THE SOCIAL REPRESENTATION OF INCLUSION IN TEACHER FORMATION

A REPRESENTAÇÃO SOCIAL DA INCLUSÃO NA FORMAÇÃO DE PROFESSORES

LA REPRESENTACIÓN SOCIAL DE LA INCLUSIÓN EM LA FORMACIÓN DE MAESTROS

Sandra Cristina Moraes de SOUZA[1]

ABSTRACT: This article is the result of a section of thesis research, with the objective of apprehending and identifying the representational structures of inclusion elaborated by those from the UFPB Pedagogy Course, in a total of 243 students. A multi-method field research was carried out. The free word association test and the sociodemographic questionnaire were used as instruments. The word respect constitutes a centralizing element of Social Representations, as far as students are concerned, this group understands inclusion as an act that involves education and love for its realization. Specifically, the students evoked respect (99), accessibility (56), equality (47), law (42), education (26), acceptance (22) and opportunity (19). The figurative, imagetic nucleus that represents inclusion for these students points to the idea of respect. Respect is presented as an essential element in anchoring with reality, constituting, in the students' view, a primary factor for inclusion.

KEYWORDS: Social representation. Inclusion. Formation. Teachers.

RESUMO: Este artigo é resultado de um recorte de pesquisa de tese, com objetivo apreender e identificar as estruturas representacionais da inclusão elaboradas pelos do Curso de Pedagogia da UFPB, no total de 243 discentes. Realizou-se uma pesquisa de campo de abordagem multimétodos. Utilizou-se como instrumentos o teste de associação livre de palavras e o questionário sociodemográfico. A palavra respeito constitui-se como um elemento centralizador das Representações Sociais, no que tange os discentes, esse grupo entende a inclusão como um ato que envolve a educação e o amor para sua realização. Especificamente, os discentes evocaram respeito (99), acessibilidade (56), igualdade (47), direito (42), educação (26), aceitação (22) e oportunidade (19). O núcleo figurativo, imagético, que representa a inclusão para esses alunos aponta para a ideia de respeito. O respeito se apresenta como elemento essencial na ancoragem com a realidade, constituindo-se, na visão dos discente como fator primordial para a inclusão.

PALAVRAS-CHAVE: Representação Social. Inclusão. Formação. Professores.

RESUMEN: Este artículo es el resultado de uma sección de investigación de tesis, con el objetivo aprehender e identificar las estructuras representacionales de la inclusión elaboradas por los discentes de la Carrera de Pedagogía de la UFPB, en total de 243 discentes. Se realizó una pesquisa de campo de abordaje multimétodos. Se utilizó como

---

[1] Federal University of Paraíba (UFPB), João Pessoa – PB – Brazil. Professor. Education Center. ORCID: http://orcid.org/0000-0002-4176-4352. E-mail: profsandrapsico@gmail.com

instrumento el test de asociación libre de palabras y el cuestionario sociodemográfico. La palabra respeto se constituye como un elemento centralizador de las Representaciones Sociales, en lo que se refiere a los discentes, este grupo entiende la inclusión como un acto que envuelve la educación y el amor para su realización. Específicamente, los discentes evocaron respeto (99), accesibilidad (56), igualdad (47), derecho (42), educación (26), aceptación (22) y oportunidad (19). El núcleo figurativo, imagético, que representa la inclusión para estos alumnos apunta para la idea de respeto. El respeto se presenta como elemento esencial en el anclaje con la realidad, constituyéndose, en la visión de los discentes como factor primordial para la inclusión.

PALABRAS CLAVE: Representación Social. Inclusión. Fomación. Maestros.

Introduction

What is inclusion? Can we affirm the existence of inclusion? What limits separate inclusion from exclusion?

With these questions we opened this study, our proposal is to discuss the current emergence of inclusion based on the movements that enabled its emergence. Before we can invest in the relationship between inclusion and education, it is important to clarify from where we are talking. We do not intend to adopt any position for or against inclusion, but to problematize the discourses that emerge from this process.

By adopting such a stance, it allows us to analyze inclusion more critically. For Foucault (2011, p. 389) "Criticism consists in unearthing thought and rehearsing change; to show that things are not as evident as is believed, to do so that what is accepted as valid in itself is no longer in itself". The quote invites us to do an exercise of analysis, to look beyond appearances, to discover the senses and meanings that make a given discursive practice emerge.

Before entering the inclusion paradigm, a historical analysis of the phases that preceded the inclusive process is necessary, the initial phase, marked by omission or negligence. It was the *phase of social exclusion*, which occurred before the Christian era, when society ignored, rejected, persecuted and exploited people with disabilities. Subsequently, we have a period marked by *social segregation*, where assistance to the disabled started to be provided by welfare institutions, with philanthropic and religious purposes, the *phase of institutionalization*, which occurred between the 18th and 19th centuries. Although it was a phase where institutional segregation was imposed on individuals, there was recognition of these subjects, as having educational rights and possibilities.

At the end of the 19th century and the mid-20th century, the third phase emerged, characterized by a reduction in the segregation of individuals, with the objective of inserting individuals with disabilities into special schools or special classes, preferably within public schools. The fourth phase, beginning in the 1970s, marked by the worldwide movement for *social integration*, the goal would be to integrate people with disabilities into the educational environment of people considered normal.

The fifth phase, the *phase of school inclusion*, emerged in the second half of the 1980s and in the 1990s, it emerged contextualized by the events and transformations of society, characterized by the school insertion of "everyone", not restricted only to people with disabilities, goal is to include all those who are in a situation of exclusion.

Based on this brief journey, we can understand the historical slide of words, *exclusion, integration and inclusion*, and the meanings attributed to them in this journey. Understanding inclusion and how it came to occupy a prominent position in the neoliberal context is our goal, we are not turning away from considering the importance of the inclusive process, we believe in its value, in the struggles fought for the other, we are just trying to reflect under what conditions the speeches about inclusion are constructed and the interests that move behind it.

We understand inclusion as a movement that needs to be problematized, something that presents itself in different ways, not as being the opposite of exclusion, but as an attempt to position the individual in the social space. In this sense, inclusive education represents a new way of seeing (who we are) and of seeing others (students) and education (society).

The school for "everyone"

The proposal for an inclusive school arises from the search for an egalitarian society, for a world where the recognition of difference is not an imposition, but a constant search for equality of rights and freedom. According to Stainback and Stainback (1999), the term inclusion brings with it the essence of "education for all", having as principle the access and participation of all in education and social life.

The first document that sought to meet these premises was the Universal Declaration of Human Rights (1948). This declaration represented a historic milestone with regard to human rights. What was proclaimed in this declaration gained strength in the world and in Brazil. Its proclamations were present in the drafting of the 1988 Federal Constitution. It is

possible to see in Article 5 of the Constitution that it seeks to legitimize a society based on equality.

Art. 5 - Everyone is equal before the law, without distinction of any nature, guaranteeing to Brazilians and foreigners residing in the Country the inviolability of the right to life, freedom, equality, security and property (BRASIL, 1988).

In 1990, the World Declaration on Education for All, recommended measures to access education, promoting the right to guarantee school access for all. However, only in 1994, with the Salamanca Declaration, to which Brazil is a signatory, did the inclusive school project gain progress and legitimacy.

These statements influenced the Brazilian educational system, which enabled the insertion of several educational policies in the search for an inclusive school. They are: The Law of Guidelines and Bases of National Education (1996), the National Education Plan (2001), the National Guidelines for Special Education in Basic Education (2001), National Policy on Special Education in the perspective of Inclusive Education (2008), among others.

The introduction of inclusive policies, however, is not a guarantee for the provision of an education that enables the participation of all, it is evident that the inclusive logic seeks to minimize the losses of numerous exclusions generated by society, through the exploitation and discrimination of various segments of society.

The mobilization for everyone to be in school gains strength and demands the fight for rights that guarantee the citizen a dignified and productive life. According to Menezes (2011, p. 29, our translation) "the inclusive school started to be named as a human rights issue, and its implementation would represent an important step towards the implementation of the so-called universal right to equality between men".

Taking inclusion as a subject in the school routine requires educators to know the meanings and representations that emerge from this process. To this end, our study aims to apprehend the social representations of inclusion in teacher education. Social representations originate from everyday life, are inserted in the dialogue between individuals and society, characterized by the multiplicity and complexity of relationships, through which knowledge about an object is created and recreated.

When we associate the theme under study with the theory of Social Representations we feel invited to list the approximation of this relationship with the outline of modernity. When talking about modernity, it is important to clarify that it has gained new contours from the exponential increase in science, disseminating new discoveries and advances, thus becoming a competent authority to explain and legitimize the direction of society.

In the meantime, the Theory of Social Representations (TRS) has also begun to explore the transition between scientific knowledge and common sense. For Wagner (2000), science is not the only source of innovation that has entered our lives and affected them. To this end, the experiences arising from everyday life also seek to understand the reality and the specific conditions that surround people.

Sharing this thought, Moscovici (1978), warns us that science has presented itself as one of the centers that regulates knowledge, although common sense is also one of them. This relationship brings the essence of Social Representations theory, since Social Representations can only emerge from different points of view, where people can express their opinions and ideas about a social object. Thus, the concept of Social Representation can be understood as "a set of information, beliefs, opinions and attitudes about a given social object" (ABRIC, 2000, p. 30, our translation).

The process of producing knowledge, whether scientific or supported by the common sense, emerges according to the practical needs of a society. In the case of inclusion, this knowledge was born out of the changes in life within society that led to the re-elaboration and modification of social conceptions. According to Abric (2000), an unknown and, therefore, unfamiliar phenomenon, resulting from changes in the living conditions of a group, if relevant enough, initiates the process of collective communication to make it intelligible and controlled.

Thus, we understand Social Representations as the interaction between people, their expressions, their way of thinking and acting, their behavior, their practice. A group's thinking style is fueled by conversation, by the speeches that involve them, providing people with new knowledge and images about something.

Thus, it happened with inclusion, it became an ideal to be conquered, a movement that gained strength and voice in modernity. This movement presents itself as a proclamation, a thought that arises from the will of the collective, a knowledge that seeks through the discourse to locate itself within the surrounding reality.

Discussing inclusion from the perspective of Social Representation theory leads us to understand the dynamic role of social relations and the practices that involve inclusion and its interpretation. Abric (2000), confers representation as being a system of interpretation of reality that governs the relationships of individuals with their physical and social environment. Thus, representation can be understood as a guide, a guide for action, it guides social relations.

The research developed with students, inserted in the Pedagogy Course, which in its theoretical and practical basis seeks to promote the formation of teachers, presents itself as an appropriate place to analyze the social representations of inclusion. The choice of this group was due to the belief that their positioning does not occur unpretentiously, and that the place occupied by them and the social representations that emerge from there may represent a disposition favorable or unfavorable in the educational space.

It must be understood that social representations refer to the way individuals think and interpret their daily lives, which means that it is constituted in a set of images, accompanied by a reference system that allows the individual to interpret his life and give meaning to it, sharing this interpretation with the social environment (FONSECA; COUTINHO, 2005).

Thus, the process of building social representation of inclusion occurs from the exchanges between popular and scientific knowledge, on the one hand a knowledge introduced by the common sense, the image that people have of the excluded and included in society, on the other hand, scientific knowledge, legitimizing the inclusive process, which seeks to normalize subjects for their participation in society. Veiga-Neto and Lopes (2007) state that the standard, when operating as a measure and a principle of comparability, acts to include everyone, according to certain criteria that are socially constructed.

In this direction, studying inclusion from the perspective of social representations, specifically within the formation of teachers, means studying it not only from a theoretical, normative and scientific point of view, but with a view towards the construction of practical knowledge and shared by a certain group, trying to understand the relationships between the social representations that are established between them, how they arise and to what extent one determines the other (FONSECA; COUTINHO, 2005).

We believe that social representations gain life and mobility in social relationships, so discussing them within the academic space, subject to so many thoughts, images, beliefs and ideologies is highly fruitful, as the social representations derived from this field will transcend the walls of institutions and they will come to life as the behavior and attitudes adopted by future teachers, with regard to inclusion, start to imply in the way they represent them socially, in addition to the personal meaning that they can acquire in their life.

Thus, the understanding of how inclusion is understood by students, involves the interpretation of how this group represents this inclusion. Based on this orientation, the study of social representations seeks the constituent elements of this representation, we could say its content, and the principles that organize and structure this field, which enables a more dynamic visualization of social representations.

According to Moscovici (2015), in order to analyze the phenomenon of social representation, we must consider three dimensions: information, the field of representations, and attitude, seeking to identify how these representations influence the cognitive aspects of a group, depending on of the space in which they are inserted, how they organize and give meaning to an object, transforming it according to the factors that flow from the environment, its identification and its attitudes.

Studies that use the Theory of Social Representations as a theoretical basis focus their attention on the subjects' knowledge of an object, which makes it possible to understand their daily lives, how these facts are assimilated, the understanding of these individuals or groups are expressed by through their understanding and behavior.

To better understand this process, Moscovici (2015) states that every representation emerges from the need to transform something unknown and strange into something familiar.

In this way, social representation is formed from two processes: that of objectification and the anchoring that corresponds to the materialization of abstractions, that is, the transformation into an object of what is represented, better said, is the understanding of the way in which the unknown is incorporated into social relations, making familiar what was once strange (MOSCOVICI, 2015).

It is worth mentioning that social representation can be understood as the mental materialization of an object, which crystallizes and is translated into operations of thought and action in daily interaction with the world. In this interaction with the world and the social context, individuals insert their unique touch into representations, since each subject has their own particular experiences, although they belong to the social group, which enables the construction of different perceptions and apprehensions of the same object, in relation to other individuals in the same group (BARROS, 2013).

In this direction, and when we take the phenomenon of inclusion, we believe that each individual forms a differentiated system of thought, although, coherent with the system of thought of the group to which he belongs. This thought system is used individually and by the group, as a reference for the positive or negative interaction of a new object.

In view of the above, this article sought to meet two specific objectives: to identify social representations about the inclusion of students; apprehend students' social representations. For that, we try to apprehend the representational structure of this social object (inclusion) in the perspective of the Theory of Social Representations.

In this sense, we adopted in this study, the structural approach of social representation, proposed by Jean-Claude Abric. For Abric (2000), social representation is an organized and

hierarchical set of judgments, attitudes and information that a given social group elaborates about an object. Thus, representation can be understood as participating in a socio-cognitive system, composed of two subsystems, the central nucleus (NC) and the peripheral system (SP).

Research method

According to Arruda (2002, p. 18, our translation), "The method, as a given, does not exist autonomously. It is only comes to be linked to the conception of the object and the way of knowing it that is adopted". Thus, the method can be explained with the prerogative of the way the researcher views the construction of knowledge and the place it occupies in this construction. The method can also be understood as the choice of a path to reach an objective, it would be the way chosen to follow that path, the procedures and steps necessary to reach a specific end (RANGEL, 2005).

In choosing the best route, we opted for the use of combined methodologies, because in addition to facilitating data validation, it can favor a varied angle of the object, which would be in accordance with the perspective of the Theory of Social Representations.

For Creswell (2007), the use of mixed methods as a collection procedure, allows the analysis and combination of quantitative and qualitative techniques in the same research design. The multimethod approach provides the interaction between both qualitative and quantitative approaches, which provides us with better analytical possibilities.

Research Locus

The research was carried out at Campus I of the Federal University of Paraíba, in the Pedagogy Course, classroom modality.

Participants

It was a non-probabilistic, convenience sample, composed of 243 university students. Most students were female 85.19%, with 14.81% male. Regarding the age group, students were on average 28.28 years old, with a standard deviation of 8.96, ranging from 16 to 61 years old.

For the selection of the student sample, we adopted the criterion of being enrolled in the 1st, 2nd, 3rd, 4th, 8th and 9th periods of the pedagogy course, regardless of the shift.

Where we had the following distribution: 39.5% are students from the first period of graduation, 32.5% are from the third and fourth periods and 28% are students from the eighth and ninth periods.

Instruments

Two instruments were used for data collection. The socio-demographic questionnaire and the Free Word Association Technique.

Procedures

After the favorable opinion of the ethics and research committee of the College of Medicine of Fluminense Federal University (no. 1.813.505. CAAE: 59607016.4.0000.5243), we started collecting data. This was made possible by the teachers' authorization to apply the data collection instrument in the respective periods and classrooms. After the permission of the class to carry out the data collection, we made a brief presentation of the objectives of the study and, afterwards, we invited them to participate, whose authorization was expressed through the Informed Consent Form - ICF.

In the second step, we administered the Free Word Association Technique - FWAT, whose inducing stimuli were presented by the researcher based on the following statement: "What comes to your mind when you hear the word inclusion?". In general, the instrument application lasted approximately 10 minutes.

Data analysis

Sociodemographic data were processed in the light of descriptive statistics (average, standard deviation and frequency), in order to describe the characteristics of the researched population.

For analysis of the data obtained from the Free Word Association Technique - FWAT, prototypical analyzes were performed with the aid of the IRAMUTEQ Software (*Interface de R es les Les Multidimensionnelles de Textes et de Questionnaires*) developed by Pierre Ratinaud (2009).

This analysis aims to identify, based on the salience of the elements evoked in FWAT, which of them belong to the central or peripheral system of social representation and, in this way, which are the most stable or unstable contents, elaborating a lexicographic analysis with

four quadrants that represent the structures of social representation (ABRIC, 2000). For this, the prototypical analysis is based on the calculation of frequency and order of evocation of words.

The interpretations were made using content analysis. For Bardin (1977; 2010), content analysis is a set of communication analysis techniques, which seek to obtain, through systematic and objective instruments for describing the content of indicator messages (quantitative or qualitative) that allow the inference of knowledge regarding the conditions of production or reception of these messages. Thus, a set of subtle methodological instruments, which apply the most diverse discourses.

Results and discussion

Analysis of social representations about Inclusion in Pedagogy graduation

The results of the prototypical analysis considering the responses of the participating students are shown in Table 1. In the first quadrant to the left of Table 1 are the elements that form the central nucleus zone.

Table 1 – Prototypical Analysis on "Inclusion" of all periods of the course

Frequence	Average Order of evocation					
	<= 2,81			> 2,81		
$F >= 13,06$	99.	Respect	2,1	26.	Acceptance	2,9
	56.	Accessibility	2,7	21.	Diversity	3,1
	47.	Equality	2,4	19.	Society	3,5
	42.	Right	2,5	15.	Participation	3,0
	26.	Education	2,4	15.	Prejudice	3,9
	22.	Love	2,8	14.	Disability	3,3
	19.	Opportunity	2,5	14.	School	3,0
$F < 13,06$	13.	Autonomy	2,8	11.	Interaction	3,4
	13.	Socialization	2,7	10.	Solidarity	3,9
	12.	Integration	2,8	8.	Social	3,5
	10.	Union	2,8	8.	Reception	2,9
	9.	Equity	2,7	7.	Liberty	3,9
	9.	Welcome	2,2	7.	Humanity	3,7
	9.	Include	2,7	6.	Appreciation	3,7
	8.	Necessity	2,5	6.	Help	4,3
	6.	Understanding	2,5	6.	Differences	3,5
	6.	Respect	2,5	6.	Access	3,5
	6.	Social inclusion	2,2	6.	Dedication	4,0
	5.	Love of neighbor	2,8	5.	Knowledge	3,2
	5.	Rights	2,6	5.	Responsibility	4,0
	5.	Acceptance	2,8	5.	Exclusion	3,2
	4.	Difficult	2,2	5.	Disabled	3,4
	4.	Citizenship	2,5	4.	Professor	4,2
	4.	Adaptation	2,5	4.	Necessary	3,0
	4.	Compromise	2,8	4.	Opportunity	5,0
				4.	Insert	3,2
				4.	Empathy	3,2

Source: Research data (2016)

The word evoked the most was "Respect" (Frequency: 99; average order of evocation: 2.1), followed by "Accessibility" (56; 2.7), "Equality" (47; 2.4), "Right" (42; 2.5), "Education" (26; 2.4), "Love" (22; 2.8) and "Opportunity" (19; 2.5). The evocations that form the central core of the representations are responsible for structuring and directing the representational content, being more frequent and more readily evoked and stable.

It was evidenced in the study that the terms *respect* and *accessibility* emerged more frequently, being these unifying elements of the social representations of inclusion. The emergence of these terms does not occur randomly, as they derive from the discourses that permeate society and that are present through the media. For Jodelet (2001), social representations circulate in discourses and are brought by words, conveyed in images and media, crystallized in material and spatial conducts and organizations.

Inclusion is materialized today as a viable economic alternative, in its scope and imposition. Inclusion in contemporary society is associated with ideals of democracy, equal rights, autonomy, market freedom, etc., which proclaims the need for everyone to be in school (RECH, 2010).

If we look at our surroundings, we can see speeches that proliferate as meanings of truth and that proclaim diversity, an example of this, are the following expressions: "respect for diversity"; "Respect the difference"; "Education for all"; "Everyone must have access to education", among others.

Notably the words *respect*, *accessibility*, *equality*, *right*, *education*, *love* and *opportunity* are revealing, as they bring in their content the very notion of inclusion. Among the documents that proclaim this notion, we highlight the Declaration of Human Rights (1948), which includes the perspective of inclusion as a right for all.

In its article 26, the Declaration established that:

> Every human being has the **right** to education. Instruction will be free, at least in elementary and fundamental grades. Elementary education will be mandatory. Technical and professional education will be **accessible to all**, as well as higher education, based on merit. 2. Education will be oriented towards the full development of the human personality and the strengthening of **respect for human rights** and fundamental freedoms. The instruction will promote understanding, **tolerance and friendship** between all nations and racial or religious groups and will assist the activities of the United Nations for the maintenance of peace. 3. Parents have the right to choose the type of instruction that will be given to their children (ONU, 1948, p. 5, author' highlights, our translation).

It is interesting to note that these words signal inclusion as an imperative, whose rule is "everyone must be included". In education, neoliberal tendencies impose their rules,

through educational policies, which seek to ensure the education of all, to do this, new strategies and techniques are created in an attempt to reach everyone who is in some way out of institutional reach (RECH, 2010). Corroborating this thought, Lopes and Fabris (2013, p. 7-8, our translation), emphasize that:

> Inclusion, by occupying the status of State imperative and becoming one of the most powerful contemporary strategies so that the ideal of universalizing individual rights is seen as a possibility, starts to be inserted within a grid of intelligibility that promotes, among other things, the wide circulation of people, internal flows in State bodies, diversity, the differentiation between comparable and visible things, the blurring of borders, consumption, cultural production, competition and competition between individuals, autonomy, entrepreneurship, charity and solidarity.

Within the neoliberal logic, there are two great rules for its operationalization, the first is to remain in constant activity, the other is that everyone is included in society, for this education becomes a necessary weapon, because from it the subjects will be educated to enter the game and, mainly, stay in it (LOPES, 2009).

Regarding the term *accessibility*, some clarifications regarding its meaning are needed. It is common to associate it with the term access, although they have different meanings.

For Manzini (2008), the term access underlies the idea of creating legal conditions and equal rights; while accessibility refers to the daily and concrete actions that offer the opportunity to people with disabilities, seeking to match up with the so-called "normal" people. In the context of this study, we understand that the meaning attributed to accessibility by students concerns only the removal of architectural barriers.

As for the other terms present in this quadrant, *equality*, *opportunity*, *right*, *love* and *opportunity* are inserted in the same neoliberal logic. We can interpret them as coming from the new agendas of modern society, becoming an object of struggle for various segments and social groups. For this reason, they are so rooted in the subjects' thinking. We would like to clarify that we are not belittling the claims of minority rights and the social movements that fought and fight for these rights, our purpose is to discuss the extent to which these discourses present themselves as strategies that aim to position and lead those within neoliberal thinking.

When we arrived at the peripheral system of representations, it is important to emphasize that, on the periphery we find the other elements of the representation, it is endowed with flexibility and fulfills some functions, namely: a) formulates the representation in concrete and understandable terms, anchored in the immediate reality; b) adapts the representation to changes in the context, integrating new elements; c) allows individual

modulations related to each subject's life history; d) being a schematic, it allows the representation to function as a guide for reading the representation; e) protects the central nucleus, absorbing and reinterpreting changes in concrete situations (ABRIC, 2000).

In the second quadrant, or first periphery, are evocations that had a considerable frequency (F> 14), but had an average evocation order, not being so readily evoked. However, although they are not constitutive of the central nucleus, they are relevant, as they are complementary to it and guide social practices (ABRIC, 2000; SÁ, 1996). In this quadrant, evocations such as "Acceptance", "Diversity", "Society", "Participation", "Prejudice", "Disability" and "School" appear.

These evocations from the peripheral system support the central core, as they are part of their daily lives. We find in this quadrant the representation of inclusion linked to acceptance, which requires a look at the diverse, this diversity requires new attitudes from society, demanding the participation of everyone in the educational space. We also observed representative elements that associate inclusion with prejudice, disability and school.

It is important to emphasize that the movements that envisage the emergence of inclusion are consolidated based on tactics and techniques that seek to sensitize the population to this end. According to Menezes (2011), it is through raising awareness of inclusion that elements such as participation and access by all, are understood and executed.

When associating inclusion with *prejudice*, students expressed a reality that is openly configured in the educational context, remembering that prejudice is configured in an internal or external attitude towards a given object. About prejudice, Crochík *et al*. (2013), alerts us to three different forms of prejudice: "the one that is directly related to targets; the one that apparently is favorable to its targets, but wants its elimination; the one that reveals itself through apparent indifference". Regardless of the type, they are present in all spheres of society and coexist separately or jointly.

The emergence of the term *disability* associated with inclusion was already expected by the researchers, although the study was not aimed at people with disabilities, we found that involuntarily this association is present in the collective imagination of the subjects. For Jodelet (2001, p. 32) "[...] there are representations that fit us like a glove or that cross individuals: those imposed by the dominant ideology and those that are linked to a condition defined within the social structure". Thus, it is possible to understand the prevalence of the word *disability* associated with the meaning of inclusion.

I reiterate that the word *disability* is constantly cited, especially in documents that guide public policies, here we quote the National Curriculum Parameters - PCN's for special education:

> These movements have shown great impetus since the 1990s regarding the placement of students with disabilities in the regular school system and have advanced rapidly in some developed countries, showing that the successful inclusion of these students requires a different educational system from the currently available. They imply the insertion of all, without distinction of linguistic, sensory, cognitive, physical, emotional, ethnic, socioeconomic or other conditions and requires planned and organized educational systems that take into account the diversity of students and offer appropriate responses to their characteristics and needs (PCN - Curricular Adaptations, 1998, p. 17, our translation).

In this section, it is possible to contemplate the rationality inherent in the inclusive process, which goes beyond subjects with disabilities. For this to happen, there is a need to incorporate everyone into the system, that is, everyone outside the educational environment needs to be included. Such considerations open space for reflection on the role of inclusive public policies and above all on the role of teachers in this process.

The school element divides the same quadrant with the other elements of the first periphery, which gives meaning to social representation, since the school presents itself as a social construction. Since modernity, the school has been called to attend to the Enlightenment educational project in the formation of an autonomous and free subject. For Veiga-Neto (2003, p. 108, our translation), "[...] long before functioning as a device for teaching content and promoting social reproduction, the modern school functioned - and continues to function - as a large factory".

The comparison between the school and the factory model is not mistaken, educational practices demonstrate this proximity. Making an analogy between the school and the factory, we can introduce, even briefly, the thought of Foucault (2008), who when analyzing and comparing the institutions, barracks, factories, prisons, psychiatric hospitals and schools finds similarity in their spatial organization, a demonstration of this are the times and hierarchies, present in these spaces, all acting with the objective of prescribing human behaviors.

For Foucault (2008, p. 121, our translation):

> The minutiae of the regulations, the scrutiny of inspections, the control of the smallest parts of life and the body will soon give, within the framework of the school, the barracks, the hospital or the workshop, a laicized content, an economic or technical rationality to this mystical calculation of the smallest and the infinite.

It is possible to perceive the strong similarity between industry of the 19th and 20th century and school, especially when it requires the performance of routine and repetitive activities. The bodies are fixed at their workstations, are checked to the smallest detail and submitted to orders and regulations. The factory and school functioned in a similar way, as both were based on hierarchical surveillance, examination and normalizing sanctions.

In the second periphery are the words that had low frequency and high average order of evocation, in other words they are words that were evoked by few participants and placed as last in their order of importance. In this zone, words such as "Interaction", "Solidarity", "Social", "Reception", "Freedom", "Humanity", "Appreciation", "Help", among others, stand out.

These elements reinforce the idea of the central nucleus, pointing to the image that students have of inclusion, we observe once again, the confluence between the terms evoked, which is consistent with speeches enmeshed by society.

In this sense, we understand that discursive practices are not presented only as a way of making speeches, they are embodied from a set of technicians, in institutions, in behavioral schemes, in types of transmission and diffusion, in the most diverse pedagogical forms which, in turn, impose and maintain themselves (FOUCAULT, 1997).

In the contrast zone (ABRIC, 2000), it represents the most peripheral elements of representation that are adapted to the immediate context, individual experiences and group differences. Here evocations appear as "Autonomy", "Socialization", "Integration", "Union", "Equity", "Welcome", "Include", "Necessity", "Understanding", "Respect", "Social inclusion", among others. It is important to highlight that although the contents of this zone are quite heterogeneous and unstable, they are elements readily evoked by the participants, that is, they are representational contents that are considered important by the participants.

In the contrast zone, the word *autonomy* with 13 evocations is seen as an intermediate element of social representation. In this sense, this component leads us to understand the anxieties that surround teaching professionalization, which points to the need for teacher formation that can reflect their own practice, as well as the use of reflection as an instrument for the development of thought and of the action.

Another element that deserves our reflection, is the presence of the word socialization, it represents a vision of reductionist inclusion, which imposes only the insertion of the other in the social space, without considering their potential. It is necessary to be careful, as stated by Acorsi (2010), so as not to reduce inclusion to an unpretentious process of socialization,

because, in this way, we would be denying equal rights, permanence and, mainly, learning to the subjects of education.

Analysis of social representations about Inclusion in three moments of the undergraduate course in Pedagogy

In this topic, we present the analysis of data derived from the technique of free association of words, by period, since our intention was to verify a possible change in the representations of incoming and concluding students about the object of study.

The results obtained in the analysis of the evocation question about the "Inclusion" stimulus for participants in the first period of graduation are shown in Table 2.

Table 2 – Prototypical Analysis on "Inclusion" participants first period of the course

Frequence	Average Order of Evocation					
	<= 2,78			> 2,78		
$F >= 7,34$	38.	Respect	2,0	19.	Accessibility	2,9
	14.	Equality	2,7	11.	Prejudice	3,5
	14.	Acceptance	2,6	10.	Diversity	3,5
	13.	Education	2,1	8.	Society	3,2
	10.	Love	2,4	8.	Union	2,9
	10.	Right	2,3			
$F < 7,34$	6.	Socialization	2,5	7.	Disability	3,9
	6.	Opportunity	1,8	6.	Participation	2,8
	5.	Social Inclusion	2,2	6.	Solidarity	3,7
	5.	Understanding	2,2	5.	Appreciation	3,4
	3.	Integration	3,1	5.	Include	2,8
	3.	Human Rights	3,2	5.	Humanity	3,2
	3.	Necessity	3,2	4.	Help	4,0
				4.	Reception	2,8
				4.	Opportunity	5
				4.	Liberty	3,5
				3.	Differences	3,7
				3.	Organization	3,7
				3.	Access	3,7
				3.	Values	3,7
				3.	Social	3,0
				3.	Autonomy	3,7

Source: Research data (2016)

In Table 2, the elements of the first quadrant (Central Core Zone) comprise those who obtained high frequency and low evocation order, that is, the elements readily evoked by a large number of participants.

The words in this quadrant were: "Respect" (frequency: 38; average evocation order: 2.0), "Equality" (14; 2.7), "Acceptance" (14; 2.6), "Education" (13; 2.1), "Love" (10; 2.4) and "Right" (10; 2.3). Because these words are located in this zone, the results suggest that they are probably central to the representation of the first semester students about "Inclusion"

and, therefore, are responsible for structuring and directing the representational content, being more frequent and more readily evoked and stable.

These data indicate that for students in the first period of the undergraduate course in pedagogy, inclusion must above all involve respect as a way of promoting equality for all, being possible through education and love, also understanding that Inclusion must be conceived as a fundamental right of the citizen.

In the second quadrant (first periphery), the answers are found with high frequency and high evocation order, that is, words that although they were said by many participants were mentioned later in order of importance. According to Abric (2000), despite being salient, the elements of this quadrant are secondary in the representation.

In this way, the results show that this zone is composed of elements that support and complement the elements of the central nucleus, also functioning as guidelines for social practices (ABRIC, 2000). Therefore, for inclusion to be guaranteed, "Accessibility" is essential and, although there is prejudice against "Diversity", the union of society is of paramount importance for this.

In the second periphery (third quadrant) are the elements that are frequently below the cutoff point and that were evoked as the last answers. The representational content of this quadrant is less important for the social group because it brings more specific aspects, such as "Disability", "Participation", "Solidarity", "Valuation", "Include", "Humanity" etc.

In the contrast zone (fourth quadrant), there are responses with low frequency and which are evoked early in the speech, that is, evoked promptly. The words that stood out the most in this quadrant were "Socialization", "Opportunity", "Social inclusion", "Understanding", "Integration", "Human rights", which are elements that perceive inclusion as fundamental to human dignity.

Table 3 shows the results of the prototypical analysis considering the responses of participants in the third and fourth semester of graduation.

Table 3 – Prototypical Analysis on "Inclusion" third and fourth course periods

Frequence	Average Order of Evocation					
	<= 2,77			> 2,77		
$F >= 6,44$	27.	Respect	2,4	7.	Participation	3,4
	21.	Equality	2,4	7.	Integration	3,9
	17.	Right	2,4	7.	Love	3,0
	16.	Accessibility	2,6	7.	Society	3,7
	7.	Diversity	2,4			
$F < 6,44$	6.	Socialization	2,7	6.	School	3,0
	6.	Acceptance	2,7	4.	Social	3,5
	6.	Opportunity	2,5	4.	Prejudice	5,0
	5.	Respect	2,0	4.	Interaction	3,0

5.	Equity	2,4	4.	Necessity	3,2
4.	Education	2,5	3.	Access	3,3
3.	Progress	2,0	3.	Necessary	5,0
3.	Disability	1,7	3.	Solidarity	3,3
3.	Welcome	2,0	3.	knowledge	3,3
3.	Inclusion of all	1,0	3.	Accept	3,7
3.	Autonomy	1,7	3.	Care	4,0
			3.	Exclusion	3,7

Source: Research data (2016)

Similar to what happened in the results with the first semester students, here there was also a highlight of the words "Respect" (frequency: 27; average evocation order: 2.4) and "Equality" (21; 2.4) as more central elements in the social representation about inclusion.

In this sense, there seems to be a consensus among these participants on the understanding of this stimulus, since the analysis points out that among the first and fourth period participants the representation remains practically the same and, being the central nucleus the most stable part of the social representation, lasting and resistant to change, the experiences within the course do not have a strong impact on the modification of the representation about inclusion, precisely because the elements of the central nucleus are difficult to modify because they are not sensitive to the social and material context of the representation's manifestation.

The word "Right" (17; 2,4) also appeared as central to guarantee inclusion, and the other words "Accessibility" (16; 2,6) and "Diversity" (7; 2,4) also had a high frequency and they were promptly evoked, demonstrating the high importance they have in the social representation of these students about inclusion.

In the first periphery, the words "Participation", "Integration", "Love" and "Society" suggest a complementary content to the central core of representation about inclusion, promoting, according to Abric (2000), an interaction between the concrete reality of people and the central zone.

Regarding the constituent elements of the second periphery and contrast zone, there are also some words similar to those evoked by the participants of the first period. The word "School" stands out here, which had a high frequency among the responses of the participants and although it was not promptly evoked, it reveals that the participants consider this environment as part of their representation about inclusion and possibly a potential context for its discussion and practice.

It is important to highlight in this periphery the emergence of the word exclusion, we cannot understand it by negative meanings, but understand it as a social reality. Inclusion and exclusion comprise the faces of the same coin, we cannot think of one without the

interference of the other. According to Lopes (2007), inclusion and exclusion are articulated within the same space, they are completely dependent and necessary for each other.

The lower left quadrant, or "contrast zone", according to Abric (2000), can reveal elements that reinforce the notions present in the central nucleus and in the first periphery. In the study in question, the elements seem to reinforce the others.

The words "Equity" and "Progress" in the contrast zone also call our attention because they involve more politicized and critical conceptions about inclusion and even though they obtained low frequency, they were readily evoked.

Public policies favor economic imperatives and propose changes in education through speeches that link the promotion of equity, overcoming difficulties and social improvement, we can see this promotion from some statements.

We chose to show here the National Policy of Inclusive Education and its proposals:

> The global movement for inclusive education is a political, cultural, social and pedagogical action, triggered in defense of the right of all students to be together, learning and participating, without any type of discrimination. Inclusive education constitutes an educational paradigm based on the conception of human rights, which combines equality and difference as inseparable values, and which advances in relation to the idea of formal equity by contextualizing the historical circumstances of the production of exclusion inside and outside the school (BRASIL, 2008. p. 1, our translation).

These precepts are linked to inclusive education policies in Brazil and worldwide, linked to an economic scenario in which international agencies, such as the World Bank and the Inter-American Development Bank, dictate the rules to be followed.

When analyzing the Brazilian educational landscape and the discourses proclaimed by the international mechanisms that define inclusion as an unquestionable truth, we feel uncomfortable, we do not believe in an inclusion that closes in on itself, as it occurs in different forms and levels of participation, and the forms of access are not the same for everyone.

Thus, we emphasize that the speeches that compose and put into circulation the ideals of inclusion are connected to a set of practices that cross our reality and determine the rules of our thinking and acting.

The results of the prototypical analysis with the responses of participants in the eighth and ninth semester of graduation for the "Inclusion" stimulus are shown in Table 4.

Table 4 – Prototypical Analysis on "Inclusion" participants of the eighth and ninth term of the course

Frequence	Average Order of Evocation					
	<= 2,84			> 2,84		
F >= 4,76	34.	Respect	2,1	7.	School	3,1
	21.	Accessibility	2,6	7.	Autonomy	2,9
	15.	Right	2,7	7.	Opportunity	3,0
	12.	Equality	2,2	6.	Acceptance	3,8
	9.	Education	2,8	5.	Love	3,2
				5.	Interaction	3,2
F < 4,76	4.	Welcome	2,2	4.	Disability	3,5
	3.	Rights	2,7	4.	Equity	3,0
	2.	Participation	2,0	4.	Professor	4,2
	2.	Integration	1,0	4.	Society	3,8
	2.	Inclusive Education	1,5	4.	Diversity	3,2
	2.	Love of neighbor	2,5	4.	Dedication	4,0
	2.	Empathy	2,5	3.	Difference	3,7
	2.	Especial	2,5	3.	Difficulties	4,0
	2.	Citizenship	1,5	3.	Responsibility	3,7
	2.	Deaf	2,5	2.	Person with disability	4,5
	2.	Union	2,5	2.	Professionalism	5,0
	2.	Respect to differences	1,5	2.	Student	3,5
	2.	Exclusion	2,5	2.	Policies	5,0
	2.	Development	2,5	2.	Commitment	4,5
	2.	Austim	2,5	2.	Reception	3,5
				2.	Include	3.0
				2.	Social Action	3,5
				2.	Dignity	4,0
				2.	Knowledge	3,0

Source: Research data (2016)

Also for participants in the eighth and ninth periods, the constitutive contents of the central nucleus of social representation on inclusion are similar to those found with students newly arrived in the course (first period) and those who are in the middle of the course (third and fourth periods), which leads us to reflect on the high consistency and coherence of this representation among students of the pedagogy course, especially suggesting that the words like "Respect", "Accessibility", "Right" and "Equality" seem to be the fundamental and collective basis sharing of social representation on inclusion within this studied context.

In the peripheral zone, some words mentioned by these participants were also shared by the others, such as, for example, the words belonging to the first periphery "Love", "School", "Opportunity", "Interaction", as well as the words from the second periphery and contrast zone, for example: "Disability", "Equity", "Society", "Reception", "Welcome", "Participation", "Integration", "Exclusion", among others.

As they are part of the most unstable and flexible part of the representation, these contents can reflect personal experiences, historical experiences and the heterogeneity of the group, serving as protectors of the central nucleus. It is important to highlight that in the second periphery, new contents appeared that suggest importance for the participants, even to a lesser extent, in the construction of social representation about inclusion, namely:

"Teacher", "Dedication", "Responsibility", "Student" (being perceived as part of this process), "Policies", "Social Action" and "Dignity".

These elements introduce a more specific look at inclusion, denoting the individual experiences of students with this theme. You see, that the evoked words are translated by the social reality, which associates inclusion to teaching, demanding from future teachers dedication and commitment to inclusive practice, in addition to placing the student at the center of the educational process, which includes the need for policies that can favor social action and respect for human dignity.

Final considerations

In general, the results pointed out in this study indicate the centrality of the social representation of inclusion, whether by teachers and students, it is strongly occupied by the elements: *respect*, *accessibility*, *equality*, *law*.

It was possible to perceive that the conceptual level among new and graduating students regarding inclusion is the same, which indicates the lack of discussion of this theme during the course. As social representation is built through communication between subjects, it is assumed that students did not have the opportunity to expand the discussion on this issue, which made it impossible to re-signify it.

In this direction, it is necessary to reflect on the representational structure of inclusion. The central core is emphasized as the center of the organization of social representations, in which the representations of reality are condensed and consolidated. Thus, so that we can understand the meanings that are centered and concentrated in the central nucleus, as well as the elements of the periphery, which complement them, we return to the notion of representation as being the "product and process of mental activity by which an individual or group they reconstitute the real with which they are confronted and give a specific meaning to it" (SÁ, 1996, p. 54, our translation).

In this sense, we can understand that the social representations of inclusion are elaborated by starting from the way individuals acquire their knowledge, influenced by the expressive amount of information, values and beliefs that are added to that knowledge. The students arrive at a course full of social representations of inclusion, arising from their social context, these representations are reinforced by the speeches present in the academic environment, which favors the anchoring and sedimentation of these representations. In this sense, the changing resistance of the central core of the representation is explained.

REFERENCES

ABRIC, J. Abordagem estrutural das representações sociais. *In*: MOREIRA, A. S. P. (Org.). **Estudos interdisciplinares de representação social**. 2. ed. Goiânia: AB, 2000. p. 27-38.

ACORSI, R. Inclusão: (im)possibilidades para a educação. *In*: LOPES, ACORCI, M. C.; FABRIS, E. H. (Org.). **Aprendizagem & Inclusão**: implicações curriculares. Santa Cruz do Sul: EDUNISC, 2010. p. 177-193.

ARRUDA, A. Teoria das Representações sociais e Teorias de Gênero. **Cadernos de Pesquisa**, São Paulo, n. 117, p. 127-147, nov. 2002. DOI: https://doi.org/10.1590/S0100-15742002000300007

BARDIN, L. **Análise de conteúdo**. Lisboa: Edições 70, 1977.

BARDIN, L. **Análise de conteúdo**. Lisboa: Edições 70, 2010.

BARROS, I. C. S. **Estresse ocupacional e qualidade de vida no contexto hospitalar**: um estudo psicossociológico. Orientadora: Maria da Penha de Lima Coutinho. 2013. 230 f. Tese (Doutorado em Psicologia Social) – Universidade Federal da Paraíba, João Pessoa, 2013.

BRASIL. **Constituição da República Federativa do Brasil de 1988**. Brasília, DF: Presidência da República, 1988.

BRASIL. Lei n. 9394/96, de 20 de dezembro de 1996. Estabelece as diretrizes e bases da Educação Nacional. **Diário Oficial da União**: Seção 1, Brasília, DF: MEC, p. 27833, 23 dez. 1996. PL 1258/1988

BRASIL. Ministério da Educação e Desporto. **Parâmetros Curriculares Nacionais – Adaptações Curriculares**: estratégia para a educação de alunos com necessidades educacionais especiais. Brasília: MEC, 1998.

BRASIL. Ministério da Educação. **Diretrizes Nacionais para a Educação Especial na Educação Básica**. Brasília: MEC/SEESP, 2001.

BRASIL. Ministério e Educação e Desporto. **Política Nacional de Educação Especial**. Brasília: MEC, 1994.

CRESWELL, J. W. **Projeto de pesquisa**: métodos qualitativo, quantitativo e misto. Porto Alegre: Artmed, 2007.

CROCHIK, J. L. *et al*. **Inclusão e discriminação na educação escolar**. Campinas, SP: Editora Alínea, 2013.

FONSECA, A. A.; COUTINHO, M. P. L.; Depressão em adultos jovens: representações sociais dos estudantes. *In*: COUTINHO. M. P. L.; SALDANHA, A. A. W. **Representação social e práticas de pesquisa**. João Pessoa: UFPB, 2005. p. 69-106.

FOUCAULT, M. **A arqueologia do saber**. Rio de Janeiro: Forense Universitária, 1997.

FOUCAULT, M. **Segurança, território e população**. São Paulo: Martins Fontes, 2008.

FOUCAULT, M. **Vigiar e punir**: nascimento da prisão. 39. ed. Petrópolis, RJ: Vozes, 2011.

JODELET, D. Representações sociais: um domínio em expansão. *In*: JODELET, D. (Org.). **As representações sociais**. Rio de Janeiro: UERJ, 2001. p. 17-41.

LOPES, M. C. Inclusão como prática de política e governamentalidade. *In*: LOPES, M. C.; HATTGE, M. D. (Org.). **Inclusão escolar**: conjunto de práticas que governam. Belo Horizonte: Autêntica Editora, 2009. p. 107-130.

LOPES, M. C.; FABRIS, E. H. **Inclusão & Educação**. Belo Horizonte: Autêntica Editora, 2013.

MANZINI, E. J. Acessibilidade: um aporte na legislação para o aprofundamento do tema na área de educação. *In*: BAPTISTA, C. R.; CAIADO, K. R. M.; JESUS, D. M. (Org.). **Educação especial**: diálogo e pluralidade. Porto Alegre: Mediação, 2008.

MENEZES, E. C. P. **A maquinaria escolar na produção de subjetividade para uma sociedade inclusiva**. Orientadora: Maura Corcini Lopes. 2011. 189 f. Tese (Doutorado em Educação) – Universidade do Vale do Rio dos Sinos, São Leopoldo, 2011.

MOSCOVICI, S. **A representação social da psicanálise**. Rio de Janeiro: Zahar, 1978.

MOSCOVICI, S. **Representações sociais**: investigação em Psicologia Social. 11. ed. Petrópolis: Vozes, 2015.

RANGEL, M. **Métodos de ensino para a aprendizagem e a dinamização das aulas**. Campinas: Papirus, 2005.

RATINAUD, P. **IRAMUTEQ**: Interface de R pour les Analyses Multidimensionnelles de Textes et de Questionnaires [Computer software]. 2009.

RECH, T. L. **A emergência da inclusão escolar no governo FHC**: movimentos que a tornaram uma "verdade" que permanece. Orientadora: Maura Corcini Lopes. 2010. 183 f. (Dissertação Mestrado) – Universidade do Vale do Rio dos Sinos, São Leopoldo, 2010.

SÁ, C. P. **Núcleo central das representações sociais**. Petrópolis, RJ: Vozes, 1996.

STAINBACK, S; STAINBACK, W. **Inclusão**: um guia para educadores. Porto Alegre: Artmed, 1999.

UNESCO. **Declaração Universal dos Direitos Humanos**. Paris, 1948. Available: http://unesdoc.unesco.org/. Access: 16 June 2017.

VEIGA-NETO, A. **Foucault e a Educação**. Belo Horizonte: Autêntica, 2003.

VEIGA-NETO, A.; LOPES, M. C. Inclusão e Governamentalidade. **Revista Educação e Sociedade**, Campinas, v. 28, n. esp. 100, p. 947-964, out. 2007. DOI: https://doi.org/10.1590/S0101-73302007000300015

WAGNER, M. B.; MOTTA, V. T.; DORNELLES, C. C. **SPSS passo a passo**: statistical package for the social sciences. Caxias do Sul: EDUCS, 2004

How to reference this article