


INCLUSIVE PRACTICES: SOME REFLECTIONS ON PUBLIC EDUCATION POLICY <https://doi.org/10.56238/sevened2025.019-022>**Marli Vizim¹****ABSTRACT**

The article presents some reflections on the Public Policy of Education, whose principle of Inclusion points to teaching practices that are sometimes masked, which obscure the process of inclusion in a perspective of inclusion-exclusion. Ensuring the transversality of Special Education as a teaching modality requires relevant changes in the rooting of an elitist, selective school that is the right of some. The process of building an inclusive school implies many changes, not limited only to the conceptions of school, teaching and learning, it imposes the creation of a support network in which work is shared collectively in breaking the parallelism between Special and Common Education.

Keywords: Inclusive practices. Public education policy. Support network. Special and common education.

¹Professor in Education at the University Center Santo André Foundation.
Email: marlivizim@uol.com.br
ORCID: <https://orcid.org/0000-0001-9420-3869>
Lattes: <http://lattes.cnpq.br/8851213942405532>

INTRODUCTION

When it comes to Public Policies of Inclusion, government programs, especially in developing countries, make education a priority. Proposing the inclusion of all children, regardless of individual differences or difficulties, was the appeal launched to countries such as Brazil, signatories to international documents².

Establishing an Inclusive Education means "a school that does not select children based on their individual differences, whether organic, social or cultural". (GLAT, et.al. 2006). Regular schools under the guidance of inclusive education should be a means of combating discriminatory attitudes (UNESCO, Salamanca 1994).

To understand the complexity of transforming schools into inclusive schools, which include in their daily lives different specialized support services, capable of aggregating the diversity of students with quality education, it is necessary to consider that the inclusion process is complex and requires partnerships, collaborative teaching practices between the regent teacher and the specialist, assistive technologies, among other aspects. The objective of this article is to reflect on the issue of Inclusive Practices and Public Education Policy.

An inclusive society needs to show that the educational uniqueness of individuals cannot support exclusionary practices. Thus, the use of another terminology - inclusion - needs to mobilize society in the implementation of actions in the direction of offering different types of support, in the mobilization of the Support Paradigm, whose scope encompasses the social, economic, physical and instrumental, proposed by both sides, school and community, in decisive and incisive interventions (ARANHA, 2001).

It is not possible to consider Inclusive Education without the framework of Special Education, incorporated into methodologies, strategies, resources, techniques and procedures, because inclusion is only in fact a reality when all the necessary supports are present in the school's project, as a way to meet the specific needs of its students. Authors such as Aranha, (2001), Bueno, (2001), Mendes (2001), Glat; Pletsch and Fontes, (2007), Glat & Blanco, (2007) refer to the Support Paradigm in which "[...] the person with disabilities has the right to non-segregated coexistence and access to the resources available to other citizens [...]" (ARANHA, 2001, p.19).

The inclusive school is the challenge posed to all, it constitutes a truly democratic process, when it allows itself to be persuaded by the principle of inclusion in individual and collective inclusive educational practices. According to the Salamanca Charter (1994, p.10)

² I highlight, among other documents, the World Declaration of Education for All (1990) and the Charter of Salamanca (1994).

"[...] Ordinary schools, with this integrative orientation, represent the most effective means of combating discriminatory attitudes, creating welcoming communities, building an inclusive society and providing education for all [...]"

Although Public Education Policies may contemplate issues related to Special Education, it is necessary to review the discourses and political proposals under the allegation of the principle of equality guaranteed by law. (BRASIL, CF, 1988). When specialized educational services indicate the guarantee of Special Education students to attend regular schools "preferably³" (art. 58, BRASIL, LDB 9394/96), the existence of specialized resources and services cannot dispense with disguised forms of inclusion as a way of naturalizing discriminatory pedagogical practices, which "[...] legitimize either by the absence of special resources that allow them to be and stay in the school system, or by the undue exclusion of this segment of the population from ordinary education [...]" (PRIETO, 2002, p 25).

It should also be considered that, in this debate on inclusion/integration, Public Education Policies aimed at people with special educational needs (SEN)⁴ have been confused with "something modern," when, in the 70s, there was a proposal to include students with disabilities in regular schools. (MAZZOTTA, 1996; BUENO, 1999; JANNUZZI, 2004).

In fact, consolidating the right to education for all in Brazil, with quality education, is to recognize and value differences, without discriminating against them, also without categorizing Special and Common Education. Mazzotta (2000) warns that the use of language may cause difficulties in understanding, as well as that certain truths can be widely disseminated and assimilated, at the risk of dissimulation. The change of term - integration for inclusion - does not in itself mean the necessary transformation in the organization of pedagogical work.

Assimilating the complexity of the term "inclusion" in the political, social and economic context requires dimensioning political actions in this direction. Becoming aware of this process presents itself as an immeasurable challenge, since the power established in capitalist societies does not dominate only individuals; encompass their bodies, their gestures, their daily performances (FOUCAULT, 2001).

³ According to Carvalho (1997), the term "preferentially" always indicates a choice, which denotes in the case of Special Education, an option for segregated and/or integrated educational service in the regular school.

⁴ The term special educational needs was used until 2015, when the Brazilian Inclusion Law, No. 13,146 of July 6, 2015, was approved, which now uses the denomination students with disabilities, high abilities/giftedness and global developmental disorders. In Law 10.502 of September 30, 2020, this same denomination is maintained, previously established in the National Policy on Special Education/2008-2018.

The advances achieved in the legal documents cannot be disregarded when incorporating Special Education into the conception of Inclusive Education. The perversity presented in the name of a Public Policy of Inclusion, directed to Special Education students, hides the real meaning of Special Education as an educational modality. This fact needs to be revealed because to assume the condition of a teaching modality is to impose on the Public Policy of Special Education the condition of being "inclusive" in all its developments, whether in the care of students in the regular school, in the special class, in the resource room, in the special school, or other forms of specialized care. É "[...] the set of conditions that make up their life is what will indicate, in a more appropriate way, which needs must be met in their educational process [...]" (GARCIA, 2004, p.5).

The masking of these forms of inclusion, the naturalness of discriminatory practices, the concealment of injustices, deposited in the failure of the subjects themselves, are some of the elements that, intertwined, distort the Public Policies of Education from the perspective of Inclusion. (VIZIM, 2019).

The changes necessary to achieve the inclusive school go beyond the translation explained by Mantoan (2003) when the author clarifies that the objective of integration "is to insert a student, or a group of students, who has already been previously excluded", while inclusion implies "not leaving anyone outside regular education from the beginning of school life". (MANTOAN, 2003, p.24). In this way, everyone's access to school is an advance, but its permanence and the guarantee of the appropriation of educational processes is a distant reality for many, whether these are Special Education students or not.

To disregard the political-historical dimension of the changes in terminology is to fall into the same traps of the past, in such a way that the principle of equality does not provide for working with individuals in Special Education, respecting their differences and proposing interventions that give access to them and all others, in common spaces, in an effective construction of inclusive practices in a democratic society.

The lack of follow-up, changes in the organization of pedagogical work, the flexibility of the curriculum, accessible resources, the use of assistive technologies, teacher training, the implementation of support services, evaluation, and the improvement of the quality of teaching at the level of education systems, school institutions and the classroom have contributed to both Special and Common Education occupying levels very close to perversity. with regard to the right to school education for all.

As Freire states:

[...] To accept the dream of a better world and to adhere to it is to accept to enter into the process of creating it. A process of struggle deeply anchored in ethics. To fight against any type of violence. Of violence against the life of trees, rivers, fish, (...). Of violence against those discriminated against, no matter the reason for the discrimination. Of struggle against impunity that encourages crime, abuse, disrespect for the weakest, ostensible disrespect for life among us [...] (2000, p.133).

Promoting inclusive practices, without falling into the traps of masked and perverse exclusion, implies a network of support services, in which all family, school, community, health and education professionals must guarantee access to social and cultural goods for all, promoting effective social participation.

FINAL CONSIDERATIONS

Therefore, reflecting on inclusive practices and public policy from the perspective of inclusive education implies reviewing the issue of segmentation and dissociation existing in schools between what is conceived in pedagogical projects and what is experienced in practices. It is necessary to resist against the Machiavellian forms of control of school autonomy, obscuring the neoliberal project within public education policies.

The vertiginous growth in the inclusion of Special Education students in regular schools still does not effectively represent the presence of a support network, nor the initial and continuing training of education professionals, which in many situations have established approximations and distancing of conceptions about the role of support services, as articulators of the Inclusive School beyond the mere provision of services.

There is also a permanent intention to promote the transversality of Special Education in the stages and modalities of teaching in the different networks, private and public, but there is still the dichotomy of Special and Common Education. This dichotomy, then, marks the responsibility of Special Education students for specialized teachers, while other students for other teachers, because only those specialized in Special Education are trained to create interventions in the system through pedagogical practices and non-formal practices. Such action does not allow collaborative work, with the intention of a common planning in which teachers, regents and specialists in special education, can act together for the school success of students.

This split in pedagogical practices whose hierarchy has not contributed to the construction of an inclusive school, on the contrary, reaffirms the parallelism between Special and Common Education and, consequently, the distortion of the meaning of a support network in the school, within a pedagogical proposal that needs to be built collectively. Thus, the individualized teaching plan (IEP), the use of assistive technologies,

the universal learning design (UDL) are unfeasible possibilities, which results in an exclusionary inclusion.

The Inclusive School needs to contemplate in its practices integrative and inclusive actions, in order to build a school of all and for all. In the complex and multifaceted process of including everyone, the fight against the unequal and excluding forms to which the group of children are exposed, must mobilize the internal and external school community and, therefore, the democratization of management as a necessary path to an emancipatory education.

The debate has still made little progress in effective actions, overcoming discourses, modifying conceptions and, therefore, transforming practices. Integrate or Include, inclusive school or excluding school – what we do not delve into is: how to transform the school in the sense that it offers all the necessary support to meet the plurality of its students?

The Inclusive School needs to develop the necessary support services without concealing the precarious reintegration of those students historically excluded from the schooling process in regular schools. The challenge in reforming the education system is to raise awareness among all sectors and social segments involved in building a more inclusive society.

As a Public Education Policy, the lack of a support network perpetuates the split between Special and Common Education, therefore, professionals who work in regular schools in the construction of inclusive practices need to incorporate the "transversality" of Special Education as a teaching modality and effectively guarantee the participation of all subjects in the appropriation of knowledge, cultural and social practices.

The effort to convince the population of the importance of inclusion conceals the disastrous picture of school exclusion, in the face of the inclusion process, which does not respect differences and does not offer special educational aid, as highlighted by Bueno (1999, 2001), Mazzotta, (1996, 2000) and Mendes (2001).

Thus, the Education of all and for all must train students in the sense of promoting access and permanence in school with social quality of education, of equipping all of them to be citizens who fight for rights and for more socially dignified, just and less socially unequal conditions.

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