GENERATION OF AMBIENCES FAVORABLE TO INCLUSION

GERAÇÃO DE AMBIÊNCIAS FAVORÁVEIS À INCLUSÃO

GENERACIÓN DE AMBIENTES FAVORABLES A LA INCLUSIÓN

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ABSTRACT: This work analyzes the path outlined by special education in the search for a new look and place for people in situations of discrimination due to their functional performance. It establishes an intense dialogue with the concept of "generation of ambiences" of Rego (2010), from the discussion of the different designations registered in educational policies through the history of special education, in the Brazilian reality, relating them to the context of the Convention on the Rights of Persons with Disabilities, promulgated by the United Nations in 2006.

KEYWORDS: Public policies for education. Inclusive education. Context of education.

RESUMO: Este trabalho analisa o caminho traçado pela educação especial na busca de um novo olhar e lugar para as pessoas em situação de discriminação pelo seu desempenho funcional. Estabelece um diálogo intenso com o conceito de "geração de ambiências" de Rego (2010), a partir da discussão das diferentes designações registradas nas políticas educacionais através da história da educação especial, na realidade brasileira, relacionando-as com o contexto da Convenção dos Direitos das Pessoas com Deficiência, promulgada pelas Nações Unidas no ano de 2006.

PALAVRAS-CHAVE: Políticas públicas em educação. Educação inclusiva. Contexto da educação.

RESUMEN: Este documento analiza el camino esbozado por la educación especial en la búsqueda de un nuevo aspecto y lugar para las personas en situaciones de discriminación debido a su desempeño funcional. Establece un intenso diálogo con el concepto de "generación de ambientes" de Rego (2010), desde el debate de las diferentes designaciones registradas en las políticas educativas a través de la historia de la educación especial, en la realidad brasileña, relacionándolas con el contexto de la Convención sobre los Derechos de las Personas con Discapacidad, promulgada por las Naciones Unidas en 2006.

PALABRAS CLAVE: Políticas públicas en educación. Educación inclusiva. Contexto de la educación.

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Introduction

In this article we reflect on the path traced by special education in the search for a new look and place for people in a situation of discrimination for their functional performance, from the discussion of the different designations registered in educational policies throughout the history of special education. We established a dialogue with Rego's (2010) concept of "ambience generation". We use the theoretical essay methodology, as we seek to understand how the looks and places demanded by people in a situation of discrimination for their functional performance are involved with the ambiences for inclusive education. Rego (2010, p. 47) states "[...] that we do better what we already did when we give it a name, or a title and an explicit orientation that we had not yet given".

We consider the ambience as defining the looks and places that are assigned to the person in a situation of discrimination for their functional performance, because the concept of ambience does not only determine what is around the subject, since it also determines the center and values it in in relation to the environment itself, which, according to Rego (2010, p. 47), "[...] is a contextualizer and conditioner of their existence.".

The nomenclatures referred to people in a situation of discrimination due to their functional performance, in the different decades, refer to the way in which society directed its gaze towards these subjects. The three contexts of ambience generation discussed throughout this text reflect how much society is involved in the constitution of the subject, but make it clear that only changing the nomenclature brought in public policies makes no difference if the context of practice is not modified. The excluding context will only be changed to the inclusive context by raising awareness and modifying the culture of society for people in situations of discrimination for their functional performance.

The look and place: generation of ambience

The inclusion process presupposes the recognition of differences, not with the intention of placating them, but of seeking compatibility between the various orders of experience, evidencing reciprocal approximations and enrichments.

> Inclusion is a moral imperative. Debating the benefits of inclusive education is like debating the benefits of human rights. Inclusion is a prerequisite for sustainable societies. It is a prerequisite for education in and for democracies founded on integrity, justice, and equality. It establishes a systematic framework for removing barriers from the principle that "every student matters, and matters equally." It also combats trends in the education system

> that allow for exceptions and exclusions, such as when schools are evaluated on a single dimension and resource allocation is tied strictly to their performance (UNESCO, 2020, p. 12).

In order to reorganize the place for people in a situation of discrimination for low functional performance we need to recognize the school as a social space of construction of knowledge for life, which

> [...] implies the construction of new relations with the issues linked to identities and differences in the classroom and the understanding that differences are socially and culturally constructed based on power relations, that is, the process of production of hierarchization of differences can be challenged and destabilized (AKKARI; SANTIAGO, 2015, p. 31).

The three contexts of the generation of ambience offer us an in-depth reflection and a conceptual broadening about this theme, being the environment *around/among* the first context brought to the constitution of the concept of the generation of ambience.

> *Environment around* means the articulated set of material and symbolic relations that contextualize human existence, conditioning the very way of being of individuals and collectives. Means between means the various types of mediations that place individuals and/or collectives in relation to each other, such as work, school, or family relationships, among other forms of daily relations. The set of means in between is also a constituent of the means around, just as each of the means in between is conditioned by the context of the surrounding environment, both material and symbolic. Generating ambiences, in this case, means listing the issues and problems of the surrounding environment as a support or vehicle for the educational processes of some environment in between (a classroom, for example) (REGO, 2010, p. 47, our emphasis).

The places and looks for the person in a situation of discrimination are given in the constitution of the look of the other, that is, the "means between" contextualize the look for each subject before society, and the "surrounding environment" establishes the place for these subjects. In this way, the looks and the places established for people in situations of discrimination due to their functional performance were and still are constituted by the set of "means between" which is conditioned by the context of the "surrounding environment". The second context that articulates the concept of the generation of ambiences brought by Rego (2010) is that of the instauration hermeneutics. And the concept of instaurative hermeneutics "[...] would be those that have an emphasis, or direction, in reverse: they take this certain text, that is, a set of symbols, and see it not as a final point, point of arrival, but as a starting point" (REGO, 2010, p. 48). In this way, hermeneutics is directed more towards the future and not fixed on the past.

The trajectory of the look and the place of people in situation of discrimination for their functional performance, in the context of instaurative, interpretative hermeneutics, are important, because the place and the look addressed to the person in situation of discrimination for their functional performance can be interpreted and reworked to be modified. This context sees the past to think the future, that is, the historical context of special education serves us to reflect and project the necessary modifications so that everyone has the right to a full inclusion in society.

The dialogical context is the third context brought in the concept of ambience generation and brings a relationship of opposites, that is, the look and the place implied here are of space constitution, in the context of the space of the self and the other, the normal and the abnormal, in the context of people in a situation of discrimination for their functional performance.

> [...] overcome the situation in which one or the other of these poles ends up concluding that the other exists, but that, so alien that they are, one in relation to the other, each must remain, in relation to the other, incommunicably there - the other definitively removed by rigid limits of the object clipping and reading system that I establish to constitute my inviolable niche, and for which, to legitimize this niche, I obsessively keep reaffirming the object of analysis as being only this or that [. ...] (REGO, 2010, p. 52).

According to Vargas (2015), the discussion of ambience that Nelson Rego (2010) makes converges with the symbolic interpretative approach, which considers the 'educational institutions' as cultural artifacts, as social inventions/constructions, in which there are common modes of interpretation that legitimize and give meaning to everyday activities and modes of sharing, ways of interpreting and acting. Thus, social institutions are understood as a set of interconnected behaviors that foster meaningful social processes, intelligible to the context. These are assumptions of the interpretative perspective: what is most significant is not what occurs, but the meaning attributed to events. The meaning of what occurs is related to the interpretations that people make; most events in the school organization are ambiguous, uncertain, non-linear; symbolic - experiential content, generated from shared experiences, personal perceptions, linked to particular contexts. Thus, for symbolic interactionism: "people are producers of their own actions and meanings. They live in a material environment, but the goals of this world have a particular 'meaning' for each one, depending on the moment" (LAPASSADE, 2005, p. 19).

The look and place: public education policies

In Brazil, according to the historical context, many were the denominations for people in situation of discrimination due to their functional performance, and countless were the attempts to modify the look and the place demanded for them.

The promulgation of the Law of Directives and Bases for National Education (LDBEN), Law No. 4.024/61 (BRAZIL, 1961), in art. 88, explicitly addresses the issue of people in situations of discrimination for their functional performance, referring to them as "exceptional" and giving the possibility of a place, "[...] as far as possible, fit into the general education system, in order to integrate them into the community" (BRAZIL, 1961).

Until the 1970s, we find the term used to describe people in a situation of discrimination for their functional performance as 'exceptional', referring to the period when these were considered exceptions to the rule, people outside the standards of 'normality', who needed to attend specific institutionalization spaces, such as Santa Casa, APAE (Association of Parents and Friends of Exceptional Children), special schools, among others.

When thinking about the self and the other, in the dialogical context, we reflect on the similarities and differences, the normality and abnormality that it represents, since the parameters bring what socially refers to pre-established models.

> 'Normality' is an ideologically fabricated name for majority. [...] The ideas of 'norm' and 'normality' presume a dissimilarity: the division of the aggregate into a majority and a minority, into 'most' and 'some'. [...] not only do certain types of units make up the majority, but they should be 'as they should be', 'right and proper'; conversely, those lacking the attributes in question are 'what they should not be', 'wrong and improper' (BAUMAN, 2013, p. 70-71).

The designation of legal and normative texts was necessary for the implementation of educational models, in order to determine who is or is not in accordance with the standards required by society, pointing possibilities, places, and looks for people in situation of discrimination. From the 1970s on, some movements were created to propose actions with the purpose of interfering and changing the stigma of people in situation of discrimination for their functional performance, calling to themselves the responsibility to ensure for children with special educational needs (BRAZIL, 2010) an educational process adapted to their particularities.

In the 1980s, the concept of educational integration emerged, providing students in situations of discrimination for their functional performance with the opportunity to be taught near the regular school, whenever possible. In this period, the nomenclature brought in the

legislation was "[...] students with disabilities, typical conducts and high abilities [...]" (REBELO; KASSAR, 2018, p. 283). The Constitution of the Republic in 1988 (BRAZIL, 1988) sought the full development of citizens, without distinguishing race, sex, color, age, and any other forms of discrimination, and guaranteed the right to school for all. In Article 208, item III, the Constitution makes reference to specialized educational services for the handicapped, when it states that it is the State's duty to guarantee education, which will be made effective through "specialized educational services for the handicapped, preferably in the regular education system" (BRAZIL, 1988).

In the early 1990s, a new nomenclature is employed to refer to people in a situation of discrimination for their functional performance, "[...] person with special needs [...]" (REBELO; KASSAR, 2018, p. 283), in a reference to the period that these subjects began their trajectory in special classes, in regular school institutions, but with the distinction of having a disability or a special need, endowed with something that was not normal and needing spaces and specialized care to share the same places intended for the so-called normal students.

The public policies implemented in Brazil until the 1990s refer to a 'surrounding environment' that disregarded the person in a situation of discrimination for his/her functional performance as someone with potentiality. The 'surroundings in between' that contextualize the look of the other before society marked the impossibility of these people to participate in common spaces, being destined to them segregated spaces:

> The problem is us, our own conceptual limits [...] to design a different world, a different and non-homogeneous school system, in which everyone can progress, along with others, according to their particular needs [...]. The problem is, in short, our strength and willingness to transform the reality that surrounds us (ECHEITA SARRIONANDIA, 1994, p. 67).

At the beginning of the 21st century, there was an attempt to broaden the view to people in situation of discrimination for their functional performance, with the new nomenclature of "[...] students with special educational needs [...]" (REBELO; KASSAR, 2018, p. 289). Such denomination removes from this subject the fact of 'carrying' some disability and expands the view to all subjects that at some point in their school career may need specialized resources or assistance. However, even with this modification and expansion of the nomenclature, the status, the 'in between', still remained, even if veiled, in the word 'special'. The nomenclature is modified, but the 'in between' remains the same, rooted in excluding connotations, of less value.

> What is at stake is to stop understanding special education for a particular group of students - those with disabilities - to start thinking of special education as the actions or measures that help school systems, teachers

especially, to be better able to cope with the diversity of needs that any of their students may present (ECHEITA SARRIONANDIA, 1994, p. 66).

The National Policy for Special Education, from 2008 (BRAZIL, 2008), in a way, tries to move the 'environment around', enabling people in a situation of discrimination for their functional performance to attend regular schools, with the help of Specialized Education Service (SES) rooms. These specialized spaces have the function of promoting inclusive education and starting a restructuring of the school institution, even if slowly, for the efficiency of the learning of all subjects in a significant way, reorganizing the 'in-between', from 'the surrounding environment'. The Specialized Educational Service room is a space in the regular school, where didactic, pedagogical and assistive technology materials are made available, and professionals with specific training provide services to people in situations of discrimination due to their functional performance (auditory, visual, motor, cognitive, verbal, etc.), global development disorders or high abilities/super-endowments. This room can favor and build a plurality of actions, ranging from direct care of the student or groups of students, to a network action, in which professionals from different areas work to improve the student's teaching-learning. However, we understand that the service provided in the SES room is still linked to the medical model, because it reinforces the difference and produces inequality when the subject needs to be linked to a specialized space to have access to knowledge. We believe that this way segregation remains, besides referring to the 'special education target audience' and/or 'student with disabilities, global developmental disorders, high abilities/super ability', maintaining the exclusionary character.

> It is not by chance that in times of concealing the inequalities that spread and deepen and end up weakening the ideals of overcoming them and privileging inclusion and inclusive school policies. In turn, it is not by chance that inclusion regulation mechanisms become central in educational policies. Policies are predominant, not so much of inclusion, but of regulation of inclusion attempts. Minimum quality parameters, required for inclusion-exclusion. The policies of inclusion distance themselves in political radicalism from the policies of equality (ARROYO, 2011, p. 90).

The impasses identified in the historical process for the effectiveness of inclusion, both in school institutions and in society, are based on the social process, on individuals. The Convention on the Rights of People with Disabilities (CRPD) (UNITED NATIONS, 2006) and its Optional Protocol, ratified by the National Congress through Legislative Decree No. 186, July 9, 2008 (BRASIL, 2008), takes inclusive education from an idealized to a real model. The perspective of inclusive education, from the social model and awareness, referenced in art. 8 of the CRPD (UNITED NATIONS, 2006), breaks with the exclusionary and segregating context

of the deficit model, even if covered up by strategies and instruments to still establish the imposed norm. The CDPD comes to reference that it is necessary to realize that we can no longer do the same thing and think it is good. It is necessary to rethink the practice, the daily routine, beyond the legal, normative text. It is necessary to act in practice to build a new context from the social model of disability, from the concept of functional diversity, which according to Molina Saorín (2017), refers to issues related to the different functions that we all have in our body structures, i.e., we all have different abilities and difficulties. Thus, when thinking about functional diversity, we recognize that the situation of disability is not in our body, but in the context and our surroundings. In the context of an instauration, interpretative hermeneutics, understanding the historical processes is necessary, for it is from these processes of reflection that the places and looks demanded for people in a situation of discrimination for their functional performance can be reworked and modified, promoting the right to a full inclusion in society. The CRPD reinforces the need to remove barriers that prevent the participation and learning of people in situation of discrimination for their functional performance, and also exposes, in article 8, the awareness, which reiterates the look for the potentiality of the subject, removing it from the place of less value and disability and giving it the place of right (UNITED NATIONS, [2006]).

By reflecting on the space that I and the other occupy in society, according to the dialogical context, it is possible to constitute a new look and place. Law No. 13,146, of July 6, 2015, which establishes the Brazilian Law of Inclusion of the Person with Disability (Estatuto da Pessoa com Deficiência) (BRAZIL, 2015), is one of the legislations that, in fact, makes rethink the place and the look to people in situations of discrimination for their functional performance, in Brazilian public policy, since it is based on the Convention on the Rights of Persons with Disabilities (UNITED NATIONS, [2006]). The Brazilian Law of Inclusion of the Person with Disability (BRAZIL, 2015), as well as the National Policy of Special Education from the Perspective of Inclusive Education (BRASIL, 2008), even being based on the Convention on the Rights of Persons with Disabilities (UNITED NATIONS, [2006]) still refer to people in a situation of discrimination for their functional performance from the perspective of deficit, demarcating a target audience for action, specialized locations for the care of this public, as well as people to monitor these subjects. We still perceive the other as abnormal. The dialogical context meets the concept of functional diversity, where we don't limit spaces for the other, we go beyond the barrier of the self and the other and expand our view to everyone, in the same space, but respecting the functional diversity. In the above-mentioned legal regulations we notice small advances regarding the shift of look and place of the self and the other, where

the modality of 'special education', in the context of inclusive education, gained a new place, proposing a broadening and new proposition for this discipline: "[...] the approach in which the disorder predominated and we focus on a properly educational framework, specifically didactic, which allows us to improve the conditions of all subjects" (TORRES GONZÁLEZ, 2020, p. 59). In this sense, the legislation sought, somehow, to think of new strategies for the effective education of all, and shifts the professional of SES to the institutional space, i.e., transfers his gaze from the deficit to the potentiality of all subjects; however, this will only be effective if the regular classroom teacher and the school institution are prepared for the subjective change of view, as well as society.

Final remarks

The discussion of inclusive education needs to be expanded to different audiences and critically debated, and the implemented educational policies should be analyzed in a dialogical perspective, considering differences and oppositions in an interpretative perspective, in order to establish new ways to practice management in schools and education systems; in a perspective that values the environment and the means that surround us and the students - half among and half around. By generating new environments that welcome everyone, do not discriminate, and consider the differences of each and every individual, we will be contributing to the creation of a school and a society with an inclusive culture.

The Convention on the Rights of Persons with Disabilities (UNITED NATIONS, [2006]) is a movement that generates environments for people in situations of discrimination due to their functional performance, as it brings inclusive education as the only and true movement for everyone to have access, permanence, and lifelong learning. Retaking Rego (2010), the generation of ambiences, in the context of the instaurative, interpretive hermeneutics, signals that we need to interpret the history of special and inclusive education to rework and, thus, to modify the practices, because we are still living in the level of an education where we have an integrating context in an inclusive perspective, where the person still needs to adapt to the environment to have the right to be part of the context. We also need, from the dialogical context, to realize that the constitution of the space of the self and the other, of the normal and the abnormal, does not need to be separate, but rather a context in which divisions are not necessary, that is, where the space of the other is respected along with everyone's space, based on functional diversity.

To make an inclusive school effective, it is necessary to realize that it is not the person in a situation of discrimination because of his/her functional performance who has to adapt in order to have access to knowledge, but it is the school system and institution that have to adapt themselves and their materials and methods so that people in a situation of discrimination because of their functional performance have access to knowledge, together with the other students. It is necessary to change the environment around, so that the displacement of the means between is made possible and, thus, promotes the displacement of the look of the self and the other. The context of inclusive education, today, needs a professional to "[...] develop professional skills based on scientific knowledge" (TARDIF, 2013, p. 561), a professional who is involved in the management of inclusive education, assisting with "[...] a reflective view of the act of teaching: teaching is no longer an activity that is performed, but a practice in which we must think, which we must problematize, objectify, criticize, improve" (TARDIF, 2013, p. 561). Education needs to stop being just a gift or a job, to become a profession, where the "[...] competent and committed performance of the duties and responsibilities that constitute the specificity of being a teacher" (LIBÂNEO, 2004, p. 75). It is necessary that professionals involved with education take upon themselves the responsibility for the transformation of the inclusive education system, for the management of inclusive education, enabling access, permanence and quality education for all. It is necessary to change the place and the look one has for the subjects, in practice.

It is necessary to spread the word about the CRPD, because it is essential that we generate new environments to create and develop an education and a society for all.

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