

142 - IN SCHOOL CULTURE, IS THE NEEDY SPECIAL?

ANDRÉA TEIXEIRA VILELA
 ANDRÉ GONÇALVES YATSUDA
 MANOEL JOSÉ GOMES TUBINO (IN MEMORIAM)
 UNIVERSIDADE CASTELO BRANCO
 RIO DE JANEIRO/BRASIL
 ANDREATVILELA@IG.COM.BR

INTRODUCTION

The situation of exclusion that has long left the Special Needy entirely separate from society has been minimized by a gradual process of inclusion that can be considered an achievement, because, according to Stephen (2004), "social exclusion and invisibility of individuals and groups ignored or marginalized, has become a central issue, whose causes and implications are widely discussed." (p. 19). Reviewing the historical evolution will help us reflect on the exclusion of such persons as have always been some place in society, but without visibility. Gaio and Meneguetti (2004) commented that:

(...) Deficiencies that exist in the world today were already present in the world of yesterday, from the earliest days of man on earth. And the lack of resources within the primitive peoples made these fatal flaws in some cases: amputations at various levels and limbs, blindness or limited vision, birth defects or malformations, deafness or severe reductions of hearing, cerebral palsy of varying intensity, mental disabilities in varying degrees, several neurological disorders, paralysis, paraplegia, quadriplegia, spasticity, several disabling syndromes, infantile paralysis, and multiple disabilities.

The Special Needy coexists with a variety of disabilities. So they will always be new terms to refer to these people. Soler (2005) provides some reports about this change over time:

In the past not too distant and of sad memory they have been called stupid children, imbecile, idiotic, inept and abnormal (DEC lei 31801/40). Later, they called them great uneducable or abnormal educable (DEC-lei53 401/45), mental retarded (DEC-Lei 35 752/61), disappointed children (DEC-lei 450832/64), finally disabled, maladjusted, different

Until today, the terminologies have been modified, as follows: Disabled is a group of people who have widely physical differences, sensory or mental, caused by inborn or acquired factors which may offer difficulties in social life, the Special Disabled are those that carries on any permanent or temporary, a physical deficiency, sensory, cognitive, multiple, typical behavior or high abilities, which require specialized resources to minimize their difficulties, the holders of special educational whose presents higher curriculum learning difficulties corresponding to their age, thus requiring various adjustments that may contribute to its development. For each term used, at the time period, a different need to try to explain to some extent the role of these people inside this environment. However, to treat with respect the Special Needy, ensuring their rights and accepting them as part of social life is the best way of evolution and inclusion. It is, therefore, interesting move by a brief historical notion, because we are talking about a being called different that needs to be inserted in the social environment, to experience new possibilities of experience, achievements and challenges.

For everything to happen, we must reflect upon the term inclusion, it means to be actively inserted in an educational process, social or sports. Be accepted without privileges or distinctions, be engaged in social groups to which it belongs. Thus, we begin to talk about the Special Needy in the educational environment that has been making gains for many decades. Based on the literature of Gaio and Meneguetti (2004), the Brazilian constitution of 1824, register the "compromise" with free primary education to all its citizens. But the term "all citizens" does not include the Special Needy as part of a whole, subjectivizing segregation. In the nineteenth century in Brazil, was the foundation of two public institutions to care for disabled: the Imperial Institute of the Blind Boys (now the Institute Benjamin Constant) in 1854, and the Institute for Deaf and Dumb (now the National Institute of Education of the Deaf - Ines) in 1856. These attitudes were still considered isolated because there was no legislative concern with the education of Special Needy. In 1957, the Special Education appeared in a school setting, involving many professionals from various sectors of the public school. In Rio de Janeiro, resolution no. 48 of 1964, the Municipal de Education Secretariat (SME) of the former state of Guanabara, established criteria for the care of the Special Needy called at the time of educable, they were attended in special classes and then were placed in regular classes, as Reports Silva (2005). It was in 1961, the LDB 4024/61 came to deal about Education for Special Needy in two articles: Article 88, which proposes the service for the Special Needy "whenever possible" in regular education, and the article 89, which provides financial support to private institutions considered efficient criteria of State Councils of Education.

On June 10, 1994 was held the World Conference of Salamanca in Spain, composed of 88 governments and 25 international organizations which share a document in Special Education has established rules of conduct for the Special Needy. This document prepared in order to inform about politics and government actions guide, was considered one of the most important to sustain the theme. This document has greater coverage over the rights of the Needy, because he spoke about the different sectors of society such as school, family, social environment and others. One of the provisions dealt with the fight against exclusion:

"The trend in social politics during the last two decades has been to promote integration and participation and to combat exclusion. Inclusion and participation are essential to human dignity and the enjoyment and exercise of human rights." (SALAMANCA, 1994)

The evolution was happening and the inclusion began to be set. The last LDB 9394/96 proposes in this regard, in particular Chapter V, "Education of Persons with Disabilities (Special Needy) should be given preferably in the regular education", which means that when there are a protection by law, this commitment for acceptance wins a legislative support for a greater support and assistance in the conditions of the Special Needy within a social and educational system.

So you can see is that Special Needy is slowly being added through acts of legal protection to these actors, but are excluded to the unequaled level, being inhered by a process of integration into society as a whole, but always stigmatized by the character of being different. Thus begin to be part of an unequaled subcommunity, since inequality remains within a social form, which shows that it is not totally excluded.

Boaventura (1999), in his article "The construction of multicultural equality and difference", discusses inequality and exclusion and reports that:

Regarding inequality, the function is to maintain inequality within the limits that do not derail the subjected integration. With regard to exclusion, the function is to distinguish between different forms of exclusion, those who should be the subject of assimilation, or on the contrary, should be object of segregation, expulsion or extermination.

However, we are putting this inclusion in public school that even with a learning environment, the Special Needy still being the different, but the fact to be already registered is considered to be included. The document of Salamanca (1994), in one of its provisions, emphasizes the fundamental right of children to education and that it should be given the opportunity to achieve and maintain an appropriate level of learning, since every child has characteristics, interests, abilities, and learning needs that are unique.

This school inclusion that we aim to be incorporated in a welcoming environment in which the Special Needy can be able to expand its capabilities from lived integrated experiences. However, this inclusion must respect the differences so we can have a better look with respect about the rights that everyone has for the social insertion and also school. They can not only be seen as different, because we face a scenario of diversity with which we have responsibility for helping these special people to be protagonists of their own history and to understand that they live in a world of which they are part of in an integrated manner.

EQUALITY X INEQUALITY

When talking of the Special Needy, the terms equality and inequality go very close. For the Special Needy are said to differ in search of equality. But with a universal look, we must think that we are unique, different in a social diversity, cultural, economic, etc. However, in the case of the Special Needy, their difference becomes evident and regarded with prejudice, because what is sought is an equal rights and awareness of human respect. We can see that in modern times where we talk so much about inclusion, these groups of the Special Needy are still stigmatized by the concept of inequality. Bonaventure (1999) states that:

Inequality and exclusion are two systems of hierarchical belonging. In the system of inequality, to be part of is given by subject integration while in the system of exclusion it occurs by exclusion. The inequality implies a hierarchical system of social integration. Who is at a lower level is in and its presence is essential. Rather, the exclusion is based on a hierarchical system but also dominated by the principle of exclusion: it belongs to the way it is excluded. Who is at a lower level, is out.

This level of inequality which the Special Needy shall occupy still segregated, because their differences are still seen as a disguised exclusion, since being part of does not mean to participate, showing that the dissimilarity can make the difference to achieve a social space and handle it autonomously. This inequality in which the Special Needy was placed seeks an equality to belong to a society, to enjoy the rights and duties as any citizen. Aquino (1998) reports on this equality

Equal opportunity is a concept or principle which refers to a social reality with different inequalities, arising from different historical determinations that must be made visible and recognized by society as a whole. On acceptance, in the management, the relationship between the differences is how it gives the desired inclusion.

As we can see, we are unequal in the essence of our being, and that is what differentiates us from each other and gives us the opportunity to live together in social life. The Special Needy, like all people, also have their differences, but these are seen as a form of exclusion, and should not be accepted as impediments to inclusion, it means to participate, have your values and freedom of choice within an equal rights. The search is all to be equal within a range or be in a different equality?

CULTURE WITHIN AN INCLUSIVE SCHOOL CULTURE

Culture exists to show the diversity of behaviors, beliefs and customs of a particular social group. The school environment also has its own culture and Antonio Fragoso with his anthropological point of view gives us a contribution to better understand this to be within the school as:

A set of institutionalized aspects that characterize the school as an organization, including practices and behaviors, lifestyles, habits and rituals, the everyday history of doing the school, objects, materials, function, use, distribution in space, physical materiality, symbolic, introduction, transformation, disappearance and ways of thinking, as well as meanings and ideas shared.

From this concept, the school has a culture characterized by several factors that directly influence the well-being within that school, where everything must be respected and all those that are involved in this process. Still, the school has a rigid structure in institutional terms, typically its history is documented and labeled by the dominant sectors, but the noticeable is that this structure has outlined its way all the time, because its essence comes from people who bear this school with their cultural background. Each person brings to it the way they live and rebuild a new school culture, to establish an environment of diversity, of conducts, values and behaviors.

How it is understood the Special Needy in this culture? If a culture is flexible according to the story of a group, and the school is organized around a multiplicity of different social groups.

Insertion of this Special Needy in the school implies a destabilizing change in the apparent balance of school' social forces, it works with all groups involved in the educational process, social and emotional of this student. Parents, teachers and colleagues need to leave aside the prejudice that causes insecurity and with it the fear of the unknown, the different, fleeing the context of normality that always brings together a rule to be obeyed. And so, this Special Needy is considered the being that, by its limitations, does not fit the rules, making it, in the eyes of the school members, the abnormal at school and socially.

The school establishes within it a reference to conduct that everyone must follow to maintain order and discipline. With this, the Special Needy when comes school lives a subculture within that environment, because his universe marks points of destabilization in a process already established. That means almost an imbalance in the school, where this being, seen as different, comes just wanting to get their rights preserved and opportunities for new achievements. However, he is often an unknown before the other or a symbol of compassion, a feeling unnecessary, as he only needs to be nestled, respect, adaptations and opportunities to demonstrate that he can learn and understand the whirlwind of knowledge within a school context.

The Special Needy needs several views to make their culture to be also respected, and therefore, the change must be general in all segments. The school staff must be the "first" to consent for yourself how this can be achieved and, therefore, a

priori, to ignore the limitations and deficiencies of the Special Needy, giving them confidence in their capabilities, arousing the curiosity and the desire for recovery and independence. When the Special Needy reaches the school, the teacher becomes the key tool in this journey, for it is through his mediation that brings new challenges and achievements. Parents also need to be safely nestled to make school seen as a friendly environment, a healthy place to be in. After all, your children are the ones who will leave on this environment, a place where there is improvement, increase of knowledge. Your fears and insecurity also interfere, so before doing anything that is perceived as rejection, parents retreat and already are on defense, making it difficult to integrate child/school. Colleagues are, in most cases, the more receptive, because they have no immediate prejudice. Depending on the action of the Special Needy, they may feel afraid to retreat and are unaware of their attitudes, but as they begin to live together, see how they can interact, establishing a harmonious relationship for both.

The school called today of inclusive, encounters the obligation to receive the Special Needy and just has speeded its inclusion as a source of supply and not of rights. Therefore, this Special Needy always turn in debt at the school environment, often staying on the sidelines for the conduct of any activity carried out in school, because of its limitations and barriers that the system itself sets up. This would be a really inclusion? We need to realize that for this school to become no longer an exclusive environment and become a real means of inclusion, needs to understand the historical changes already achieved, as in Curricular parameters, in the laws, in the various forms of accessibility, mandatory entrance for these Special Needy in school, in a way to see the body, involving them into a real life history, of achievements and successes.

Whereas the legal aspect of these facts, we present below a brief collection of the laws that support the rights of the Special Needy and a special vision of this body inserted into a inclusive culture.

LAWS

Legislate means to present a conception of justice in which the society begins to see that everyone should have their acquired rights for which there is a consistency in social conduct. So the school, with respect to inclusion, has been having his advances in a slow process, but the changes are noticeable although not yet adequate to meet the expectations of parents and teachers. These laws demarcate conducts that must be met. Caputo and Guimarães (2003) made a brief history of these laws that help us visualize this progression:

Universal Declaration of Human Rights adopted by the United Nations (UN), in 1948; Declaration of Human Rights for the Prevented, 1975; the Brazilian Constitution of 1988; the Program of Action of the United Nations, 1982; the international labor standards on vocational rehabilitation, published in 1984 by the OIT; the India Declaration of Cartagena on comprehensive policies for people with disabilities, in Ibero-America, 1992; the Declaration of Managua for a new model of policy development for children and youth with disabilities and their families, in 1993; the first International Conference of Ministers responsible for care of people with disabilities, 1992; Uniform rules on equal opportunities for people with disabilities, adopted by the General Assembly of the United Nations, in 1993; the Salamanca Statement and Action Plan on special educational needs, in 1994.

The Salamanca Statement (1994) in one of its provisions confirms that this act shall be supported in all schools as a form of inclusion, making it an environment inclusive and respectful to everyone:

Within inclusive schools, children with special educational needs should receive any extra support required to ensure an effective education. Inclusive Education is the most effective way to build solidarity between children with special educational needs and their colleagues. The referral of children to special schools, or special classes, or special sessions within the school on a permanent basis should be exceptions, to be recommended only in those infrequent cases where it is clearly demonstrated that education in regular classrooms is incapable of meeting the educational needs or social for the child, or when the child is required on behalf of the welfare of the child or other children.

All citizens have their rights guaranteed by the law in a case of undeniable historical struggles and achievements within a transformation in human life. In the case of the Special Needy, the fight was also long for the recognition of their rights because they suffered more turmoil and disruption, causing a delay of their insertion in society, since it was seen as an isolated problem of the individual and not as part integrated in society.

Due to several studies, movements, commitments and expressions of awareness began to emerge to the laws of protection, inclusion, accessibility, offering to the Special Needy rights that are common to all, seen in the Constitution, but not understood by all. The law in its actions proposed changes in attitudes, but unfortunately some wrongdoing or lack of knowledge just offers for the Special Needy, in practice, the inclusion only as an offer and not as a secured right. The law has its role to inform and facilitate this inclusion. Today these rights are accessible to all segments of society, what needs to change is on the citizen looks to continue its history being written with more respect, less prejudice and more opportunity.

THE BODY

The body is an existential and social nature which may include or exclude. With this, Special Needy can not be seen only as a body unproductive, without autonomy, as if it were a debtor in a culture of rigid concepts and prejudices. This Special Needy when comes into school shows a body often with distortion, mutilation, and physical and mental needs, but it is a body that needs to be recognized like any other, because even running from a stereotype created socially through values such as beauty, stiffness, good sculptural form as if it were the only appearance of healthy life, this body is inefficient. The society puts this body as a letter of presentation for the individual to be considered capable or not. Michel Foucault (1996) left a broad legacy of the many revelations of the body and one of them revealed in the history of madness, 1978, here the author develops a study on the body sometimes excluded, sometimes investigated, but always excluded from the others. This is the body of those who are outside the world of reason, the insane or mentally ill. Similarly, we can understand the bodies of the Special Needy as segregated, looked with a difference, outside of the expectation standard.

So how is a body that has distortion and difficulties with movement both physical and mental? In what culture this body is inserted and which culture determines this behavior? To reflect on these questions need to undress from the prejudices and a cultural armor which society imposes on us, showing that this disabled body is also a body and even though often visible limitations may limit its cultural position within society, because when this body takes a real, his movements become a call for acceptance, recovery, resilience and commitment, thus seeking for the true sense of inclusion.

Thus the role of school once again is to receive this body inserted in a culturally inclusive vision, where everyone can establish a relationship of involvement and security for adjusting this Special Needy not only at school, but help them to be part

actively as a citizen in society.

FINAL CONSIDERATION

Considering the above exposed in this article, the inclusion does not mean accepting and separating by differentiation and restrictions of any kind, because when it separates, labels itself. And so the differences are still evident.

The biggest barriers that we can see are the conceptual problems, disrespect and prejudice that distort the true sense of inclusion in school. Thus, school culture, which is so comprehensive, just limited to sub-groups and become part again, of a discriminatory process. The legal aspect goes, but the reality reacts in the opposite direction in the guise of legality.

The school has numerous arguments to meet, host and enter this Special Needy in their environment and take this opportunity to reap the benefits of acceptance, positive values, involvement, growth and therefore extend the school in an inclusive culture not only of the Special Needy, but all involved in the construction of identities, as the only way that regulatory initiatives, as the only way that the regulatory initiatives, innovative measures to be justified will have the statement rights required and guaranteed.

We can not let the school that is a universe that covers such a broad construction and rich in possibilities, leave out the opportunity to encounter new situations and realize that the student, whatever it may be entitled, has the right to be a student member and be different to contribute to the social and educational progress.

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IN SCHOOL CULTURE, IS THE NEEDY SPECIAL?

ABSTRACT

The focus of this article is to talk about the Needy in a very special way, but mainly as a being that has rights and can discover as a person inside a school culture, which must comply with the inequalities so there is progress in achieving equality, aiming for a harmonious social life and healthy. We treat the Disabled as Especially Needy because, according to the history, terminology were changing due to new times, situations, and laws and with that being special with numerous needs was getting only one more stigma. However, he needs to be seen as unique and full of diversity, and not as a classification that only makes him feel increasingly different and labeled.

DANS LA CULTURE SCOLAIRE, IL Y A LE NÉCESSITEUX SPÉCIAL?

RESUMMÉ

Le foyer de cet article est parler du Nécessiteux d'une manière très particulière, mais surtout comme un être qui a des droits et peuvent se découvrir comme personne à l'intérieur d'une culture scolaire, où ils se doivent respecter les inégalités pour lesquelles il y ait un progrès dans la conquête de l'égalité, en objectivant une convivialité sociale harmonique et saine.

Nous traitons les Personnes Handicapées comme Nécessiteux Spécial, parce que, selon l'histoire, les terminologies ont été se modifiant dû aux nouveaux temps, aux situations et des législations et avec cela l'être spéciales avec d'innombrables nécessités est restées seulement avec un stigmate de plus. Néanmoins, celui-ci a besoin d'être vu comme un être seul et plein de diversités, et non comme une classification qui ne fait que se sentir plus en plus différents et étiquetés.

MOTS-CLÉS: Nécessiteux Spécial ; culture scolaire ; culture inclusive ; corps ;

LA CULTURA EN LA ESCUELA, ¿ES LO NECESITADO ESPECIAL?

RESUMEN

El objetivo de este artículo es para hablar de los Necesitados de una manera muy especial, pero sobre todo como un ser que tiene derechos y puede descubrir como una persona dentro de la cultura escolar, que deberá cumplir con las desigualdades por lo que hay progreso en el logro de la igualdad, aspirar a una vida social armoniosa y saludable. Tratamos a las Personas con Discapacidad, como Necesitados, porque según la historia, la terminología estaban cambiando debido a los nuevos tiempos, las situaciones y las leyes y con que ese ser especial, con numerosas necesidades especiales recibía solo uno más el estigma. Sin embargo, este debe ser visto como un ser único y lleno de diversidades, y no como una clasificación que sólo lo hace sentirse diferente y cada vez más marcado.

PALABRAS CLAVES: Necesitado Especial; la cultura escolar, la cultura incluyente, el cuerpo, el deporte.

NA CULTURA ESCOLAR, ESTÁ O NECESITADO ESPECIAL?

RESUMO

O foco desse artigo é falar do Necesitado de uma forma muito especial, mas principalmente como um ser que têm direitos e consegue se descobrir quanto pessoa dentro de uma cultura escolar, onde se devem respeitar as desigualdades para que haja um progresso na conquista da igualdade, objetivando um convívio social harmônico e saudável. Tratamos o Portador de Deficiências como Necesitado Especial, pois de acordo com o processo histórico, as terminologias foram se modificando devido às novas épocas, situações e legislações e com isso o ser especial com inúmeras necessidades foi ficando apenas com um estigma a mais. Porém, este precisa ser visto como um ser único e repleto de diversidades, e não como uma nomenclatura que só o faz sentir-se cada vez mais diferente e rotulado.

PALAVRAS-CHAVE: Necesitado Especial; cultura escolar; cultura inclusiva; esporte.

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