Cultures, skills and inclusive processes

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Riassunto: Le autrici propongono un contributo volto ad esplorare la tematica delle differenze e delle disabilità declinandola nei contesti del Brasile e dell’Italia. A partire dalla ricostruzione delle specifiche culture e delle relative visioni ed accezioni dell’inclusione sociali, le ricercatrici scendono a delineare una traiettoria comune tale da coinvolgere non solo le pratiche educative e didattiche, quanto i processi di “formazione dei formatori” a favore dell’inclusione sociale.

Abstract: This paper sets to explore the issue of differences and disabilities in Brazil and in Italy, from the specific cultural points of view and from their meanings of social inclusion. The researchers try to outline a common trajectory that involves not only the educational and teaching practices, as much as the processes of “training the trainers”, to favour social inclusion.

Key words: differences, diversity, social inclusion, culture.

Contexts and cultures

This article’s moves essentially within two contexts of reference: the Brazilian and the Italian one. Both contexts offer special opportunities of reflection about the main question of this issue: difference and diversity. The concepts of difference and disability are put in an international context. This challenge is rich, but not free from risk. The first possible risk is to integrate different experiences and contexts. A second risk could be caused by making confusion between the concepts of difference and disability within the two experiences. It is important to make this distinction since the setoff, because the training of trainers is the foremost point in common of the Italian and Brazilian experiences. The Italian experience leads to the training of trainers to work with Special Educational Needs students, while construction theory and practice are near to the disability. The Brazilian experience related to differences in access to education between different social classes.
The Brazilian landscape is marked by heterogeneity and by complex teaching and socio-cultural levels and attracts the attention of political and academical institutions that try to promote training and social inclusion projects. In Italy the wealth of the ministerial proposals, even recent ones, and the significant research on school inclusion by pedagogy and special pedagogy scholars, promotes an interesting reflection with a cascade effect on educational and didactic practices for people with Special Educational Needs (Aleandri, Giaconi, 2012). We see now some central questions from recent scientific debates and ministerial documents.

International agencies like UNESCO (1997) shed light on the concept of Special Educational Needs that goes beyond the category of disability “to cover kids failing at school for a variety of other reasons that are known for impeding the one optimal progress” (Unesco, 1997). The debate on differences between disability and special educational needs is actual and open in different contexts. Like the Anglo-Saxon one, where the concept includes “[…] general and specific learning difficulties, behavioural, emotional and social difficulties in communication and interaction, language difficulties, disorders of the autism spectrum, sensory and physical difficulties, hearing disability, visual handicaps, physical and medical difficulties” (Department for Education and Skills, 2001, 45). Thus, the focus shifts on learning difficulties, the behavioural ones or the only physical ones and the various areas of intersection.

On the Brazilian scenario, against the background of international statements (UNESCO, 2012), the heterogeneity of school and social inclusion has historically been one pedagogical and educational emergency. Because of its complexity this country has recently seen a proliferation of governmental projects for social inclusion and international cooperation to protect several minority cultures, such as the native Indians. On the one side they aimed to protect their diversity, on the other, to the implementation of working and social inclusion (Rodrigues, 2012). Likewise, international cooperation provides funds and resources needed to build structures designed for the care of vulnerable children, young and adults.

As we will see below, the pedagogical critical point is not just the training of the personnel, but also the very training of the trainers, to make them able to implement itineraries of social inclusion. In the Italian context the definition Special Educational Needs from the model ICF World Health Organisation (WHO, 2002) comes into act. This approach is about pathologies and disabilities, and also about overall health functions in re-
lation to the reciprocal influences and inter-connections between physical conditions and contextual factors. In this direction, D. Ianes defines the special educational need as “any evolutive difficulty, in educational and learning environments, manifest in functions (in the various health fields according to the ICF model of WHO) that are problematic also for the subject, in terms of damage, obstacle or social stigma, independently from the etiology, and that needs special individual education” (Ianes, 2005, 33).

In the above expressed conception of SEN, the attention focuses on the difficulty met by some kids or youngsters in satisfying their normal educational needs and some aspects of their bio-psycho-social faculties. Therefore, the situation of special educational needs may be characterised mainly by biological problems and bodily personal activities. While, in other cases it may be down mainly to environmental and contextual problems, social capability and participation. This definition is designed for people with Special Educational Needs. Educational and didactic policies and practices are striving at all times towards the concept of inclusion both at social and schooling levels: this opens the way to a society (and school) for all, granting an answer to special educational needs and the full right to the participation to school life within the picture of the realisation of a life project. This does not mean promoting only standardised educational and didactic interventions, but a shared project that, starting from the subject’s faculties and special educational needs, reaches the valorisation of the diversity and the accomplishment of the Person and his Life Project.

Apart from the school dimension, the same educational answers to adult disability or other forms of discomfort, deviance and marginality move towards inclusion and quality of life, going beyond the usual state aid approach. This is the case of many Italian educative communities (Giaconi, 2012) that face the many specific educational needs with an integrated and shared project, that beginning with the organisation and structure of services, to the training of the personnel, may be able to recognise the dignity of the people accepted and answer the universal desire to have quality in life.

In order to avoid the impoverishment and depression of the concept of inclusion, it is necessary to aim to the construction of a school and social culture based on the acknowledgement of differences and diversities, so that the educational project converges on real participation with the full accomplishment of active citizenship. Diversity, in this definition, defines itself as a reciprocal and growth experience that requires a culture of coop-
eration, reciprocity, potential growth, social responsibility and sustainable development.

Therefore, working avenues are many, but surely dual: a relative assumption of charge and to work with people with SEN who should adopt the tool necessary to active participation in school and social contexts; the other concerns the contexts projected to receive these person in real terms, and also the personnel who should be trained with a professional profile apt to unite passion and profession able to provide “professional services from the human side” (Giaconi, 2012). It is not possible to ignore an essential educative alliance between the family of the disabled person, with special educational needs, and the school, to achieve all the above-mentioned goals. The same applies to the inter-institutional cooperation at local or higher level, to answer important questions that, in this contribution are limited to the problematic of the professional profile of the operators who should work for the construction of inclusion processes and the related question of the training of the trainers working with social exclusion.

**Brazil’s specificity: which diversity?**

The economical or geographical position of a student can shape his schooling and professional future. Also, the student’s gender, religion, ethnicity are essential, if not instrumental, for his positioning in the educational and work experiences (Guiddens, 2006). To talk about inclusion and diversity takes us to a socio-political discussion on the global level, of relevant positions in the world context, either peripheral or central. For education, there are countless consequences, and we will try to find which place Brazil occupies on this scenario.

For the discussion on Brazilian social inclusion, we use the concept on diversity by Boaventura de Souza Santos (2006), «We have the right of being equals until a difference subordinates us; we have the right of being different until equality disqualifies us».

Brazil defines itself as a multi-ethnic and plural republic ever since the proclamation of the Federal Constitution in 1988. Amongst many consequences issued from this declaration, stands out the recognition, by the Brazilian institutions, of social inequality amongst various elements that form the country. The need to plan policies and acts to promote social inclusion was also recognised. Making explicit this intention is worth a praise, it made sub-estimated and “invisible” groups like Indios, blacks, people below
the poverty threshold, children, young and out of school adults, amongst others, emerge. However, the country continues an updating and restructuring process to cope with these new conceptual and juridical points and, lastly, let its population emerge from a profound social inequality.

Since (1988), many changes took place within Brazilian society, amongst them stand out political opening, stabilisation of the economy, different social groups affirmation, surely, much more is left to be done. Brazil is still perceived as an unequal country, with huge gaps between social classes, and one of the largest concentrations of income in the hands of few in the world. Therefore, it is befitting to talk about the country’s changes over the last decades in a discussion on culture and diversity. In Brazil social and demographic characteristics are essential for inclusion at school. Low-income families have much higher chances that their children and adolescents are out of school, there are entire families of adults who did not complete even primary education. According to Unesco (2012) this gap was reduced over the last decade.

Slee (2012, 121) sustains that educational exclusion, beside its evident manifestations, can reveal itself in more subtle ways, such as poor pedagogical practices, curricular choices and evaluations, amongst others.

These mechanisms prevent the effective inclusion of particular groups, creating a negative circle of poverty self-procreation through schooling and perpetuation of the social inequalities. This happens through means of continuous school failures of disfavoured children and consequent school leaving and lost opportunities of social ascension. School leaving is one amongst other forms of social exclusion. The education of a population contributes to the democratic and economic growth of a country, besides other important factors in social, economical and gender equality, as well as sustainable development and welfare.

The school leaver has been neglected by the family or by the society, it means that he lived a negative experience concerning access, performance and reception, that led to cultural distress, that tendentiously increases with the time and the consequent difficulties in social inclusion. Attending school at the right age, doing the right grade at the right age, allow the pupils to learn the concepts and skills that are needed to fit in a society and reach a social position, through the access and the dignity provided by a job. The Brazilian population under 17 is of 56.8 millions (data from PNAD 2009) 2.4% (730.7 thousand children) of the population aged between 6 and 14, that counts 30.2 millions, the correct time to attend the
mandatory primary education, has left the school. In the age relative to intermediary school, 15 to 17, approximately 10.4% of the whole population of Brazil, 14.8% has left the school. This makes 3.7 millions children and youngsters out of the educational system, that is 8% of this age group. (Barreto et al., 2012).

Data from UNESCO (2012) on education confirm this inequality. According to this agency, Brazil is among the 53 countries that did not reach the target of the project “Education for all by 2015”. The country is still far away from the established goals, despite important steps in the direction of improvements in education, in the last two decades. The main improvements in this period are the near universal primary education, reaching 94.4% of the children aged between 7 and 14. The percentage of young people attending intermediary school increased of 50% compared to 1995. Illiteracy amongst young and adults dropped, and there was an increase in higher education.

To discuss diversity and differences in Brazil, our attention focuses on the education of young and adults, through Proeja (Youth and Adults Education Program) promoting the possible educational redemption for the persons that were previously, for many different factors, left out from school. Proeja looks after the part of population that found obstacles in attending school when they were in the right age, its goal is to give them a second chance of school and work inclusion. A good portion of Proeja students are workers who find in this form of heterogeneous learning, usually evening schooling, a chance to progress in life and on the work market.

As already said one must be careful when talking about diversity and the Education of Youth and Adults in Brazil. In a cursory reading, diversity can be seen as an affirmative action. The concept of diversity here is not applied to a negligible minority. Instead, poor youth and grown ups in the country who have not completed basic school education, or who have never attended school, to whom the Proeja is intended, are an important part of the population.

Therefore, the challenge is to incorporate into public schools those who should have never left it. As stated, we are almost dealing with the rule rather than the exception.
Competences and construction of inclusive itineraries

National and international scientific literature has been asking itself about the complex concept that concerns competence, which set of competences should be at the basis of the training itineraries of the professionals who will work in the social field, in particular, those who deal with disability, deviance and marginality.

In addition to this there is the peculiarity of the educational communities contexts, were adults with highly specific and complex profiles are received and that, as well stated by scientific literature, require the planning of services and the training of personnel that know the peculiar learning style and profile of disabled and autistic people. They will have to respond, to the special educational needs and quality of life of the people that they look after in their structures, with their actions, going beyond the state aid model (Giaconi, 2012) and the law’s minimal requirements (Morgan, 2003).

This article cannot fully explore the wide scope of the subject; yet, it takes a deep look at some of the pedagogical problematic that were at the heart of the international cooperation of the authors.

The theoretical scenario, at the basis of the training itinerary that will be explicated below, recognised the professional as the one who has a specific professional practice and a specific professional profile (Altet, Charlier, Paquay, Perrenoud, 2006). These become areas of reflections for a new approach to initial and continued training that brings up the need for a new synergy between theory and practice.

This perspective, traceable in the variety of the interpretative model (Donnay, Charlier, 1990), allows the appreciation of the vision of a professional with a set of competences where specific and multiple know-hows can be found (regarding, for example, the know-hows of procedures and tools to read end intervene in a specific context of disability); but, where it becomes essential to understand also the whole «action schemes [...] used in exercising a profession» (Altet, Charlier, Paquay, Perrenoud, 2006, 18). The latter ones are understood as the habitus (Ibidem, 20) that belongs to a professional, and that determine his perceptions, interpretations, analysis and decisions and that will allow him to cope with the problems that will be found in complex situations. Perrenoud highlights that the practice is «[...] expression de l’habitus [...] ensemble des schèmes de perception, de pensée, d’action et d’évaluation qui nous guident à chaque pas dans l’illusion...»
de la spontanéité» (Perrenoud, 1994). This perspective becomes important in initial and continued training, where, to increase professional awareness and development it is needed to set the available means in this direction. Of great importance are also the questions raised and proposed by some researchers directed to investigate how to involve and encourage teachings that are capable to unite theoretical and practical knowledge; how to make them participate to the evolution of knowledge about vocational competence and how to make participating to research a mode that increases professionalism and a reflection about acting (Altet, Charlier, Paquay, Perrenoud, 2006, 22). Surely, this new reconciliation between knowledge and action, seen in a previous reflection (Giaconi, 2012), concerns the theoretical level of a complex question, and even more the practical level of vocational training, where the perspective is, in many instances, narrowed. For example, the contribution of internship to vocational training for the acquisition of “theoretical know-how”, while the latter is important to develop “practical know-how”.

In the same direction, the organisation of the know-how in vocational training curricula could find a new path: a structuring of the know-how located halfway between research and action of integrated training units focused on complexity, internships on responsibility, integration units, seminars on practical analysis, group discussions on professional issues. In other words, starting new training devices is needed to bound courses and internships, granting an adequate supervision to experimental and analytical practices (Darling-Hammond, Baratz-Snowden, 2005).

Specifically, in this particular theme, the challenge of initial and continued training encompasses a series of dynamics such as: an often unstable training staff, made up for example by part-time trainers, on temporary contracts, who cannot guarantee continuity and coherence to the courses «the heterogeneity of vocational and disciplinary backgrounds» of these trainers (Altet, Paquay, e Perrenoud, 2002), where some of them are specialists in education, special didactic, etc. while others distinguish themselves for their practical profile, constitute a plural identity, by effect of the statutes, disciplinary backgrounds or areas of intervention.

This favours the surfacing of inter-group dynamics and reveals and causes the “differentiation” and “emphasising” phenomena, that characterise relations within the trainers community. These are mere reflections that permit to sustain the overall meaning of structured itineraries, turn them towards the analysis of educational practices as highlighted by current sci-
Cultures, skills and inclusive processes

entific research (Vinatier, Altet, 2008) and by the awareness and transformation of the action patterns or of the habitus (Perrenoud, 2006). Finally, through various training devices like reflective practice; the exchange of representations and practices; reciprocal observation; clinical writing, life story, video training, etc. (Perrenoud, 1994).

Brazil: The Education of Young and Adults

At the turn of the last century, after the proclamation of the Republic (1889) and the abolition of slavery (1888), the picture in the country was composed of: on one side, a literate elite, “the doctors”, who returned to Brazil from Europe (Romanelli, 1982); and on the other side, 80% of the population, the illiterates. To this stratification corresponded an educational system also extremely uneven: landlords generally were not interested in the school at all, given that their social and economic positions were already secured by land possession. Slaves did not receive any kind of education. Only Jesuit catechists tried to offer them, and to the native Indians, some basic education that was called “the first letters”, and the rudiments of vocational education. After the end of slavery, former slaves made up large contingents of unskilled and uneducated workforce.

This inequality eventually crystallised into different forms for different audiences within the educational system. Later, freed slaves would form belts of poverty on the outskirts of cities, outcasts with no access to cultural and economic factors, such as schooling. Their children and future generations would be candidates in the Education of Young and Adults Program or, at best, to vocational education.

This picture stained the country’s image abroad forcing the central government to undertake campaigns to “eradicate” illiteracy. The newly established Republic needed votes and only literate people could vote. The first initiatives by the government to educate citizens were aimed to whites, as blacks and women were excluded from this category.

These campaigns lacked continuity and effectiveness and, therefore, they were not very successful. It was only the government that preceded the military dictatorship (1964-1985) that placed a well-structured investment in adult literacy, based on the revolutionary method of Paulo Freire. This educational method proposed not only reading and writing techniques, but also a critical view of the world. The proposal of increasing the awareness of the oppressed people was not well received by the military dictatorship
that exiled the educator. Another method was put in place, the Mobral – Brazilian Literacy Movement – that, according to the regime, would be a similar Paulo Freire’s literacy method, but “freed of political ideology” (Paiva, 1987).

Since then, a deficit in educating of the population built up. The new Federal Constitution of 1988 has been promulgated after the fall of the military dictatorship. Only then, education started to be considered universal and gained its place along with social and civic rights. This constitution is still in force and has received several amendments that increasingly enhanced and reaffirmed those rights. In return it is the State’s duty to provide education for all and the children’s duty to attend school. The law also deals with the obligation of the parents or guardians to enroll their children. Gradually the compulsory attendance for children was extended, and now is from 7 to 14 years of age. Access to school of children from 7 to 14 years is practically universalized in the country. To support the legislation, government policies deal with incentives to maintain children at school, either through monetary aid to families or by combating child labour, that is illegal, but still significant in the country.

But Proeja lagged far behind the needs of the people. Inside the difficulty of this population are the imperatives of the labour world that make students leave school early to pick up or keep a job.

Vocational education

Vocational education can be considered as a form of adult’s further education. Within the regulation framework and in consolidated uses of the educational system each of the two kinds of education has its own place, now both are basic educational modes.

The capitalist system has a social and technical division of labour, on one hand, it generates a hierarchical ranking among professions; on the other the same happens amongst workers who have different mansions within the same company or in the same field. This division causes a gap and a hierarchy especially between the so-called manual and intellectual jobs. Since Brazil has been colony based on slavery, the preconception against manual jobs associated with slavery gains peculiar specificities and widens the gap between manual and intellectual work. Likewise, the educational system, replicates this split, especially the relationship between trade and humanist education.
The formal structuring of the educational system and mass schooling are relatively recent in Brazil, public school started in the decade of the 1930’s. Like every schooling constitutional process, the main question aimed to establish if public education should be for everybody, and, being so, if all should have the same kind of education. Part of the answer is contained in the Constitution of 1937 industrial, agrarian and commercial “teaching” are summed up in the expression “Vocational Education” and are aimed, with “pre Vocational Education”, to the “less favourite classes” (Romanelli, 2001). Another part of the answer came in the 40’s with the Organic Law of Education, which structured the whole educational system. The law established a strict separation between vocational (industrial, commercial and agrarian teaching) and higher education, this one made up of general education comprising different areas of learning and of preparatory character. That is, to prepare to continue studying at the university, the only way that led to liberal professions or to the academy. In the list or raisons d’être of this category of learning, it is evident that it was aimed to “leading individualities”.

Therefore, when talking of vocational education in Brazil, it is right to talk of a dual educational system: vocational learning for those who are to enter the job market early, and academical learning for those who will continue their professional learning in higher education.

Gradually, answering the struggle for a democratisation of education and universal school, the students issued from the vocational branch were admitted to higher education, in courses that corresponded to the vocational branch of their intermediary studies. Eventually, admission was granted totally by the Law of Directions and Bases of the National Education (LDB) of 1961, when the country experienced the time of democratic opening.

The Nineties were marked by heated disputes about differentiated projects of vocational education. The dispute that was always at stake in the history of vocational education in Brazil was back: the overcoming or the deepening of the duality (Franzoi et al., 2008). Many experiences came about in the 1990’s amongst social movements, in spite of the low level of schooling of the Brazilian population, they tried to harmonise and raise the schooling with vocational qualifications. The latter was much in demand by the workers on their way to enter the job market. Luiz Ignacio Lula da Silva’s government was elected with strong support from the social movements. Once in office, Lula picked up the debate and the articulated expe-
The working student or “student-worker”

The above-mentioned duality does not exist only in the separation between regular and vocational education. It has a social reference, and it is possible to see its persistence in studies and jobs, as well as in the existing school trajectories (continued or discontinued). Research data by DIEESE (2009) showed that in metropolitan areas in the young population between 18 and 24 of age, 43% just work, 16.7% work and study, while approximately only 15% exclusively study. Clearly, these numbers are linked with the economic situation of those youngsters. «We could, therefore, talk beyond the system structural “duality”, of an uphill climb that becomes a continuum» (Franzoi, 2008, 4), between those with continued trajectories, who obtain their professionalisation after regular studies, in quality courses, down to school leavers who enter the job market. For the latter ones, vocational intermediary schooling — considered a “lesser” education, for “disadvantaged” — is a scarcely probable chance. For them, in the best hypothesis, are available only simplified vocational courses, mostly offered by private institutions of questionable quality (Grabowski et al., 2010).

If, as said above, the challenge is to embody into the public school those who should never had left it. Along with the measures to supports these pupil’s permanence, like scholarships, school meals, etc., it is necessary to give to intermediary schooling a meaning, to meet the pupils’ needs and expectations. From this viewpoint, any pedagogical answer should consider the teachings coming from experience, especially on the labour market, where the “student-worker” expects that school assume a meaning for him.

As above mentioned, regular school because of its origins, was designed for the elite. It went through many troubles to reform itself to receive the kind of pupils described earlier, treating them, in or outside the institution, like foreigners. This is visible in the organisation of space and time, traditionally inflexible, to the point of being mistrustful and preconceived towards these pupils. Generally speaking, the teacher sees young and adult workers, who left school early, often after a negative experience, as deficient in education and lacking experience. While, these pupils did not learn in the same way of those who had a linear schooling trajectory, they
never learnt its canons; they do not know and cannot implement the established rituals. For example, students in schooling age, are used to the fact that often it is better to learn content by heart rather than understand it, and are able to pass in the next tests. On the contrary, the student-worker hopes that school would be the place where to learn about subjects urgently needed in the workplace. This student is not happy with contents that have no relation with practice. They are not disable, they have a different way to relate with school and knowledge.

Our school, with its literary and conceptual approach, banned work from being an inherent human dimension. With it, it banned the worker and his experience. It is through the teacher that the school view about the student is expressed.

The presence of workers at school, questions its spaces, times and contents; it is proved by the scant relationship at school between practice and theory, and between work and/or other life experiences and school learning. Finally, it questions, head to tail, the authority of the teacher as knowledge holder. This is the reason why, any successful pedagogical proposal for this public is bound to a sound training of the teachers.

Strategies to train the trainers for young and adults

To finalise what was exposed about the Brazilian experience, we highlight the importance of the training of trainers had in deploying Proeja, the challenge that was the entry of this population in traditional schools that could not handle it. To support this policy, the government invested heavily in the training of teachers for intensive Proeja courses in the Federal Institutes of Vocational Education. The experience of Rio Grande do Sul was guided by three main principles. The first principle, to consolidate the training of trainers, is to abandon the idea that there is a right age for learning. Thinking so will extend this principle to the adult student, that even if out of the right age he would not be in the right place at school.

One initial step involves ending the concept that the right age for learning is in childhood and adolescence, that young and adults education's main and exclusive function is to replace the schooling that was lost when in the “right age”. [Recognising], that, on one hand, young and adults have cognitive faculties to learn throughout their lives, and that the economic, technological and sociocultural changes happening now
[...] force the constant acquisition and updating of knowledge by individuals of all ages (Di Pierro, Joia, Ribeiro, 2001, 70).

A second principle is in the emphasis in the dialectical relation trainee-trainer, given by Freire (1999, 2002, 2006). This relation is mediated by a world that needs to be discovered and that can be transformed, since human beings are historical.

The trainee, in his life cycle and according to the place and time he is in, brings knowledge that needs to be systematised and problematised, in the environment where his life experience is inserted. Despite and at the same time, inserting in the individual, life and dimensions of the entire human experience of a determined time and space. Once, it is unique and experienced by mind and body, this experience problematise the institutionalised assumptions that are usually removed from daily experience. In this view, the trainer is expected to have control over systemised knowledge, and, at the same time, ethical, political and pedagogical capability to listen, embody and dialogue on questions, life experiences and knowledge already present in the trainee. Trainee-trainer and trainer-trainee build the tense dialogue between the worlds of concept and experience (Fischer, 2008).

A third principle, complementary to the previous one, is to accept as a fact the incompleteness of both knowledges – pupils and school/teacher. The teacher should not fear the knowledge brought by young or adult pupils that comes from their lives and workplaces. The training of trainers should take in account that the pupil’s knowledge is not a threat to the teacher’s authority, and should support this process. This fact should be considered inherent to the educating act, an opportunity to engage in a process of mutual learning, with the pupil.

Usually, concepts generalise and rationalise, moving away from the uniqueness of the work experience of the persons involved in the process and resulting from the job that they do. Between prescription and realisation, there is a subject that re-normalise, in a major or lesser form, the norms that sustain the job. Knowledge works and produces in this space (Schwartz, 2007). The subject worker needs to relate with his working activity, evaluate and reassess it to put it on a higher level. The teacher, from the top of the concepts, facilitates, through dialogue, the wealth contained in the school topics, with an attitude of acceptance of his own limitations.
Therefore, the teacher is open to the knowledge coming from the world of labour, that is held by the people coming from that particular activity (Schwartz, 2003). These pre-requisites of ergology (Durrive, Schwartz, 2008, 25) widen the scope for reflection about the place of the student-worker in vocational education. These reflections, contribute to problematise the current teaching strategies, especially when the public attending is made of “student-workers” (Fischer e Franzoi, 2009).

To explore this dimension, one of the emphases given in the course of training of teachers to Proeja was a reflection on life experiences and on pedagogical and teaching practices of these teachers through reflective writing about themselves, embodied in the Formative Memorial (Franzoi, Arenhaldt, Santos, 2007). The recovering of the their biographies, and according to previous studies, showed that teachers build their practice based on: positive role models of teachers they had when they were students (Balestro, 2008), the sharing of memory between teachers who had no previous experience with adult education and their colleagues who had this experience.

The Italian experience: training of trainers in residential structures

It is in the direction of the analysis of educational practices and by the awareness and transformation of the action patterns or of the habitus (Perrenoud, 2006); using training devices like reflective practice; the exchange of representations and practices; reciprocal observation; clinical writing, life story, video training, etc. (Perrenoud, 1994), that the itinerary of the continued training of the trainers of the residential structures was shaped in Italy (Giaconi, 2012). The structures received people with motor and psychophysical disabilities or with Autistic Spectrum Disorders. The training project involved ten coordinators from residential and semi-residential services in region Marche. The project stretched from January 2012 to January 2013 in an integrated system of meetings, also videoconferencing, using a platform that allowed forums of discussion and videoconferences. The training itinerary was based on the sequence “practice-theory-practice” (Altet, 1994) and is made of the following phases:

- Analysis of the operators’ attitudes towards taking charge of people with disabilities and deviances in residential and semi-residential structures.
• Analysis of the trainees production in relation to the competences needed by a coordinators and operators working in educational communities and centres.
• Analysis of educational practices through videos and logbooks.
• Analysis of the competences of the communities’ professionals, who have to enable the social inclusion of the residents, through videos and logbooks.
• Sharing a pedagogical setting approved by all and training devices to achieve a set of competences approved by coordinators and trainers.

There was a dual goal, in relation to the experience here exposed: on one hand, to look for group reflection and analysis of the role of practical training in everyone’s professional itinerary; on the other, to implement training schemes to encourage analysis and reflection on the educational practices experimented.

The characteristics of this itinerary of continued training was linked to practice, expression of continuity with what was experimented and documented in recent trainer’s training itineraries for social inclusion (Giaconi, Aleandri, 2012). It concerned, on one side, the attitudes and productions through focus groups, analysed by researchers through linguistic analysis methodologies and returned to the group; on the other, educational practice analysis through videos and sharing observation training-books, the analysis and reading of the logbooks (notes about the profession), the filling out of individual and reflective cards and the production of a common document of analysis. The trainee’s reflection has been completed through a self-designed educational profile.

It is important to remember that the reason of these meetings was to clarify, to us and to the group, the educational practices through the analysis of the videos, professional practices and logbooks.

The ones used in the single communities and recording the notes not only of the coordinators, but also of the trainers and the various operators that changed during the day in the community. As far as the videos are concerned, each coordinator had the duty of watching the video of the community’s typical day, and, reading the logbook made by the operators during the same day of the video. The videos were shot in the communities of the coordinators participating to the courses. Specifically, each member watched the video and “cut” all the educational practices found marking them with a title and a brief caption. In the same manner, the trainees were invited to read individually the day’s logbook and mark the educational
practices of the day as described by the operators. The Grounded Theory was used to analyse the texts, as illustrated in a recent work (Giaconi, 2012). Videos were used too, at first individually then by cross checking them, and selecting and “cutting” the most significant parts, adding a title and a caption. The work was repeated on ten videos and ten logbooks.

At the end of the analyses, which were connected to each other, the group has built a shared document where were inserted: the educational practices analysed; the related units of meaning considered significant after textual analysis of the logbooks; with the links to the video sequences identified and shared as core. At the end of each meeting, the participants filled out a form, where they pondered the strengths and weaknesses of the experience, self assessing and reflecting on what they could improve and how. The forms were then put in their self training profile: a structure that shows an initial analysis of the expectations, motivations, previous educational itinerary and the perception of its competences; a second part was turned to reflections during and after the analysis of practices; a third part regarded expectations (the structure of the self training profile has been documented in Giaconi, Aleandri, 2012).

**Education, research and innovation**

Each country has a unique historical background, which defines characteristics of its educational system; teaching orders; role of universities in the training of trainers; administrative and professional cultures; development of education; adult education; professional achievements of trainers organized into categories, among other relevant aspects. This complicates the comparison between practices of different countries, and to identify common elements in training of trainers’ methodologies (Altet, Perrenoud, Paquay *et al.*, 2006). The emergence of the role of trainer and their status or occupation, is a local process, even when it occurs in parallel to other educational systems and follows similar guidelines (Snoeckx, 2003).

However, experiments can serve as epistemological elements of comparison and influence. In this sense, the two experiences essentially bring a stirring up of the role of trainers, from requests to re-build their practices through questioning of previous experiences and “contagion” taking in account the stories of the other participants. As trainers who deal with very
specific audiences, these questions are of fundamental importance for the reconstruction and redesigning of their practices.

The practices occur in the operation, into the practice itself of making education. The trainer of trainers benefits from the practice of the trainees and discusses it in an upward spiral of revisions and theoretical and practical reconstructions. The trainer’s expertise is always situational, acquired from the discussion with the students and the experiences are always specific, contextualized and unrepeatable.

Adult education, lifelong learning, education of children, classroom management, assessment, among many other know-hows, may they be accurate and diverse, compose the practical training of trainers. However, the essential aspect is the work on the representations and models of the trainer related to the functions of teaching, training and learning, as well as the joints between these functions and the similarities and differences between teaching students, training colleagues, adults, couples (Lamy, 2006).

At this point, after the presentation of the two experiences, it is very important to appreciate some conceptual issues, which allows raising the question of training of trainers for inclusion in an integrated vision with educational research and innovation. It is opportune to consider the sense of circularity among training, research and innovation.

Training devices must find new forms of connection between local and global: the local conditions need to be addressed as closely dependent to the processes on a global scale (Sassen, 1991; World Bank, 1997), as well as the global must be mediated by the processes of local character.

The construction of this potential mediation between global and local may take, for example, through the creation of:

- Devices that enable the analysis of the local and promote social inclusion in the development of differences so that the training can start from the “practical” and also reflect on both the local and on good practices in social projects.
- Network communications more effective for the design and commissioning report.
- Action strategies which starting from the bottom can lead to rethinking policies and programs of a global nature (Technical Liaison Officer, 1999).

Therefore in the development of educational programs and intervention, the greatest attention must be paid to their ability to connect both
the local and global polarities and adopt effective organizational forms in order to facilitate self-organization in the contexts of intervention. To this end, they may be in fact identified some organizational forms that are built gradually, just like a construction site, to serve as a bridge between the different socio-cultural and institutional affiliations, and especially see the actors as characters and the interactions of local social life with the resources of experience and knowledge that will express themselves. An organization also cannot forget the promotion of the participation and involvement of the beneficiaries.

Methodologies rooted inside are important methods of action that avoid preconceived solutions without anchors in specific contexts and are oriented on the one hand, to elicit from inside of the context of its specific action wealth of cultures, experiences, interpretations of problems and solutions; the other, to promote reflection and self-assessment. For this purpose, a methodological principle consists in the essential actions, including practices, the task of generating institutions, and to ensure its social quality (Beck et al., 1997) and sustainable development.

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