

## Abstract

The inquiry that led to the present thesis has allowed for the reflection of a group of teachers of special education on the change of the "integration" to the "inclusion" as ideas that mark educative policies and that are orienting its activity with children and younger people with disabilities and for their intervention in the schools; ideas received from national administration of public education, which, in turn, "used to drink them" from international instances of production of official speech on education. It is outing that change (or substitution), which appeared for many people an evolution, a deepening, or even a radicalization as a result of the social movement for integration (above all in the second rate of special education, "inclusion" was presented as the form of more advanced integration, more complete) Was, in fact, a deep paradigmatic change related to different pedagogical philosophies and policies. Purposes are different for the public system of education, and even for different orientations for social transformation, which are thought as being diverse conceptions of the State for handling ideas and organizing society; a study of these relations and their conceptions on society and the role attributed, or recognized, to the education as reproduction of social transformation, has been developed. In a general way and, as a summary, necessarily on a coarse way, we may say that "integration" corresponds to the models of justification of the social order, where, if they recognize the differences between all sort of men, it is to scramble these differences in favour of the social cohesion, minimizing the competition and maximizing the cooperation, the political participation of every one and the responsibility as citizenship, while the "inclusion" corresponds to the models of justification of the social order that presumes, in an abstract way, an equality at the beginning of the social race, ( which in some versions would have even "to be produced" or to be guaranteed by the public education) from which all would enter in competition. This is an idea for the occupation of more advantageous social status for every one. Positions actually scarce in relation to the number of able people to use them – in this social order based in the generalized competition. Maximized, as dominant value, the education aims at the competitive acquisition of abilities and generates inevitably, and wishfully, disabled people for doing some jobs. The public school as "school for all", results of a necessity of legitimating the State and the requirement of an apparent equality of educative chances (of access) that it is imposed by the principle of the equality at the starting point and by the advantage in the general rise of the departure level (and of the maximization of itself as resource - resulting the competitive differentiation just of taking advantage of the chances, these, even exactly equal, they are only valid as maximization and differentiation factor).

These aims have, however, much more implications in the political-ethics (which, in many aspects, is contradictory to justify "fair inequalities" and the creation of "unfair equalities" of policies of "positive discrimination", in the scope of the "compromise between the civic and industrial *cités* ". Also, an affirmative action promoted in neo-liberal politicians discourse), and much more social consequences one can refer to, as a summary. Aims which this dissertation looks for clarifying in detail as an articulated social form. It appeals mainly to concepts such as *Gesellschaft* and *Gemeinschaft* as it was developed by Durkheim, Weber, Dumont and Dubar. All of them authors of modernization and rationalization, of normalization, of power and domination. Contrary to those of individualisation, personal and social identity, personal accomplishment, recognition and personal and collective emancipation, *habitus*, social field, institution and social legitimating of domination through symbolic power, conflict of legitimacy, pedagogical modalities, principles of social division / social classification, principles of justification of "fair inequalities", Above all, conflictive and institutional reflectivity (in the institutions and of the institutions, its relation systems and the structural frames that characterize its permanence).

Here, it is also analyzed the position in relation to this question of some performers on the educational arena, outstanding the ones of the subject of special education, which leads to the quarrel of what could be considered the emergency of professional culture and the role of institutional and conflictive reflectivity in teachers professional development. Their identities are threatened as well as its autonomy and capacity of accomplishment. It might be a loss of autonomy of the field (loss of the social meaning of the craft for being teacher). There seems to be, too, subordination each time larger for the centres of production of pedagogical speech. These are nearly collapsing. In these centres of production, a normative attitude prevails upon a critical one, mystifying the direction of the changes, mainly, the decline of the institutional program and the loss of autonomy of the field, leaving the teachers and the school exposed to the contradictory requests that result of the fight around the State and the purposes of the public school; of the policies of the State for the public service in general, mainly for the education, as it is the public service around which the contrapositions had become more acute, once exceeded a conjuncture where some convergences around the ambivalent idea of generalized social promotion (ambivalence perhaps resulting from social movement of translation in the wage of society, and appearance of social promotion through the school). This has allowed false consensuses, and presenting teachers and its critics of the politics of the school, as factors of resistance to the change.

Key-words: social inequalities, equality of chances, conflict - institutional-critical reflexivity, special education, inclusion/exclusion.