not been put in the center yet, nor the systems of evaluation or the way of organizing educational processes have changed, which would reinvent pedagogical practices as practices beyond conventional pedagogy.

The aspect raised by Nabuco (2010) is pertinent to stress the comprehension around the predominance of concern and commitment to serve everyone, which is found in the answers given by CEIA's professionals. In a conference deliver during the International Seminar about Inclusive Education, in 2008 in São Paulo, Nabuco (2010, p. 64) proposed: "healing [the professionals of education] of the Special Education and the 'psychopathology of inclusion'"[15]. Nabuco conducted a detailed analysis of the Guidelines of National Policy of Special Education and found a set of questions that shows the social contradictions of categories included in the document. Among those contradictions, we highlight:

> 1. Is it possible to conceive education as inclusive through a national policy of Special Education? 2. Being the Special Education a national policy and a pedagogical proposal of the school in the perspective of Inclusive Education, would not including it in a historical tradition of exclusion be risky? a. How can we manage, in the construction of the practice of inclusion, the ambiguity that oscillates between national policy and pedagogical proposal? b. Does it behoove Special Education to realize, direct and manage the "specialized educational service"? (NABUCO, 2010, p. 66-67)[16].

Based on the questions formulated by Nabuco, it is possible to ask if, in the case of CEIA, the fact that Inclusive Education means

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[15] In the original: "curar-se da Educação Especial e da 'psicopatologia da inclusão'".

[16] In the original: "1. Será possível conceber a educação como inclusiva a partir de uma política nacional de Educação Especial? 2. Sendo a Educação Especial uma política nacional e uma proposta pedagógica da escola na perspectiva da Educação Inclusiva, o risco não seria o de incluí-la em uma tradição histórica de exclusão? a. Como manejar, na construção da prática de inclusão, a ambigüidade que oscila entre política nacional e proposta pedagógica? b. Caberia à Educação Especial realizar, orientar e administrar o 'atendimento educacional especializado'?".

education for all does not have marks of a municipal policy discourse that also lies in categories of social contradictions, such as the category of deficiency, of no adaptation, and of specific public (adolescents and adults, disabled). This is a likely point because adolescents who cannot keep studying in regular schools are able to attend Adults and Adolescents' Education at CEIA, as well as the ones who have any kind of disturbance or deficiency get specialized service. The policy of inclusion is made through special ways and processes of special education.

According to the questioning perspective presented by the author, it is possible to perceive that for all CEIA's teachers the meaning given to Inclusive Education as Education for all, which is corroborated by explications such as "respecting each person's boundaries", "no matter the person's physical, cognitive and sensorial conditions", "without any kind of discrimination and with focus on individual capacity and development and the importance of considering the best of each one", in fact expresses the idea that there is someone else who, in his/her singularity, needs the policy of Special Education that is offered by the city of Canoas through CEIA. However, the author also adverts that "inclusive education implies equality of opportunities for everybody and the access to universal rights. The specialized service is for and evidences the person's singularity" (NABUCO, 2010, p. 67)[17].

A second direction, which gathers elements around other sense, points to the importance and the development of individual potentialities, at the point that education propitiates spaces and strategies to qualify and increase each person's capacities:

> Teaching applied to the person, [teaching] that allows everybody to be inserted, being disabled or not. Everybody has his/her individualities that need to be respected (Teacher 11).

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[17] In the original: "a educação inclusiva implica a igualdade de oportunidades para todos e o acesso a um direito universal. O atendimento especializado é destinado e sobretudo põe em evidência a singularidade do sujeito".

Education of the looking at each one's needs, which respects the time and adapts physical space and materials according to the need without stopping believing in any of his/her developing capacity and always considering the importance of the person. [An education] in which the evaluation is not a measurement for pass or fail, but a method used for observing the student's path and searching new ways to help him/her to develop each day more. It's a moment of rethinking the educator's own pedagogical doing (Teacher 13).

Education that enables the education of the person together with the other students and gives conditions of accessibility, techniques and pedagogies (resources) which enable the person's advance (Teacher 15)[18].

Around the idea of everybody, there are the logic of evaluation and the perspective of progress, growth, and development, descriptions that are also present in the pedagogical discourse and in the teachers' perception about the function of the school. These discourses still reiterate the perspective and the logic of normalization (DORNELLES, 2005; LOPES, 2005), which historically guide the educational pedagogies. Lopes (2005, p. 42) adverts that this logic is also present in the experience of the ones who are responsible for children and adolescents, for whom being at school means "having the guarantee of the learning education's specialist, of the social progression, or of the change of position in the social relations where the subject is inserted"[19].

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[18] In the original: "Ensino aplicado ao indivíduo que permita a todos estar inserido, tenha deficiência ou não. Todos têm as suas individualidades que precisam ser respeitadas".
"Educação do olhar direcionado as necessidades de cada um, respeitando o tempo, adequando espaço físico e materiais conforme a necessidade, sem deixar de acreditar na capacidade de crescimento seja ele qual for, valorizando-o sempre. Onde a avaliação não é medidor para aprovação ou reprovação e sim como método utilizado para observar a caminhada do aluno, buscando novas formas de auxiliá-lo a desenvolver-se cada dia mais. Momento de repensar o próprio fazer pedagógico do educador".
"Educação que permita ao individuo sua escolarização junto com os demais, dando-lhe condições de acessibilidade, técnicas e pedagogias (recursos) que lhe permitam avançar".

[19] In the original: "ter o aval do especialista da educação da aprendizagem, da progressão social ou da mudança de posição nas relações sociais em que o sujeito está inserido".

Although the perspective of the child or the adolescent ([the perspective] of a student) as producer of culture, knowledge, and some specific or contextual knowledge is included on the answers of CEIA's professionals, there is a relative displacement of teachers in the direction of putting what the child or the adolescent does/produces/manifests in the center of the teaching and learning process.

Through Teacher 15's statement "education that allows the education of the person together with the other students and that gives conditions of accessibility, techniques and pedagogies (resources) which enable the person's advance", it is possible to see a comprehension of inclusive education that goes beyond the goal of socialization, which has been placed as the most important part in the process. It is necessary, as the teacher affirmed, to invest in organizational processes that guarantee the learning, the construction of knowledge, the communicating and the connecting. These elements, according to Lopes (2005, p. 42), will guarantee or not the success of the inclusive school project.

However, the teacher's gradual displacement in the direction of placing the child or the adolescent in the center of the teaching and learning process, in the case of CEIA, seems to be together with the tendency of teachers to characterize pedagogical processes as aiming to help the disabled child in advancing; which means accounting for the logic of education without ruptures of the organization's own historical process of the basic education, especially of the elementary school, which reiterates the logic of normalization.

In the parameter *respect for all (difference and diversity)*, the attributed meanings concentrate on signaling to practices that value the diversity and indicate the difference as an organizing principle of the pedagogical work:

> It is the pursuit of practices and knowledge that serve diversity (Teacher 7).
> It is respecting everybody as equal human beings in their differences, and believing in the capacity of everybody. It is making valuable the rights of the citizen (Teacher 9).

> It is educating with intentions and actions that move among people's differences, that is, our students, our workday partners, our coordinators, everybody who daily lives the education with us (Teacher 14)[20].

By analyzing these excerpts, it is possible to verify that CEIA's group of professionals has some homogeneity in relation to the way of conceiving inclusive education, which goes to the direction of what the literature of the area highlights as synthesis, that is, inclusive education is for subjects/agents who benefit from the actions realized by the educative institutions and which are guided by the consideration of (LOPES, 2005; SANT'ANA, 2005; VEIGA-NETO; LOPES, 2007). The discussion propitiated by the return of questions to CEIA's professionals consolidated in the group this view without creating bigger confrontations and divergences. This attitude makes us believe that, in this sense, the group is in a cohesive stage, although they are not able to question and advance in establishing pedagogical practices that in fact support their educative dimension by the capacity of experiencing. There is absence, or said in a proposing way, there is the construction of a reflection about the need of building theoretical and methodological background that expresses the way the child and the adolescent take a central place in the teaching and learning processes which happen at CEIA.

The literature on the area shows that the translations of those conceptions into coherent practices have a lot of modalities that do not always refer to the conceptions manifested in the universe of produced meanings (LOPES, 2005). So, it is established a double movement that allows to make this fact more complex. On the one hand, we have the cohesion of the manifested meanings by the group of CEIA's professionals,

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[20] In the original: "É a busca de práticas e saberes que atendam a diversidade".

"É respeitar a todos como seres iguais em suas diferenças e acreditar na capacidade de todos. É fazer valer o direito do cidadão".

"Fazer educação com intenções e ações que se movimentam por entre as diferenças dos sujeitos, isto é, nossos alunos, nossos parceiros de jornada de trabalho, nossos coordenadores, todos os que junto a nós vivem a educação dia a dia".

and, on the other hand, the questioning about planned interventions to handle the actions in the inclusive education perspective, which is based on the literature on the area.

If we take the idea of social representations as a system of values, practices and beliefs, two functions are followed: the first one guides the person in the world, allowing him/her to intervene in it and transform it, and the second one is expressed by the discursive resource and offers the person the possibility of naming, identifying, and establishing communication with the other society's members to where they belong, which allows the transmission of both their individual and collective history (MOSCOVICI, 2013).

Considering that, it comes into question: until what points do teachers really conceive inclusive education through the presented principles or is it just the reproduction of a social and political discourse of teaching systems, which is, after all, a demand from external agency funding, and of universities and educative institutions? Wouldn't it be strange a polemic theme in the society achieving a level of conception so univocal and cohesive, and even considering the fact that those conceptions are produced by professionals of different knowledge areas? Would CEIA have achieved, in a short time of work (seven years), a level of complicity among its professionals in a way that the contradiction and the divergent conceptions reached a consensus?

Towards that set of questions, we come back to the records of CEIA's professionals in order to analyze them again. If we look at the meanings which were gave by CEIA's professionals about inclusive education towards the production on the area, we find in a more explicit way a perception which values the individual work of the student, on the one hand, and on the other hand, less evidently, a concern with a more global view which regards aspects connected to the configuration of a public policy and the rethinking about educational institutions as places for inclusive learning existence. About this last aspect, we highlight some of the professionals' excerpts:

> It's a process of social inclusion which allows the participation in the life, in the work and in all social areas. It's one of the biggest challenges of education today and it attributes to the school the responsibility of stopping excluding everybody, no matter their lack of ability or deficiency, and it aims that everybody has the same rights of assuming his/her place at society (Teacher 2).

> I believe that it's an education that doesn't only offer a place, but that gives conditions to the disabled students' access, as well as conditions to the professionals' work, such as: physical structure, materials, the neatness of the place etc. (Teacher 3)[21].

Both teachers have the political discourse that supports the logic of the universality, the school for everybody, although they also indicate a second point, which is the learning guarantee, despite the fact that they comprehend and do it through the perspective of individual attention. As Lopes advises, "working with inclusive school, which aims the objective integration between people, is thinking about each person in his/her singularity, as well as it is thinking about each one inside a group that looks at him/her, teaches and classifies him/her" (LOPES, 2005, p. 43)[22]. Thus, to what point does the construction of pedagogical process happen, and to what point is it, in fact, the result of a collective construction?

Through a conducted research about inclusive education, conceptions in a group of teachers and principals of a group of elementary schools, which are part of the Brazilian state of São Paulo's municipal public system of education, Sant'Ana (2005, p. 231) found among the

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[21] In the original: "É um processo de inclusão social o qual permite a participação na vida, no trabalho e em todas as instâncias sociais. É um dos grandes desafios da educação de hoje e atribui à escola a responsabilidade de deixar de "excluir" a todos, independente de sua falta de habilidade ou deficiência, objetivando assim, que todos possam ter os mesmos direitos de tomar o seu lugar na sociedade".
"Acredito que seja uma educação que não apenas disponibilize a vaga, mas que dê condições para o acesso dos estudantes com necessidades, bem como condições para o trabalho dos profissionais tais como: estrutura física, materiais, limpeza do espaço etc.".

[22] In the original: "trabalhar com a escola inclusiva que objetiva a integração entre os sujeitos é pensar cada indivíduo em sua singularidade, bem como é pensar cada um dentro do grupo que o olha, o ensina e o classifica".

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teachers a great emphasis on the characterization related to "the presence of children with special needs who share the same physical space with the others ones"[23]. The author's verification remembers what CEIA's professionals consider as the student's individual service.

Conclusion

Based on realized studies and on the ongoing research with CEIA's professionals, it is possible to build two ideas that summarize what was learned on the work up till now.

The first idea is related to the construction of other educational research culture, in which professionals of education, who live in the everyday of it, may experience the change of the classic place as informants to the place of the investigative process's collaborators. This assumption can happen through a research process in medium and long term and breaks with specific and usually isolated research practices. However, that change would imply another change to university researchers: having as a guiding principle the effectiveness of an investigative action based on the listening and on the partnership work between university and basic education.

The second idea indicates that the ongoing construction of meaning of inclusive education as a result of a global process, in which teachers, in and with their pedagogical work, propose spaces of living and of learning situations that guarantee students' special needs in regular groups. For this, it is necessary to treat inclusive education as a global project of society and of the guarantee of the right of education, which is not necessarily done through practices that have homogeneity and normalization elements. Inclusive education mainly happens when pedagogical practices are invented in the school and have as an organizing principle of the pedagogical work the experience and the searching pedagogy

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[23] In the original: "presença das crianças com necessidades especiais compartilhando o mesmo espaço físico das demais".

that seek the constitution of constructing processes of relations with itself, the other, the knowledge, and the world.

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