

EQUALITY, REGARDLESS OF WHAT IS DIFFERENT: SOCIAL REPRESENTATIONS ON INCLUSION OF YOUNG PEOPLE WITH INTELLECTUAL DISABILITIES

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ABSTRACT

This research aimed to analyze social representations on the inclusion of young people with intellectual disabilities (ID) in the high school (HS) segment, from the perspective of Young Natives in Inclusion-Oriented Pedagogy (YNIOP) attending a public high school in Planaltina, Brasília-DF. It is a qualitative, descriptive-interpretative research. Data were obtained from the application of the Free Word Association Questionnaire to 186 young students, among which seven had ID. We prototyped this data with the help of the Iramuteq software. The results suggest that, underlying a social representation that is fully favorable to the inclusion of people with ID in the HS segment, there is the search for the affirmation of an identity compatible with norms, constitutional principles and legal procedures that strongly condemn expressions of prejudice and discriminatory attitudes.

Keywords: Social representation; inclusion; high school.

Igualdad, independientemente de lo que sea diferente: representaciones sociales sobre inclusión de jóvenes con deficiencia intelectual

RESUMEN

En la presente investigación se tuvo por objetivo analizar las representaciones sociales sobre inclusión de jóvenes con deficiencia intelectual (DI) en el segmento de enseñanza secundaria (EM), en la perspectiva de Jóvenes Nativos en la Pedagogía de Orientación Inclusiva (YNIOP), ingresados en una escuela pública de enseñanza secundaria de Planaltina, Brasília-DF. Se trata de una investigación cualitativa, descriptivo-interpretativa. Se obtuvo los datos a partir de la aplicación del cuestionario de Libre Asociación de Palabras a 186 jóvenes, entre los cuales, siete tenían DI. Realizamos el análisis prototípico de esos datos con ayuda del *software* Iramuteq. Los resultados sugieren que subyacente a una representación social plenamente favorable a la inclusión de personas con DI, en el segmento de EM, está la búsqueda por afirmar una identidad compatible con normas, principios constitucionales y procedimientos jurídicos que condenan firmemente la expresión del preconceito y de las actitudes discriminatorias.

Palabras clave: Representación social; inclusión; enseñanza secundaria.

Igualdade, independentemente do que seja diferente: representações sociais sobre inclusão de jovens com deficiência intelectual

RESUMO

A presente pesquisa teve por objetivo analisar as representações sociais sobre inclusão de jovens com deficiência intelectual (DI) no segmento de ensino médio (EM), na perspectiva de Jovens Nativos na Pedagogia de Orientação Inclusiva (YNIOP), matriculados numa escola pública de ensino médio de Planaltina, Brasília-DF. Trata-se de uma pesquisa qualitativa, descriptivo-interpretativa. Os dados foram obtidos a partir da aplicação do questionário de Livre Associação de Palavras a 186 jovens, dentre os quais, sete tinham DI. Realizamos a análise prototípica desses dados com ajuda do *software* Iramuteq. Os resultados sugerem que subyacente a uma representação social plenamente favorável à inclusão de pessoas com DI, no segmento de EM, está a busca por afirmar uma identidade compatível com normas, princípios constitucionais e procedimentos jurídicos que condenam firmemente a expressão do preconceito e das atitudes discriminatórias.

Palavras-chave: Representação social; inclusão; ensino médio.

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INTRODUCTION

Intellectual disability (ID) is a historically situated construct. Concerning knowledge in this phenomenon, there is no hard nucleus, that is, no homogeneous positions in the medical and scientific areas. Because of this vague, multiple and conflicting state, which is a result of not only the scientific perspective but also of the very heterogeneity of ID as a subjective experience for each individual, thinking of this condition leads to an autonomous social construction as a facilitator for the proliferation of diverging knowledge.

Among the multiple existing discourses on ID, we highlight the comprehension defended by the *American Association on Intellectual and Developmental Disabilities* (AAIDD, 2010), according to which an individual with ID is someone who displays a singularly dynamic way of thinking and, therefore, is always open to the possibility of development, depending on the various levels of received support. In the *Diagnostic and Statistical Manual of Mental Disturbances*, or "*Manual Diagnóstico e Estatístico de Transtornos Mentais*" – *DSM-5* (APA, 2013), ID is considered a heterogeneous condition, with multiple causes such as prenatal etiologies, environmental influences and perinatal causes. This same manual highlights the fact that ID lasts forever and may have its levels of seriousness altered as time passes by (APA, 2013). However, early and continuous interventions might help improve adaptation functions in one's childhood and adult life so that, in some cases, there might be a significant improvement in intellectual functions, which makes the ID diagnostic less appropriate.

In the present study, due to the fact that we support ourselves by means of the AAIDD (2010) and the Statute for People with Disabilities (Law n. 13.146, 2015), we defend the idea that the primary deficiency might be overcome by new qualitative structures made possible by the person's participation in relations in which the contexts might be challenging and full of discussions, exchanges of ideas and active, cooperative confrontations among the interlocutors. This is our way of saying that, according to the *Conventions on The Rights of People with Disabilities* (Resende & Vital 2008), disability consists of the interaction between the hindrance of physical, intellectual or sensorial nature and the barriers put up by society.

Subscribing to the same notion, Souza (2019) adds that the compensation development depends mainly on emotional processes energized by deep interpersonal relationships and by coexistence in typical and atypical collectiveness.

Charlot (2000) emphasizes that being included in these relations, in the school context, facilitates not only the acquisition of intellectual content. It also facilitates

the acquisition of relationship devices, which implies the learning of certain relationship modes followed by their social and age group. In order to do that, one must learn how to be "solidary, suspicious, responsible, patient... and ensure a certain control over personal development while building self-image in a reflexive way" (Charlot, 2000, p. 70).

However, despite the fact that such social interchanges produce positive results for students with ID, few of them have the chance to experience inclusive environments. Such fact becomes particularly evident at the high school level (Downing, 2005).

High school constitutes a stage in the school process that takes place during students' teenage years. In other words, high school happens at a time in an individual's youth that brings new demands in the perspective of communication. That makes social life even more complex for young people with ID because of their necessity to recognize and interpret social clues that are not so easy to translate. Communication establishes itself by means of inferential and figurative language. In this sense, thinking about youth is a challenge for psychology. Such complexity becomes even greater when it comes to young people with ID who manage to reach higher levels of education.

According to Dayrell and Carrano (2014), the representations of youth that still exist lead us to produce an image of youth as a transition, a passage in which young people are in the process of becoming adults (Dayrell & Carrano, 2014, p. 106). We believe that this tendency to see young people through the lenses of underdevelopment and to associate every young person with the idea of "perennial underage" (Dias & Oliveira, 2013, p. 179) is too simplistic in view of the complexity of this moment in a person's life. Dayrell and Carrano (2014) also guarantee that youth is a dynamic category transformed by the context of social mutations that happen throughout history. Thus, in recent literature, the consensus is that there is no such thing as one youth. Rather, there are many youths. Young people are individuals that experience and respond to stimuli from the particular socio-cultural context in which they are inserted and, that way, produce their own ways of being young. Among the various ways of being young, there are the ones who have to deal with the effects of ID on their development processes. The notion of youth to these young people must be considered in a plural, dynamic way, which makes us believe that ID is not an obstacle to a development trajectory in which the high school stage of education feels legitimate.

We emphasize that for young people with ID to attend high school they must take part in the same cultural program as their social group does. According to Leão (2014), in this phase of life, young people experience a series of social, emotional and sexual

situations in which they build their own personal identities and performances. Maffezol and Góes (2009) explain that the cultural agenda is a background for other experiences along an individual's different stages of life. The authors highlight the fact that for normal people – children, teenagers, adults and elderly people – the cultural agenda proposes discourses and social practices in order to delineate the specific possibilities and commitments for every period of life. As a result, individuals adapt their ways of acting, their language, and their clothes in accordance with the specific activities they must perform as well as their desires, objectives, and their necessity to be recognized by different spheres of society.

Although it is not a universal thing, the cultural agenda, according to Maffezol and Góes (2009), outlines the expectations for every period of life in accordance with what is configured as adequate and appreciated in every period of the history of a social group. This comprehension leads to the notion that, at this stage in the life of young high schoolers, high school is considered a starting point towards college (Krawczyk, 2014). That might make the relations in this segment of education rather inadequate for cooperative, ideological actions. The predominant doctrine in this context dictates that the only way to prosper implies competition, extreme individualism and personal success at any cost. Consequently, being a high schooler requires self-taught skills, of which young people with ID seem incapable.

As a matter of fact, in this scenario of multiple possibilities, the relationships established with classmates have great relevance for young people with ID. However, these relations acquire singular outlines due to the social representations that underlie the referred interlocutors. We interact with different Others according to the way we represent them. This is our way of conveying the message that the social representations constructed by high schoolers on the inclusion of people with ID into high school reveal a lot about how relationships happen for Young Natives in Inclusion-Oriented Pedagogy (YNIOP).

The Young Natives in Inclusion-Oriented Pedagogy nomenclature was inaugurated in this study in order to classify students who had already been born in the era of inclusive orientation and had access, ever since kindergarten, to different ways of interaction, varied information and multiple consistencies of connection with classmates with ID. These young people were still children when they arrived at a land in which the language is full of respect for differences, and it is not necessary to make too much of an effort to learn the new language. It is a group of students whose entrance into the school system happened after the elaboration of the Salamanca Declaration (United Nations,

1994), which, in association with other documental matrices, determined a compulsory trajectory of school interaction among young people with typical or atypical development patterns, both natives in the inclusion-oriented pedagogy.

Therefore, we have articulated an analogy to the terms “digital natives and digital immigrants”, previously coined by Marc Prensky (2001), in order to refer to people who were born in the digital world – and consequently have no difficulty in their cyberspace experiences – and to the people who were already adults when they entered the connected world. Considering such conditions, we ask ourselves whether this generation of natives, who grew up in a culture with moral values and social norms that are different from the ones of the preceding generation, is really building new structures of meaning on the inclusion of young people with ID in high school. Thus, we intend to reflect on the web of social representations that a student with ID carries and provokes in other high schoolers. We want to get to know and better understand the meaning of the inclusion of people with ID in high school when it detaches itself from scientific ties and gains the dialogic spaces of young high schoolers. As a result, our objective is to analyze the social representations on the inclusion of young people with ID into the high school segment, from the perspective of the YNIOP attending a public high school in Planaltina, Brasília-DF.

We subscribe to the notion that social representation is a field that is open to controversy, to fragmentation and to negotiation. It is full of incoherencies, tensions and ambivalence even though it has gone through a consensual reality that supplies a background of historically shared meanings from which discussions and negotiations emerge (Arruda, 2014). This notion of social representation resembles the concept of cognitive polyphasia (Wagner, Duveen, Themel, & Verna, 1999), which suggests the coexistence of different and even contradictory forms of knowledge in the same individual or community (Arthi, 2012). We also understand that, in the edification of a social representation, the desire to identify oneself and be identified or not by the group is in question (Arruda, 2014). The logic behind the symbolic strategies in the groups is crossed by the social landmarks they must express. Social representations re-affirm the insertion of individual members into a determined human space. Following this line of thought, Jovchelovitch (2005) explains that it is possible that a representation will say more about an individual or about the group that expresses it than about the represented object itself. In these situations, “who” is more important than “what” in the representations.

Considering what we have discussed so far, we will present our methodological proposal, which was developed in conformity with the precepts of the

qualitative approach of exploratory nature, in search of an analysis of the social representations on the inclusion of young people with ID in high school, from the perspective of high school students.

METHODOLOGY

We realized a study of exploratory, qualitative, descriptive-interpretative nature based on the structural approach to the Theory of Social Representations (Sá, 1998; Abric, 1998, 2003). Our study was developed at a public school of the Brasília education system. The school is located in the city of Planaltina. In 2014, this school registered the highest number of registrations of students with ID in common inclusive classes in the segment of high school in Brasília: 23 students (State Bureau of Education, 2014).

186 students attending this school participated in the research. Seven of these students had ID. Four of them were male and three were female. The sample was made up of young people from the three years of high school, ages 14 to 17.

The young students who had been invited to participate in the research and were willing to do it signed an Informed Consent Form (ICF) and asked their parents to sign it too. Concerning the young students with ID, we made contact with their families by telephone and with the aid of the resource-room teachers. All parents granted permission without any objections.

The collecting procedure started after the acquisition of final approval of the Research Ethics Committee of the Health University Department, or "Comitê de Ética em Pesquisa da Faculdade de Saúde" (CEP/FS), Decision number 1.831.174, of December 28th 2016 and the application of the questionnaire was done collectively by the researcher herself in the 11 classes where there was at least one enrolled student with ID.

The research tool was a questionnaire based on The Free Word Association Technique, or "Técnica de Associação Livre de Palavras" - TALP. In the questionnaire, participants were requested to list six words or phrases to finish the sentence: "The inclusion of students with intellectual deficiency is ...". After that, participants were supposed to pick the most important words or phrases they came up with and explain their choice. Their answers were also used in our study in order to provide the mentions with analytical density.

Data was initially handled with the help of the Iramuteq software, which crossed all the info concerning the frequency and the average order in which the words or expressions were mentioned by the 186 young students. This procedure generated four quadrants that express, according to Sá (1998), the content and structure of social representations. In these analyses,

we employed the matrix production of the Central Nucleus Theory, a methodological/theoretical model that considers the social representation to be the result of a systematized set of pieces of information, beliefs, opinions, and attitudes sustained by two subsystems: the central and the peripheral.

RESULTS AND DISCUSSION

Based on the 186 answered questionnaires, the Iramuteq software distributed 26 words over the four quadrants, according to the crossing of information concerning the frequency and the average order of words or expressions in terms of importance. The minimum frequency of mentions was seven and the maximum frequency was sixty-five. Based on this organization, it was possible to produce a table of four instances on the responses to the prompt: "The inclusion of young people with intellectual deficiency into high school is", according to the following figures:

In the table of four quadrants, the upper left one indicates the central nucleus, which is the common consensual basis of a social representation, the one that is a result of collective memory and of the system of norms that a certain group refers to (Abric, 2003). Considering this theoretical framework, the elements with central characteristics of our studies seem to gather evidence that the pioneers of this new way of dealing with time, technologies and information – the YNIOP – present a more open-minded attitude towards the new realities and differences. To these people, including young people with ID into high school is **important, good, fundamental, essential** and reveals a sense of **respect and equality**. However, we must also ponder the subtext behind these adjectives, that is, the inclusion of young people with ID into high school is appreciated as **important, good, fundamental, or essential** because such inclusion prepares these students for the continuation of their learning process, for professional qualification and, consequently, "successful trajectories" (Leão, 2014, p.245). Charlot (2000, p.72) emphasizes that: "There are many ways to become someone but modern society tends to impose the successful school experience as mandatory in order to earn the right to be someone". The phrase that explains the mentioned term seems to be in accordance: "It is important because students with ID in high school are more likely to enter a university and become successful professionals" (Young student 81).

On the other hand, the importance of attending schools that will open the doors to higher education is just one of the many other anxieties and expectations felt by these young students. Thus, the high school stage of education acquires new meanings. The YNIOP also understand that high school is **important, good, fundamental** and **essential** because it represents

Average order of mentions less than 3.0		Average order of mentions greater than 3.0			
Frequency greater than 18					
Important	65	2.9	Necessary	45	3.4
Equal rights	48	3.0	Cool	26	3.6
Respect	24	2.6	Normal	26	3.5
Good	19	2.9			
Fundamental	19	2.2			
Frequency less than 17					
Mandatory	11	2.4	Learn from them	17	3.5
Interesting	10	3.0	Fair	16	3.8
Interaction	10	3.0	Help	15	3.7
Different	07	3.0	Friendship	14	3.6
			Great	11	3.6
			Comprehension	11	3.6
			Difficulty	10	4.5
			Inclusion	10	4.5
			Correct	08	3.8
			Duty	07	4.1
			Interact	07	4.6
			Experience	07	4.3
			Learn	07	3.9
			Solidarity	07	3.9

Figure 1. Table of four quadrants on the prompt: The inclusion of young people with intellectual deficiency into high school is ...
Source: Data analysis by Iramuteq

moments for connections and the establishment of relations of friendship with classmates with ID. "High school is important because it helps students be in fuller contact with the world and make friends. Very often, students with ID do not go out much or do not have much experience or friends. They can have those things at school" (Young student 13). Most importantly, high school is considered **important, good, fundamental, and essential** because it gives young students with ID a chance to feel "normal" and have a standardized youth experience, which is unique nevertheless according to Sawaia (2010) and the notion of a mass individualization of the masses. The author explains that subscribing to this notion helps an individual to satisfy the need to be unique, and just like others, or different just like everyone else. Some of the responses are quite intense in this perspective: "It is important because it improves their chances when they can go to high school just like

everyone else. It helps not to feel so excluded" (Young student 12). "It is essential because they can have a chance to be themselves and, at the same time, feel normal". (Young student 108).

Equal rights and **respect** are two other words that constitute the central nucleus and are connected to the idea of justice as some sort of obvious guarantee that protects the correctness of living in equality and in a society that guarantees everything for everyone – that is the motto. "Everyone deserves equality" (Young student 1). "Equality, no matter the differences" (Young Student 4).

The YNIOP defend the inclusion of young people with ID based on the principle of distributive justice (Barreiro, 2013), that is, based on the idea of giving people what is rightfully theirs. All human beings are born equal and have the same rights in society without any type of privilege or social advantage. We understand that

the motto adopted by the YNIOP seems to disregard the fact that promoting equal opportunities does not mean giving everyone the same, it means giving each one what they lack.

The explanations for the word **respect** - one of the most frequently mentioned words in the central nucleus - seem to be used as a flag, as a war cry, as a non-negotiable narrative, as an irrefutable, uncontroversial, unquestionable concept that highlights the relevance of respecting other people, differences and diversity. Thus, "we should all respect, no matter what, because respect is a beautiful thing" (Young student 77). "I mentioned respect because we must respect the differences in other people" (Young student 176).

Based on these central elements, we suppose that the representational content on the inclusion of young people with ID into high school is built within a network of negotiations between individual and community narratives. In this interconnection, what becomes evident is the fluency of YNIOP in the language of no prejudice, which reinforces their affiliation to the groups that fight against prejudice and discrimination.

The upper right quadrant, also named, proximal periphery, is constituted by elements that obtained high frequency, which suggests a consensual basis that is similar to the one in the central nucleus. However, these elements were not as immediately mentioned as the elements in the central nucleus. Therefore, they do not express the same force of preference of the central nucleus. This quadrant displays the words **necessary**, **cool**, and **normal**, which reveal the dilemma faced by the inclusive paradigm when it comes to the relation between the access and the quality of permanence in regular school education. In other words, the access of young people with ID into the high school segment is represented as **necessary**, which means it is indispensable, inevitable and must be realized. On the other hand, in the perspective of obligation, the presence of young people with ID is perceived as **normal**, or even **cool**. In the words of one of the young students: "All I can say is that their inclusion is a normal thing" (Young student 144). In other words, the inclusion is part of their routine and its habitual nature might make it "culturally opaque" (Jodelet, 2005, p. 92). Thus, supported by Jodelet (2005), we understand that habit makes the expression of perplexity and fear, regarding those with ID, visible and ridiculous. Habit requires self-control and a similar response by all members so that it is possible to develop a standardized response (Jodelet, 2005).

In the lower left quadrant, **mandatory** is the word in evidence. We suppose that this word - just like the term **necessary** - portrays a common symbolic system used by the YNIOP, which appreciates the inclusion

imperative as a flag. This content might be connected to the fact that its academic trajectories have always been marked by the imperative of documental matrices that instituted and guaranteed the mandatory nature of the inclusion of people with ID. As a consequence, these documents imposed a mandatory trajectory of school education for all young people, with or without ID. In the same quadrant, the words **interesting**, and **interaction** make it clear that, despite the obligation of registration, the inclusion of young people with ID is appreciated as an **interesting** dialogical space and benefits the development of the **interaction** function. In other words: "the interaction of students with ID with the other students will improve as students share experiences" (Young student 74).

Different is a word that also constitutes the intermediate quadrant and deserves, according to Omote (2006), a more careful analysis considering the different meanings of the term. To the author, with the popularization of discussions on inclusion, terms such as **difference** and **different** became usual, which has lent them other connotations in accordance with the passion with which these terms are used in the most varied contexts and the most varied purposes.

One of the possibilities of use for the term **different**, according to Omote (2006), concerns the variability that human beings display and their potential for adaptation. Another connotation refers to sharp limitations or barriers to the realization of many relevant activities in everyday life. In the YNIOP testimonies, the term **different** is presented with two connotations. It is used to refer to a plural identity that enriches relationships and, therefore, must be recognized and appreciated as such (Candau, 2012). It is also used to refer to the ones who live in great vulnerability. Other segments that explain the term **different** in its different connotations help us understand that: "It is important because when we deal with difference, we observe different behaviors and have new experiences" (Young student 67). "The difference between the behavior of inclusion students and ours is just that some of them are real quiet and a bit weird" (Young student 165). These comments point at the coexistence of opposing meanings within the same representational field. According to Arruda (2015), such diversity, as well as the heterogeneity of groups and of their representations are the exact location of the dynamic elements and the plasticity of a social representation.

The fourth quadrant, the lower right one, contains the most distant peripheral elements if the central nucleus and are indicative of a progressive change that starts to establish itself in the representation. According to Arruda (2014), the periphery is the locus of the transformation of representation, revealing the influence of circumstances, of the historical moments

and of the individual negotiations between the ones who represent and the ones who are represented. According to the author, the peripheral elements produce the multi-faceted aspect of representation and escape the constancy and homogeneity of the central nucleus because they carry the most individual and situational aspects of the representation.

In our study, these elements were distributed into four nuclei of meaning: the first one is constituted by the elements **fair, correct, duty, and great**. These terms highlight the force of the legal imperatives as guarantee of access for young people with ID to higher segments of education. These terms also remind us of what has been previously discussed in the central nucleus concerning the politically motivated movements (Vegh, 2003), proposed in order to fight against injustice and in favor of minorities. Such concept gets stronger in the explanations provided by the young people for the mentioned terms: "In my opinion, it is totally fair because everyone deserves equality regardless any deficiencies" (Young student 175). The second nucleus is constituted by the words **interaction, experience and friendship**, which appreciate inclusion as a promising dialogical space due to the experiences and interactions that facilitate friendship ties. The third one focuses on the words **solidarity, and comprehension**, which are conducive to an understanding that inclusion depends on benevolent support, which indicates that the right of a student to stay at school requires the tolerance of other students who must be solidary and empathetic. "We must understand these people and help them when necessary" (Young student 32). "It helps a lot when we are solidary to each other" (Young student 91). The terms **learn and learn with them** are part of the fourth nucleus of meaning and lead us to believe that there is learning in the interaction with students with ID. We emphasize that **learn with them** means especially to consider other people's perspectives and the idea of dialogical encounters.

To Jovchelovitch (2011), the central characteristic of the dialogical encounter is the effort to take into consideration other people's perspectives and recognize them as legitimate. In such situations, the interlocutors make an effort to take each other into account and find mutual comprehension on the position, perspective and potential contribution that each one can bring to a specific situation. At the basis of this dialogical principle is the idea that all participants must acquire and develop knowledge.

FINAL CONSIDERATIONS

Based on the arguments we have brought out, we suppose that the presence of young people with ID in academic spaces of higher learning, historically reserved for the "normal", has inaugurated a new flow of social

representations anchored on the desire for justice, equality, and respect to differences, with a search the normalization of deficiency though. This is our way of saying that the YNIOP include people with ID on the list of people with other claims, which leads them to present a general discourse of protection for the rights of minorities. These discourses also present the identity of the groups who adopt them, which indicates a language that is common to some young modern cultures, which are linked to some "pro-inclusion activism" (Schwertner & Fischer, 2012, p. 4). In other words, if on the one hand the YNIOP are taking possession and rebuilding the reality referring to educational inclusion into a symbolic system that is different from the one built by young people from other generations, on the other hand, by accepting the legal novelties in the current scenario in education, these young people say more about themselves than any object they might be representing. That is due to the fact that when they proclaim this symbolic system, they reaffirm their own fluency in the language of no prejudice and their position in this social plot. And in this perspective of obligation and legitimacy for inclusion, the presence of young people with ID is considered normal, that is, collectively comprehensible though unnamed. In these conditions, inclusion becomes a synonym for the repeated reiteration of the normality of young people with ID. We suppose that this comprehension denies young people with ID their status of difference and that might have an impact on the reconstruction of their identity because these young people must fit, no matter the cost, into a normality of development that has been established even for those with supposedly typical development.

One of the problems concerning the anchoring of normalization is that if on the one hand young people with ID are seen from the perspective of the demands of typical development and are appreciated as common young people, which thus minimizes the stigma related to the deficiency phenomenon; on the other hand, all possibilities for ambivalence are removed, which nullifies the elements that constitute a person with ID, who has so many peculiarities when it comes to a network of intervening support.

This study provides us with the elements we need in order to say that, in view of the changes for the benefit of the inclusion of young people with ID and all the pressure to get to know them and their potential, development as a native in the inclusion-oriented pedagogy implies being aware of our own discourse so that we will not undermine the moral

values and social rules recognized by the group one belongs to or wishes to belong.

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