

Chapter four

Finding post school perspectives: training and work for inclusion

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Introduction

Which relation should exist among State, labour and diversity? Should differently able subjects be segregated since the school desks, as it happens in Brazil, or should they be included in the productive life as it happens in other countries? Many concepts originate from this discussion; they include acceptance, discrimination, inclusion, normalisation, and hierarchy of differences, among many others. One certainty remains, it is not easy to deal daily with disability, numerous examples confirm this assumption. Because discriminations against women or black people exist alongside others, that are apparently less frequent, like discriminations against differently abled people, and people with physical or mental disabilities.

The diversity that we meet here relates to different abilities. In this chapter, we propose a discussion on social inclusion from the productive point of view, or, how differently able people are or could be integrated into work contexts. In Italy, the law that closed the mental hospitals in 1978 regulates inclusion, and in 1992 it allowed children with disabilities frequenting regular classes, this will provide an epistemological reference when treating the Brazilian examples. We include in this discussion an entrepreneurial example of inclusion of people with disabilities working in a company. Our intention is not to compare the success in implementing inclusion but to propose examples to discuss the themes of inclusion at work and how to bridge the gap existing between the end of schooling and the beginning of the working life.

The following questions are at the basis this text. Can companies actively participate to include people with disabilities with the help of governmental public policies? What is the role of the companies? How should school prepare the young disabled to enter the job market? The backdrop of this discussion is a pressing need, an *anaghi*, linked with the construction or solidification of a Brazilian *welfare state*.

The chapter will be divided into six sections. Firstly, we start from the concept of social wellbeing, or *welfare state*, and a short history of its development in Europe to discuss the present moment and the notion of *welfare mix*. Secondly, we discuss examples of public policies of social protection for diversity in various countries. Thirdly, we reflect on the epistemological foundations of the models of inclusion in the two different countries. Section four approaches the importance and the complexity of working with people with disabilities. Section five presents examples from Italy and Brazil on schooling and labour inclusion. Finally, we contribute with an analysis of work as instrument of emancipation, and we discuss the responsibilities of companies and the possible contributions that these can provide, as well as the benefits to be gained with the participation in public policies in introducing differently able people on the workplace.

1. Social Background for inclusion

To obtain an overall legislative and historical framework, it is important to see how social inclusion was conceived in a project of social equity in each of the countries. Following our framework about the quality of life of disabled adults is one of the indicators to analyse the crucial transition from school to work.

The welfare state is the system that guarantees satisfactory living conditions to a population as projected and practiced by a State. In other words, it is the project of social justice transformed into assistance to the population: housing, work, education, medical assistance, minimum income, benefits, social security, retirement, among other conditions to provide dignified life. These systems work through taxation and redistribution of income, that is, a percentage of Gross Domestic Product (GDP) goes to guarantee and maintain the living conditions of the population.

The idea of *welfare state* goes back to the end of the nineteenth-century. However, the first effective actions took place after the World War I, during the Great Depression in the United States, where the famous *New Deal* was conceived to tackle unemployment and progressive impoverishment. Sennett (2004), in his research on the origins of the *welfare state* in Europe and United States, affirms that, in 1929, the crisis hit workers in different ways, revealing a precarious working class highly susceptible to economic changes.

The golden age of the *welfare state* was between 1945 and 1975, in a period of post-war economic expansion when the benefits offered to the population increased.

Already in the mid-seventies, this reality began to change. However, the end of the prosperous period happened in the eighties with policies of economic austerity and cost cutting in several countries, as it happened with the governments of Margaret Thatcher in the United Kingdom and Ronald Reagan in the USA. With these transformations, the centre of the debate about the future of social protection systems was split into positions that showed two possibilities: one of dismantling it and another of resistance to maintain it.

The typology of Esping-Andersen (1990) introduces the notion of *welfare* regime, how the interdependencies among public institutions, market and society, produce a protective system in a given reality. According to the author, the models vary, when elaborating their *welfare* states, every country followed different concepts of what, according to them, meant “good society”. The common goal of these countries, in the primordial phases of elaboration, was to solve the post-war social inequalities, but the trajectory of each society depended on the founding characteristics and their priorities in terms of social justice. According to this typology, the solutions based on individualism are preferred in the Anglo-Saxon countries; the solutions based on social equality and universalism are typical of the Scandinavian countries, while solutions based on corporatism and concessions of subsidies are found in countries such as France, Italy and Spain.

At the present moment, by reasons such as limited economic growth, increased taxation and the ageing population in the Western countries, the debate between dismantling and resistance of the welfare state seems partially overcome. Nowadays, the focus lies on the capability of re-structuring of each country and the possibilities to find alternatives for the systems of social protection. Consequently, the arrival new political actors and the partnership between public and private are themes that gain in relevance. We discuss the passage from the classic *welfare state* to a system of *welfare mix*, since the State, finding difficulties to answer increasing difficulties, looks for aid in the private sector (Powell, Barrientos, 2004; Hogg, Baines, 2011; Longo, Notarnicola, Tasselli, 2015). We could mention the social cooperatives of Italy that, in partnership with the State, assume an important role in social assistance of children, older people, people with disabilities, beside services linked with hygiene, environment, housing, among others. Also, one of the largest supermarket chains in Italy is a social cooperative and, in this case, the supply of services is clearly linked with profit.

The present re-structuring of the *welfare* in Europe is incremental and objective, it prioritises cost control, re-commoditisation and modernisation of the systems. A big difference between the original post-war *welfares* and the present ones is precisely their commoditisation. What was considered a duty of the State in the past, today is being re-thought with attention to reducing the benefits and the restriction of the alternatives of participation in the social security system (Agostini, 2005). Global markets, differently from the post-war efforts to re-build European societies, are founded on individualism with emphasis on consumption and competitiveness with a reduced interest in collective questions. In other words, we perceive a transition from an ideology of social engagement to this new order.

Another important question in the present discussion is a relativised conception of population and necessities. Globalisation brought a movement of people among countries; consequently, intercultural cohabitation and the political pressure of minority groups gained relevance. Consequently, the approach to the problem should be changed, but it is equally important to conceive rights, duties and benefits through means of understanding the new social demands.

Foucault (2000), affirms that the welfare system cannot be defined only with the medical concepts of health and illness. Well-being, or Quality of Life, is a dynamic concept, a mobile line, which accompanies social changes and necessities in a given reality. Following this line of thinking, associating it with the historical data seen above, we can perceive that, in the last decades, the neo-liberalist political and economic framework points toward a new direction for the *welfare state* in Europe. This is the consequence of the tensions caused by demands for an equal distribution of the State's resources. On the other hand, independently from the changes of context, it is important to consider that the European populations pressurize against the reduction of the acquired benefits; for example, the consistent protests against changes in the pension systems in various countries. These are delicate points on the agendas of contemporary governments, which means finding viable alternatives to maintain the standards of the European citizens, avoiding excessive burdens on the state budgets.

In the various European countries, the *welfare state* serves as background for the studies on public policies because it has a long and dynamic history and it has supported the democratic cohabitation of its populations, where the right to State health care, education, home, and the various aids e incentives are provided to the entire population. Each society is unique in its characteristics and needs, but a well-

structured and stable system can be used for orientation, as epistemological tool to analyse the public policies in other countries. In our analysis, we were especially interested by the period of stabilisation of the *welfare state* in Europe, since living and health conditions of the populations needed urgent attention, like the present situation for most of the Brazilian population.

Brazil needs to establish its system of social welfare on firmer ground. From the eighties onward, with the return to democracy, the country invested in reforms for welfare extensions and modernisation, like universalising the offer of *welfare* to all social groups, regardless from the job position or income (Draibe, 2005, 2006). It is indispensable to think changes and new social demands to project or re-think the welfare system. Brazil went through considerable political changes, with them came a greater preoccupation in changing the dire conditions of social inequality in the country. Living conditions of the population still need urgent attention.

We could mention examples of efforts like the stabilization of the economy, as well as the search of social modes of organisation that aim to greater justice, participation and income distribution as efforts towards a more equal society. Another more recent example is the initiative *bolsa familia* (family allowance), which besides being criticised attends 11 million families, or 44 million very impoverished people. Changes on national and international scenarios demand a renovation of the model of the social inclusion if we expect the entire society to access education and health, adequate housing conditions, work and greater social participation.

Public Policies of Social Protection and Diversity

One form of structuring the social welfare system, at the basis of the post-war European model, is the attention toward groups with special needs, in those days it referred to the attention to the population that mostly suffered consequences and losses during the war. Later, the group with special needs became bigger after the reception of other groups with different situations of inequality, the welfare passed to care for assistance and inclusion in the social texture. Undoubtedly, this approach can be accused of being mere assistance perpetuating social inequalities. However, at the same time, it supports groups with diversities whom, without aid, would have reduced chances of integration and, in some case, of survival. Furthermore, it shows how much the concept of mobile lines introduced by Foucault (2000) is applicable to

practice.

The concept of diversity continues to expand absorbing other groups. In the recent past, more precisely between the sixties and seventies, racial and women discriminations dominated the scene, movements associated with these groups were granted some conquests, like women's right to work, abortion, social liberties, increased vigilance against racial discrimination, equal opportunities for different ethnic groups and more. Talking about diversity means, apart from the already mentioned groups, talking about many other groups, like people with different physical or mental abilities, people with sexual orientations different from heterosexual, migrants, refugees, religious minorities, landless workers and many others. Therefore, diversity is a dynamic concept subject to constant social changes. Whatever was different in the past continues so; however, new groups enter this continuous movement.

Since the sixties, diversity is part of mainstream political and social discussions in the Western world. However, from the eighties the influence of the social movements of the so-called minorities grew significantly. This influence can be felt in the changed political agendas of prominent political figures of yesteryear like the Prime Ministers of the UK and Spain, Tony Blair and José Zapatero, who inherited the European Socialist tradition, but instead of emphasising income distribution and economic equality, took civil rights as the main guidelines of their governments. Undoubtedly, the two societies enjoyed good economic health and income distribution was not a priority anymore; it is however undeniable that those discussions like legal recognition of unions outside the traditional family model have kept parliaments busy in the last few years.

Science too was strongly influenced by the increased attention toward social movements and civil rights, it acquired, using research methodologies, more critical and less discriminatory forms of reading texts, works of art, cultures and the surrounding reality. In social sciences, post-structuralism represented a watershed, with its destabilising reading of the mechanisms of power and control of societies and with the confirmation of the deconstruction of the philosophy of the subject (especially in Foucault and Derrida, but not only).

In this approach, the analysis of the discourse starts from power and its influence in constructing truths and social relations. Up to that point, logocentrism was dominant in the analysis of the discourse, especially in psychoanalysis, but also in semiotics and culture. It was hardly hit and, albeit keeping the word at the core,

critics dismantled the certainty of rationality and symbolism. The meaning is always relative, it depends on the reading done, the latter excludes always the other readings; evidently, there is not only one exhaustive explanation (HALL, 2001). Exact sciences too were affected by the relativisation of scientific certainties and, starting from the theory of relativity and quantum physics, the dogmas on scientific neutrality and the influence of the researchers on the results were put in discussion.

Foucault (2000) analysed the structures of power in western societies and evidenced control systems coming from social care, health services to people with mental illnesses, convicts, bodies and sexuality. Care appears as assistive, but, mostly, is an instrument to confirm the structures of power. The understanding of the systems of protection and social welfare becomes essential in discussing public policies, as well as the understanding of the control generated by these systems.

In order to proceed with the analysis of the different models of welfare in the two countries considered and their influence in the social inclusion, we present data from case studies derived from our experiences in Italy and Brazil. To do this, we focus on some of the main characteristics of the two models, as well as on their development in terms of attention to diversity.

Epistemological consideration on the inclusion models

We start from the personal knowledge of the Italian system, with an experience of five years as psychologist and educator in attending children and teenagers in conditions of learning and developing deficit, which could derive from organic, mental, sensorial socio-familial and contextual problems. The educational intervention aimed especially school insertion as primary social core outside the family and privileged place to acquire didactical knowledge, but also in establishing relational competences. The socio-educational system derives from an anti-institutional model, decentralised, which means that it is carried out by social cooperatives that assist the subjects in need and, at the same time, operate in constant interaction between the community and the reality of the subject and his/her gradual acceptance.

The Italian experience is important, as it is more than thirty years old. The starting point was the work of Basaglia (2000) in the seventies, who achieved his goal with the Law 180, in May 1978, known as the law that closed the Asylums. The new

relativizing approach to madness and the belief in the human capacity of free will, regardless of mental illness, are the basis of the law. Essentially, the law forbids forced admission for the mentally ill and promotes their cohabitation in the society, avoiding long periods in mental hospitals. The previous law, dating from 1904, considered legitimate compulsory admission through the recognition of dangerousness of a person for him/herself and the others established by a doctor. Law 180 shakes the power of medicine and the dogmas of the therapy, changing radically the role of the health professionals.

Basaglia (2000) put the subject and the community at the centre of the question of psychiatric illness. “Caring is everybody’s role”, this premise expects a big transformation of institutional and social roles. Madness is given equal status with reason, both are human conditions. The sick subject can and must decide when to be refrained, personally searching for help when he/she finds it necessary. The community can and must accept these subjects in its daily life, helping and accepting them with their differences (Basaglia, 2000; Giannella, 1977).

These ideas prepared Italian society to live with difference in various contexts, among them, fundamentally important, at school. From the beginning of the nineties, the law in Italy establishes that children with disabilities must frequent regular classes. Diversity is not used as an excuse to segregate them. Furthermore, there is a structure of reception and assistance to those who are considered socially disadvantaged, it works in synergy with schools, families, labour market and other institutions. It is a networked system of assistance and social control.

Sennett (2004), despite being critical to the anti-institutional movements of the sixties and seventies, obtains important contributions to understand the development and transformations of the welfare state in different countries. His critics of anti-institutional theoreticians, especially Goffman, but he does not spare Foucault, go in two different directions: on one hand, Sennett sustains that the closing of the asylums and other total institutions happened too fast for the possibility of substitution of the institutions to provide other sheltering and supportive structures for the subjects in need. On the other hand, the author sustains that there was an overvaluation of the value of the community, or the inclusive capacity of the society to assume the assistance of these subjects, overlooking the necessary symbiosis between community and institutions.

Furthermore, many governments took advantage of the anti-institutional struggle to lighten their responsibilities with social assistance, and reducing public expenditure,

this affected more than the due the subjects in need. The author mentions the Italian case as one of the few where the State destined consistent funds to create alternative receptive structures to the new demands that followed the closure of the asylums. However, this model too has its critics.

The complex and particular needs of the ex-patients certainly did not stop existing when patients were free to leave; the number of persons in a state of total abandonment on the streets rose dramatically. Social workers had to reinvent, so to say, the bureaucratic mechanisms (Sennet, 2004, p. 159).

We disagree with many of the critics of the author, but we think of essential importance this understanding of total institutions that followed the anti-institutional movements, and how the bureaucratic machine moved facing the new needs. Starting from these historical data, we think that it is possible to re-build and understand caregiving for people with special needs, plan new policies adapted to contemporaneity, keeping always the mobile lines of the welfare state in mind.

Working with Diversity

Diversity is something present in our daily lives; many of those differences demand new answers from us every day. Accepting the diverse means being open, questioning the certainties, to contrasts, tolerance, suffering and limitations. Persons ready for this challenge result more understanding and less individualistic facing the needs of others, as well as more sensitive toward collective questions (Rodrigues, 2005). This is why the cohabitation of people with disabilities with normally developed ones is essential; they can test the educational benefits for both sides.

Many years ago, I read on an article with an unsettling definition of “undeceived”, an expression commonly used for somebody who has no more life expectancy, near to death. The author, of which I lost reference, asked himself: if a person near death is called “undeceived”, that is no more deceptions, are we all, who are feeling far from death, deceived? We could think in this terms of the expression “disable” as without abilities, without efficiency, denying the capacities of someone making things properly.

After 2002, the World Health Organization (WHO) decided to drop the expressions *disability* and *handicap* and insist on concepts like capacity and

performance and strengthen the idea that, depending on the situation, everybody, with or without efficiency, can have their *performance* altered. In 2003, European year of awareness on disabilities, came the proposal of substituting the negative term “disability” to “diversability” diverse abilities, was brought forward. The reasons do not refer to the politically correct, despite recognition of the importance of monitoring at all times potentially discriminatory terms, but belong to a project of care and education for diverse able persons, the result of many years of research and action with these persons in European countries (Ianes, 2003).

At first sight, diversity seems an excessively generic term, since we are all different from each other. The idea is that diversity, or the situation of being unable to achieve a given goal, can concern everybody in any moment of our lives or in a specific condition. The point is not denying the real needs for aid for those who have a learning and development deficit, but modifying the normative image of limited, insurmountable and restricted to that of being with or without efficiency. In working to modify the normative image, we work on its fixity, which often is at the basis of the discrimination (Ianes, 2003; Cangulhem, 1990).

We consider all conditions of diversity as special needs, or needs of special educational treatment, originating from psychological, physical and sensorial limits that prevent the psychophysical development according to the age in a definitive or temporary form. At times, these conditions expect personalised attention to the single individual inside the regular class. Some examples that we witness in our work experience are needs that go from the socialisation of a foreign child with situational communication difficulties; support for a girl with impaired vision to attend her school activities; help for a child with minor neurological deficits, who cannot keep up with the pace of the rest of the class to another child who needs help for locomotion. A characteristic shared by all was the difficulty of being accepted and being seen as persons with little or no condition to overcome their physical, intellectual or behavioural limits. To assist persons with special needs at school does not only mean to insert them in regular classes, instead of special institutions. Class assistance, or in the family, requires professionally qualified personnel, and also:

- a) the capacity to emphasise and interpret the needs of the subjects; ^[L]_[SEP]
- b) the ability to project and integrate group and individual activities; ^[L]_[SEP]
- c) being able to harmonize the subjects’ integration without overlooking or denying their special needs; ^[L]_[SEP]

- d) the competence to produce adequate material for different learning needs;
- e) the capacity to act and adapt before the unexpected; ^[1]_[SEP]
- f) the experience to act and reflect about the task; ^[1]_[SEP]
- g) the sensitivity to balance the levels of expectation with the understanding of the limits, without acting patronizingly, denying the possibilities of growth or favouring dependence. ^[1]_[SEP]

We could mention many more skills required, however, in short, it is necessary to have technically trained personnel, and also highly flexible and creative.

In our experience with diversity in Europe, we perceived a considerable number of people on wheelchair, with canes, dog guides on the streets and in public areas. Initially, for those who think of it as consequence of disasters or recent wars, it takes time to understand that these persons can be in all these places, because they can rely on adequate structures, buildings with fewer barriers and means of transportation adapted to different physical and sensorial conditions. Secondly, they can count with the acceptance and normalisation of their presence in society and in productive contexts. Furthermore, people with disabilities rely on an educational system of inclusion that provides an early introduction to daily social living.

Most of the people with diversity in Brazil cannot rely with professional support and early stimulation to exercise autonomy and gain independence. They do not rely on a job to support their weak points to gain confidence and play a role in the social, professional and affective life. All these people, whom we never met in the school and universities that we attend and teach in Brazil, have a lot to give and, probably, they had even more in the past, but were never encouraged, stimulated or helped to develop. This is very true if we think to the period that intervenes between school and work, as well as to the guarantee of quality of life needed for the development of autonomy for these persons. Next, we discuss the challenge that persons with disabilities face to conquer inclusion in different contexts, with the protection of their rights for a full life with quality.

Case studies of social inclusion: models and perspectives

Let us imagine a model of inclusion where a child is diagnosed and recognised as bearer of one or more disabilities after birth. This child will receive all the care that the conditions require from the early years of life: assessments, tests, surgeries, prosthesis, physiotherapy, sensorial rehabilitation and other stimuli. According to the degree of severity, the child will continue to receive assistance by specialist medical teams.

This child, just like every other child of the same age in his community, will enrol in the school nearest to home, in a regular class. At the same time, the social services of his community establish, on the basis of the available public budget and the disability, which kind of assistance is needed: in the school hours, at home or other forms in different areas of intervention. It is mandatory, schools must accept children with disabilities to enable the total inclusion of the subjects in society and their, and their families, quality of life.

Such characteristics, typical of the Italian model, show that school inclusion has a long history in this country, where the welfare state has old and deep roots. Even with the budgetary restrictions, which affect health systems in other countries too, social inclusion has strong cultural basis in Italy, and is a value in itself. Actions of inclusion have the theoretical and legislative roots that we have already mentioned in other works and above (Giacconi; Rodrigues, 2014; Rodrigues, 2007; 2005).

To provide examples of the Italian model of inclusion, we relate our experience as educator in schools, from 2002 to 2007, aiming to describe and analyse how the principles of inclusion work, or, how they happen in real life in the classroom and at the beginning of labour insertion. Therefore, we describe how the daily routine at school happens using the example of two girls in a town near Genoa: Luisa aged 14, in the third grade of secondary school and Maria aged 10, in the fifth grade of primary school. The choice fell on these two cases, among many other, partly by chance, but at the same time because of the span of the educational relation and the types of assistance: Luisa was assisted at school, Maria at home, after school. The former was attended for three months, the latter for two years.

The Italian cases. Luisa suffered a brain tumor at the age of three, it caused her severe visual impairment without affecting her cognitive capacity. The municipal social services provided an educator to assist her at school, for 12 hours a week, or,

nearly half of the total weekly school attendance of 27 hours. Apart from the educator, the young student had a support teacher for some hours in the classroom.

Luisa was assigned to a class on the first floor of her public school, in the town's historical centre, a building from the nineteenth century, it had staircases but it was adapted to the needs of people with difficulties of locomotion with the introduction of ramps and elevators. A member of staff had the duty to escort Luisa to her class every morning, with time this task was shared with some her classmates.

Since the assistance for Luisa was not daily, classmates and teachers showed much involvement with Luisa, helping her while she studied alone. The educator helped her in her school duties, mostly reading, but also geometric drawing and other precision tasks. Luisa did not use glasses, but magnifiers to read and write. Her profit varied from average to above average in all subjects, therefore she never needed any facilitation in the evaluations. She was very demanding of herself, she showed frustration when she received low grades. In these episodes, the educator was able to communicate with her about her feeling and her disability.

In Maria's case, family problems, economic and domestic, made the municipality opt for home educational assistance, also for 12 weekly hours. As further economic aid, with the intent of guaranteeing school attendance, the municipality provided free transports to school and back. After the morning school, the educator went to Maria's house, three days a week to help her with the homework. This intervention was a pedagogical aid and a form of social control, as Maria's difficulties were worsened in a scarcely stimulating and conflicting home environment. The girl showed appreciation for the presence of the educator, however, she showed resistance in doing the homework.

Each visit lasted two consecutive hours and Maria had little tolerance for this amount of time, she complained about sleep, general pains and at times she resorted to crying and other methods of persuasion. The intervention took place in a highly troubled environment, with a constant movement of people and loud family dinners, sometimes conflictive; this distracted the student's attention and required double efforts from the educator.

Maria's school profit was below average and she had facilitated evaluations. Her diagnostic was of length cognitive disability, with behaviour worsened by the family context and the suspect of hearing deficit. The last problem could not be definitively established because of the cognitive limitations of the girl, which interfered in the

interpretation of the results of the hearing tests. When she was asked to say what she heard, or how she heard some stimuli, Maria proved unable to articulate coherently inputs and answers, which distorted the results of the tests.

If Luisa and Maria did not want to continue studying at the end of compulsory schooling, would be accompanied into the labour market. Luisa chose the Psycho-pedagogical Lyceum, to pursue a university course based on humanistic. Maria chose a vocational school to work in beauty centres, which requires the compulsory schooling and some technical training.

In the period that prepares to work, the municipal social services try to supply aid for people with disabilities. The idea of passage from a life stage to another, or from one institution to another (from public institutions for school inclusion to other ones related to work inclusion), should be well organised. Maria chose a professionalising path and was directed toward the labour Market.

People with disabilities are employed under law 68/1999, which regulates work insertion known as Norms on the Right to Work for People with Disabilities, a commission from the local branch of the National Health Service values the person. The service establishes the person's conditions and suitable activities, on the basis of the person's physical, psychical and sensorial capacities. This evaluation happens also when a person with disabilities enters a workplace that can cause risks for his/her health, limiting or restricting the person's tasks. The law allows persons with disabilities afflicting at least 45% of the labour capacities. The law prescribes access to the labour market, including training courses, as well as incentives, namely tax refunds, for companies that employ these workers. If the person is diagnosed with a temporary or final inability to work, he/she will receive public, from the company in case of a work accident.

These obligations were respected, a manager from the employment agency for disabled persons of the Province as well as an entrepreneur from a chemical industry from the same region confirmed it. Data from the employment agency demonstrated that 98% of the quotas due had been assigned. Another important element, as stated by the entrepreneur, is that the responsible social operators execute and manage "the entire project of inclusion of people with disabilities in his company without intermediation".

We found some faults in the Italian model too, for example, these workers receive only slightly more than 50% of the wage of other workers. Low work turnover is a

characteristic of the Italian labour market, which causes a shortage of available workplaces. Some projects help the companies economically, with tax exemptions, if they employ an number of workers with disabilities higher than the quotas imposed by the law. As the manager of the employment agency put it: *“this is a new frontier, currently studied, which will give higher incentives to companies that employ people with disabilities”*.

The present budgetary crisis of the Italian state, especially after 2011, undermined these projects. Nevertheless, there is some room of manoeuvre as most enterprises welcomed the obligations of law 68/99. Apart from this, the possibility to increase labour inclusion for people with disabilities relies on the social responsibility of the companies, a rather well spread attitude throughout the country.

“Companies are more receptive than our belief. When I started working in this area in 2004, I had a wrong pessimistic idea when I looked for firms that had no obligations to listen to us. How could we overcome this barrier and focus on our goals? Practice proved me wrong, reactions are positive”. (Manager of the agency for employment of disabled persons)

The Brazilian cases. Brazil too has laws on school inclusion, and quotas for people with disabilities on the labour market. Law 8.213/99, known as law of the quotas, established a quota varying from 2 to 5% of employments for firms with 100 or more workers. More recently, law 13.146/2015, known as Statute of the People with Disabilities, addressed some criticisable aspects of the previous law. Its base was the Convention on the Rights of People with Disabilities, ratified by Brazil in 2009, introducing the concept of functionality. It also establishes rules to evaluate disabilities to work with a biological-psychological-social approach, by a interdisciplinary team. The instruments of this investigation are under construction and will be applied as from 2018.

The examples provided here are of people with disabilities who work in Brazilian firms that participated to researches during 2014 and 2015. A first element, emerging from the study, is that these young workers aged from 23 to 35, invariably had to overcome barriers to be accepted at school. There are examples of children who lost years of schooling, or were discouraged to attend school because they did not have “the necessary conditions” to learn, and others who had to try eight different schools before being, finally, accepted. Often, the schools did not have basic structures to

access, like ramps or elevators, other schools did not have trained personnel to accept these students.

“in my district there are about 6 or 7 schools, all of them public, no one of them accepted me, they all talked about accessibility, to make new constructions, review some things, which were unavailable in that moment”. (A., 24, physical disability, *Grebe syndrome*¹)

“I was helped by one or two persons, few people really believed that this could happen, I started studying in a regular school”. (C., 25, visual impairment)

We have the case of a school that denied the access, because the disability of the child needed, as precaution, the constant presence of the mother outside the classroom.

“It was complicated, mine was a small private school. They did not have means to adapt the structure, but they were the only ones to accept me. No other school accepted me, my mother had to stay in the corridor, just in case something happened to me. [...] this lasted throughout my school years”. (M., 30, physical disability, *Osteogenesis Imperfecta*²)

Another testimony comes from a young woman who lost her vision at the age of 15 and was advised to stop studying, as the teachers felt inadequate to teach her. She kept studying, aided by the determination of her mother, who assisted to the classes and helped her with the tasks, in a time in which computers and other technological supports were not widely available. The mother informally played the role of the educator described above.

“My mother listened to the classes and copied everything in Braille to allow me to study. She and my brother practically attended school with me, university included. They always believed in me”. (C. 33, visual impairment)

It is important to highlight that the people interviewed struggled and suffered for their inclusion, in one way or the other they completed their schooling and, in many

¹ This syndrome results in low height, with shortened upper and lower limbs.

² Pathology of genetic origin, it causes frailties in the bones and other connective tissues. There are different forms of manifestation of the disease.

cases, obtained a university degree. Right now, they all work. However, we assume that many families renounced attending school because of the difficulties found and the rejection toward the disabilities of their children.

Data show that Brazilian schools now accept more children with disabilities. Considering the age of the subjects, in the studies analysed here, who found barriers to their inclusion, it appears that slowly the conditions of the schools to deal with these situations improved in the last years. These data can bring some optimism to the people with disabilities, their families and professionals who work with inclusion. The passage from school to work seems to be the neuralgic point in the process of inclusion, because, once the school is over, may it be secondary, vocational or at university level, where do people with disabilities go or resort to? In the Brazilian case, there is a fracture, a gap, between school and labour market and this has a fundamental role in the difficulties in the labour inclusion of people with disabilities.

The testimonies showed that each case was governed by exceptionality, without fixed rules or legislative pre-determination. The government passed a law, number 13.005 of 25 June 2014, to universalise school for everybody by 2024. The goal established reads as follows: *‘universalise, for the population from 4 (four) to 17 (seventeen) years of age with disabilities, global disorders of development and high abilities and giftedness, access to basic education and specialised educational attention, preferably in the regular school system, with guarantee of inclusive educational system, multifunctional classes, classes, specialised schools and services, public or associates.*

We may comment that this law may be slightly too vague when it says ‘preferably in the regular school system’. However, there seems to be a further problem, there are no reliable data on school attendance for kids aged from 4 to 17 with some kind of disability. The two main providers of statistics, IBGE e do Instituto Nacional de Estudos e Pesquisas Educacionais Anísio Teixeira (Inep), are not compatible, there is no way to cross-check them. The two agencies use different criteria to define disability. For example, IBGE does not gather data on global development disorders and high abilities and giftedness, the only data is on Brazilian with difficulty to see, hear or walk and permanent mental/intellectual illness. Where do we start if we do not know who are the people in need?

(<http://www.todospelaeducacao.org.br/reportagens-tpe/31128/brasil-nao-sabe-quantas-criancas-com-deficiencia-estao-fora-da-escola/>)

It appears evident that the related trajectories of school and labour insertion have standardised courses of action, each school or firm act according to its own criteria. The stories vary greatly from each other: in some of them all went well, in others the firm was totally unprepared to receive workers with disabilities, or where the worker was marginalised as the worker was considered unable to do the tasks; in other cases there were noble attempts to adapt to the needs of the workers with disabilities.

“I started working in a large commercial firm in 2008, as telephone operator. In the firm they offered only Braille and no computer. [...] after seven months I went to work in a large school. There I had the opportunity to work on computer, the school offered the computer but did not believe that it needed to be adapted. It took three month for my computer to be ready, with a screen reading software.

My third work experience was the best adaptation; it was a technology firm. Computers were ready, I only needed to work”. (C., 33, visual impairment)

“Firms want workers with disabilities only to fill the quotas. But, we also have another side, when the disabled finds a barrier and does not try to solve it, he thinks it is better to leave the firm”. (J., 34, visual impairment)

“Talking about visual impairment made everything worse [...] I went through situations where the vacancy existed when talking on the phone. When I went there the vacancy did not exist anymore”. (C. 25, visual impairment)

The wage is another element of discouragement for many persons with disabilities. As seen above, if the capabilities and qualifications of the workers are not sufficiently understood, the work receives low recognition. We recorded noteworthy differences in the financial treatment, however, the most frequent complaint was about low remuneration. Besides, there is no state employment agency under the responsibility of a public entity or designed by the government, or with an acceptable efficiency; there is direct contracting between firm and worker, which causes wage inequalities among workers. One consequence of these practices is that they pave the path for manpower mediators, who earn with recruitment and selection. This situation is stimulated by the firms, which feel the pressure to fill the quotas, in a labour market that lacks in workers with disabilities.

“I have a high level of schooling and have experience. I go to various interviews every year, they request and question many things but always offer the same wages. Worse, sometimes they offer just a few more Reais. Who changes work to earn just a little bit more?” (C, 33, visual impairment)

“My wage is within the context of my task, but I work for a company that is organised with fair wage brackets”. (J. 34, visual impairment)

“Here the wage is better. There [*the previous workplace*] they paid little. They did not pay overtime there. They only let us go earlier sometimes”. (L. 26, intellectual disability)

The experiences show us, apart from individual expectations and difficulties, that there are elements recurring in each model, in inclusion as well as in exclusion. The Brazilian model is still subject to the approach of the one who receives: school or firm. We used the term exceptionality before, to describe the above uneven situations of inclusion, as there is no established procedure in receiving workers or students with disabilities. Improvisation seems to denote the stories of the inclusion of these persons. The legislation does not provide details on the inclusion processes, and the institutions responsible for each stage, and more. Our desire is that this could be the departure point of a journey that in time will be more receptive toward the needs of the people with disabilities.

The Italian model shows a higher definition of roles and procedures. The subjects know, or learn at an early stage, whom to contact for their needs and whom to talk to. Since their birth, children are oriented to medical, rehabilitative and educational care, helping development and avoiding losing precious time to stimulate their capacities. Regardless of what the future holds for the person, or his/her choices, people receive support throughout the journey, this is an element of equality for all citizens, no matter the good or bad disposition of an individual or organisation.

Undoubtedly, the role of the context passes through raising awareness for the necessities of different groups and the ensuing changes of their public perception. We analyse below the inclusion and training of people with disabilities in organisations, providing some extracts from a research conducted in a large industrial organisation in southern Brazil, which has a successful scheme of training perspective employees with disabilities.

The Project of Inclusion of disabled people in this firm started in a stable form in 2009, to fulfil the legal requirement of accomplishment of the 93rd article of the affirmative action legislation, which demands a percentage of workers with disabilities in large organisations.

A team of workers of the Human Resources of the company (HR) developed the proposal of a specific programme for work training and inclusion, after researching with institutions that include disabled people and benchmarking firms that have experience in this field in the region. The Board and main directors accepted the proposal.

The first step was to give talks, held by the team, to make managers and workers of the firm aware of the importance of including disabled people. In doing so, contents of awareness as well as information of the types of disabilities were analysed.

This first step unlocked other actions and adaptations in the firm, which changed substantially the way it looked at work. A programme that had been created for affirmative actions, was transforming the organisation that began to get involved with the whole process of inclusive work – from selection, integration, orientation, adaptation, development to retention of disabled workers in the firm.

The company started to change some processes to improve the understanding and adaptation of the working conditions. The process of selection involved the family members. They were also involved in training and adaptation schemes. The process co-opted also sectors such like health and safety, in a role previously covered by the HR department. This process was essential in adapting the job places to the needs.

The training scheme was so successful that the company passed from 37 workers with disabilities in 2010 to 108 in 2015. Figures provided by the firm show that two third of the workers with disabilities are intellectually disabled in addition there is another small number of disabled workers with disabilities related to other origins. This observation was useful to enlarge the interest of the organisation to hire more workers through the learning program. Since then, the firm has promoted five more groups (one per year), each one preparing from seven to ten trainees. Up to this moment, the firm has hired most of the participants; this factor indicates the success of the project of inclusion. A professional from the company stated that the training programme is excellent for the company and that the staff adapts to receive the trainees.

Before the beginning of the training course, the company gives the availability of courses for trainees using channels like web sites, newspapers, associations and similar. The selection of the candidates happens through interviews with the training instructor, who will accompany the learning process, the HR analyst and the psychologist responsible for selection and recruitment.

There is a programme of integration training for trainees, legal representatives, teachers and members of the companies that signed the training contracts. Trainees have also some benefits like transportation vouchers, medical assistance and discounts on pharmaceuticals. The integration phase aims to clarify all that will happen during the training period, it also provides a good environment for the training, and good information for the decisions that trainees and their families will have to take.

The next stage is entering the work life: in the last part of the course job places are confirmed after practical training experience in the company. The family, or persons legally responsible, the worker with disability and the sector that will receive them must agree on all points of the contract. Once the agreement is reached, HR starts the legal procedures to employ the new workers. The approved workers are employed after legal procedures as admission exams, opening a bank account for the training support salaries, providing documents, and more.

Finding a place in the labour market was a desire common to both people with disabilities and their families. They perceived this opportunity as an open door to a more steady working life. All interviewed trainees had the expectation to stay in the company as permanent workers after the end of the course.

Even if for many of the participants the course will be followed by a trial period that may not end with full employment, they are very aware that this is a door that opens onto the real labour market. A course like this provides a much-needed fill for the gap, between school and work that so often occurs for the youth with disabilities, who after leaving school stay home.

Simple and routinely actions like walking the street, catching a bus, and other activities can be challenges depending on the kind of disability and the economic conditions and lifestyle of some subjects. Some of the interviewed trainees reported that the course made them meet new people, and made them more independent. Going out and returning home on their own made them discover that there is a world outside their homes. Discovering new routines. Some reported that they had to

convince their parents to let them go to the course alone, and managed to do it.

The improvements reached home too. One trainee said that he learnt from the teacher things like cleanliness and organisation, what he learnt in the course he transferred to home. Dishwashing, mopping the floor and more. The professionals see the results in a similar way to the one related by the trainees; they include increased responsibility and involvement on the job, apart from the specific knowledge of the working process of the organisation.

According to a manager of the public inclusion programme, the firm gains because there are no other courses that prepare trainees specifically for the working process of the company. There is already a legal obligation to have trainees at work, and it involves costs. Therefore, it is better to train them properly. The person with disabilities obtains an opportunity to qualify and work in formal jobs and stops depending on the State and contributes to society. We may add to this, as we saw in the statements made by the trainees, their Quality of Life makes a leap forward.

Work as instrument of emancipation

Thinking about adults with disabilities leads us to reflect about a scenario made of lights and shadows, which wraps the path toward adulthood of the persons with disabilities. Scientific literature (Goussot, 2009; Dettori, 2011; Giacconi, 2014) is increasingly focusing on which paths should be taken to contrast the static image of the disabled subject as eternal child, therefore raising awareness supporting structured, coherent and dynamic paths, which may lead to complete a trail under the sign of the Quality of Life of the person.

At the end of the school cycle, young persons with disabilities and their families are effectively in danger of not finding an adequate integrated system that facilitates widening the spaces of autonomy, participation and integration in the community. For some youth, leaving school means reducing the social network, the opportunity to live in contexts other from the familial one, as well as the repertoire of recreational activities and free time.

The phases of transition from school to working insertion, from home to other living solutions, for example, after the loss of the family members of reference, must become moments oriented and thought over time and “in time” so that they may become the springboards toward adult life and the realisation of the person with

disability. In fact, Lepri says “we become adults starting as children” (Lepri, 2004, p.16), thanks to a project of life that fills and restructures itself in space and time, is consistent with the different phases of the cycle of life and the uniqueness and specificity of each person with disabilities and the community.

The path to working inclusion sneaks between lights and shadows: starting from the remarkable legislative framework for the right to work for the disabled (Law 68/1999). It marked the change from the principle of mere assistance to targeted employment respecting the working potentialities of the persons with disabilities; data are not always comparable but show that occupational levels are still unsatisfactory. Paternò uses the 2004 International Labour Organisation report, which shows that 52% of disabled persons in working age does not appear on the job market in Europe (in a total population of 37 million disabled). In Italy, ISTAT outlines an occupational rate of 26.5% in 2004 (out of a 2 million and 824 disabled), in 2005 ISFOL-PLUS reported an occupational rate of 38, 1% (on 526 thousand disabled) compared to the 63.4% of the overall Italian population (Paternò, 2009, p. 293).

While in Brazil the problem begins at school, according to data by INEP (Instituto Nacional de Estudos e Pesquisas Educacionais Anísio Teixeira), the number of students with disabilities in the regular network of school grows every year. While, in 1998 there were 43.9 thousand disabled students in public and private schools, in 2003 this figure grew to 144.1 thousand, in 2004 it went to 184.7 thousand, this meant a yearly growth of 28.1%. Consequently enrolments in special schools for disabled children fell 87% in 1998, and 65.6% in 2004. (Available <http://www.inep.gov.br>, accessed on 20/01/2015)

However, the 2010 Census (Instituto Brasileiro de Geografia e Estatística) affirms that the youth that ends the school cycle in Brazil are a minority, as 61% of the youth with disabilities have no access to school or attends only the first two years of the elementary school. A minority indeed, but also an important group, because it somewhat means that the country began to accept youth with disabilities. Above all, this means that this group represent the resilience and persistence despite all the difficulties.

(http://biblioteca.ibge.gov.br/visualizacao/periodicos/545/cd_2010_educacao_e_deslocamento.pdf, accessed on 20/01/2015).

The case above mentioned is an illustrative example, which goes beyond the requirement of the Brazilian legislation for all companies with more than one

hundred employees to have 2 to 5% employees with disabilities. The example is located in that essential gap that needs to be bridged, the one existing between school and work. In the words of a coordinator of the Ministry for Employment in the region where the company is located “several municipal structures in disadvantaged areas of the cities (in southern Brazil, author’s note) try to bridge the gap between school and work. If there is not a passage between work and school, the person goes back home and it becomes more difficult to rescue the person to work and be participant in the society”.

Furthermore, in a cultural and economic scenario marked by the crisis and the general increase of unemployment, the critical issue of work is even more remarkable for disabled adults and in particular for women with disabilities (Colombo, 2007, p. 29).

The complexity of the argument commands a wider conceptualisation related to social inclusion and the Quality of Life of the adults with disabilities (Schalock e Verdugo Alonso, 2002; Giaconi, 2014). This contribution will focus on work as the privileged way to recognise and be recognised as adults and therefore assuming an adult identity, in terms of participation and active citizenship.

Work, even in its ambiguous aspects made of critical issues and potentials, limits and self-realisation, remains of fundamental importance in the life of people (Lepri, 2009, p. 19). An effective path of working insertion leads to improve the Quality of Life of the person. Certainly, work allows us to meet our limits and demands new modes of communication, different relational forms, responsibility and co-responsibility and a path toward forms of self-awareness (Montobbio e Lepri, 2000).

This is a delicate matter, therefore, we must reflect on this critical point using all the possible pedagogical sensitivity to avoid falling into interpretative rigidity, opening instead to desirable settings. In this direction, we report some challenges for working inclusion, which pedagogy has to meet, which we will see in the next paragraphs.

In meeting with the themes of disability on the workplace, the first critical issue on the way concerns the collective imagination on these two concepts, as single issues or together. The first CENSIS report of 2010 highlights a generalised underestimation in the perception of disability: the motor disability is overestimated while sensorial and intellectual disability are underestimated.

In the texture of the collective imagination, a partial imaginary about the person with disabilities dominates and regards the stereotype of the eternal child. These non-perceptions involve activating relational styles, which are often unsuitable for adult relationships, as they are connected to paternalistic and infantilising traits.

Descending to the connection between disability and work, we often remain anchored to the vision of work for disabled subjects as a mere instrument to rehabilitate psychical disorders, with finalities of containment and social control, where welfare logics forego educational instances. Work is much more than this.

Therefore, the first challenge is to reinstate what Lepri (2003) defined the “needs of normality”. Work belongs fully to these needs. Work represents an essential value for the realisation of everyone, including persons with disabilities. An auditor from the Labour Ministry, responsible to implement the inclusion law at work came to the point of saying that companies want “blind who can see, deaf who can hear and physically disabled who can walk”.

Work belongs fully to these needs. Work is at the basis of people fulfilment, including people with disabilities. We have to imagine ourselves in a space/time inhabited by desires and dreamy expectations common to all who dream from childhood what they will do once grown up. They may think and become, foresee and desire to be fire-fighters, doctors, and door attendants or be mothers or fathers, all these are not casual events. Surely, this is followed by the construction of a path that is balanced between expectations and abilities, efforts and mediation, demands and offers, limits and possibilities, action and training.

These normal events reactivate “the need of the normality of the role”. If people do not have a role, the possibilities of connection with social complexities disappear. Persons with no role have no rights or duties and never enter with full title in the game of relationships of the people who populate a society. Persons with disabilities are often exempted from assuming roles, therefore from rights and duties, and from exercising responsibilities. Young disabled persons, who never assumed responsible roles in their educational stories, will find many difficulties in their working insertions (Boffo, Falconi and Zappaterra, 2012).

In the dimension of the partial imagination, the absence of planning of family and teachers rules go jointly with the same absence of the person with disabilities. The lack of a project affects the immutability of role and social dimension, while social role and choice are essential to enter the adult world, as we will illustrate in the next

paragraphs.

The life project is a collective effort (Pavone, 2009, p. 71), family and educational agencies work with and for the people with disabilities, inserting them in living and relational stories and foreseeing the achievement of the possible autonomies starting from early childhood, with a constant reminder, as we will see, of micro and macro-planning.

The second challenge and strategic line concern the necessary support to re-think the working dimension as an event that involves the identity of the disabled person, or of any other person. For the disabled person, as proved by recent research, the working practice becomes one of the main devices to construct identity: it incorporates self-perception, helping to create and strengthen it.

Work strengthens identity but also belonging to an adult community guarantees to find paths to autonomy and recognition. All of this activates the necessary processes of adult socialisation, economic independence, autonomy from the original family and, mostly, affects the social and civic role of the person with disabilities, connoting, in this view, as a great *emancipatory value* (Zappaterra).

Therefore, the walk on a path of identity planning and social recognition gets underway, toward the contribution that it can provide to the working community of belonging: the more an individual feels integrated into professional contexts and relationships, the greater become the possibilities to be recognised and valued (Chicchi, 2001). Work becomes the potential regulator of inclusion.

We need to overcome the concept of orienting the disabled person to work in a frame dictated by the use of technicalities aimed to teach just a single competence. Practices that keep into account the assumption of the role and the global person produce better results (Borkowski, 1988). The problems that affect working insertion most are not so much linked to performance, they rather concern inadequate relational modalities, which include difficulties in self-perception in assuming the working role. To grow up, we need to experiment roles, have responsibilities, do things alone and respect deadlines. Persons with disabilities will perceive the recognition of their adulthood, especially in the interacting, reflected in the image and expectations that others place on them. This will make them acquire more competences and adequate behaviour. The nature of the relations that we start is fundamental to strengthen our identity, but also to share significations, which will operate in the triangle composed by disabled person, workplace and all other subjects

who act as mediators.

A huge educational responsibility belongs to the school and to the community of belonging of the young disabled; in fact, we should find in them the pedagogy of roles, which allows new experiences beside the ones in family, school and workplace. Personal identity could configure as the result of all the roles that a person interprets – the acted roles – socially recognised; these roles can produce significant and useful changes on the way to adulthood. Nevertheless and too frequently, experience gives back a suffering image to the person with disabilities: a plural identity is denied, so are perspective future roles, while identity becomes mono-identity (belonging to the dis-abled). Furthermore, we do not trust the person with that competent identity whose competence derives from an appreciating glance and context, or better from the ability of seeing in the other unusual skills and talents, planning pro-active and not-handicapping situations (Caldin et al., 2009, p. 253).

A fourth challenge lies in the possibility to strengthen the concept of work as tool of emancipation, not only as tool of psychological rehabilitation.

In the past, work was used in the *rehabilitation* of psychiatric diseases, in the attempt to confine the patient interned in an institutionalised environment with the goal of keeping social deviance under control. The importance of work was initially recognised for the rehabilitation of mental diseases in a time where the disabled person was considered incapable to look after him/herself and, therefore, subject to *assistance*.

In the 1920's, work therapy configured itself as a mode to occupy the time of the sick and prevent inactivity-related deterioration. The educational goal was to structure the day, giving rhythm to the time of the disordered life of the psychotic subject. Work therapy, criticised for the closure within the institutional context, left its place to occupational therapy practiced in asylums and protected laboratories outside, performing repetitive activities for outsourced firms. We begin to see the possibility to perform a working activity with a rehabilitating goal linked with the recovery of social, relational and working skills. At the end of the 1960's, the movement started by Basaglia, besides having generated a reflection on these themes, gained credits for introducing interesting experiences also in the field of work, they included founding the first cooperatives and many interventions of social and working rehabilitation operated by local agencies. Psychiatry of those days widened the scope beyond institutionalisation and accepted educative instances: changing the viewpoint of mere assistance to a view of a global taking in charge and quality of life,

which overtakes the search for abilities as *quantum* and coincides mostly with the functionality of the role:

- the person as he/she lives and works,
- what is his/her recognised role in society.

Thanks to work, persons with disabilities obtain the opportunity to recompose their own image, the intra-psychiatric and the socially interiorised one, which is the one given back to the others. Working means introjecting the role, recognising the role of the others and changing the quality of socialisation (Montobbio, Grondona, 1994).

The Services of Integration at work need new perspectives: knowledge, potentials and needs of the subject and of the firm: management of personalised paths of working integration, promotion initiatives to raise awareness and collaboration among agencies. Working with networks is the pivotal strategy: institutions, local resources, coordinating life plans that consider the subject and his/her living context. Harmonisation of modes, time and space.

The first perspective concerns the creation of new devices for skills assessment of disabled persons, paying attention to what there is behind competences, explanation of beliefs, convictions, and values of the disabled person on the workplace. This perspective enables to intervene *on the job* during phase of working insertion, going toward restructuring eventual convictions that could limit the person's performance in the professional context (Hitchings et al., 2001; Yanchak et al. 2005). In fact, disabled adult workers have inadequate professional beliefs, which could bring difficulties of adaptation or cause the failure of any form of working insertion.

In this way, the University of Macerata developed a *Professional e-portfolio*, which is general or specific according to specific professional path. This structure accepts material, meaningful experiences, experiences at risk to be fragmented and thoughts of the persons with disabilities. The aim is to portrait the picture of being professional in the working contexts.

The second perspective concerns a new proposal of "training in action" for people with disabilities in working contexts. The approach of French authors Vinatier and Altet, contextualised in the Italian system, concerns the Professional Didactics (Vinatier, Altet 2009). It allows the analysis of a professional practice, to merge all action plans, the technical and the relational ones, which belong specifically to a profession related to the contexts and to the specific organisational concepts of the working reality where the person with disabilities belongs.

Considerations

A manager from the private sector cannot disregard entirely this chapter; these questions do not concern exclusively public administration. The chapter refers to public policies but there is also the example coming from the private sector. The private sector managers could ask themselves on how much the education of children with disabilities has to do with their business. We want to challenge or at least unsettle this assumption. The convergence on the contents developed will lead our discussion.

Firstly, the discussion on the passage from the *welfare state* to *welfare mix* indicates a global trend; the countries already experience the impossibility to maintain the previous systems, which may derive from political options, or from the present economic situation. This means that the partnership between public and private sectors in social policies leaves the handbooks of administration as *best practices*, and enters real and daily practices in companies and corporations.

Secondly, the lack of education of people with disabilities in Brazil essentially means that a considerable part of the population is left on its own device, without stimuli and development. We do not refer only to the poorer population, also families with medium and higher economic situations often desist from stimulating their children, as they cannot rely on adequate aid for their needs, the burden becomes too hard to sustain. Persons with disabilities end up marginalised because they cannot rely on an adequate structure and logistic support at home and at school, abandoned in their development, without stimuli and, therefore, with little chances of social insertion. Clearly, there are honourable exceptions, which apart from being exceptions, should not be exceptions.

Companies can benefit from people with different abilities when they enter the productive age only if they have been encouraged and helped in their development. There are classic examples of deaf workers in industrial plants with high noise levels, as well as persons with autistic traits in job places that need high concentration such as installing small electronic components, and there could be more examples. Social insertion means that interacting every day with other people, affective involvement and the exercise of sexuality are essential for everybody, regardless of intellectual and physical development. By segregating this slice of the population in special schools and institutions, we condemn them to live a “special” life, “customised” in a fashion often dictated by preconceptions on their potentialities and the targets that

could be reached.

On the other hand, there is a life based on stereotyped patterns, below dignity, in other words, the infantilisation of these people on the assumption that they are incapable to understand and choose their future. They become used to dependence and to patterns of relationships where the constant demonstration of their limits prevails. Perhaps, this is the origin of the stereotyped image of the person with disabilities as a person who does not respect rules and behaves in a bizarre way.

At the basis of the *welfare* is the project of justice of a country for its population, this is the respect that every government pays to its citizens (Sennet, 2004; Esping-Andersen, 1990). Welfare's multifaceted respect links with many spheres of the collective life. Firstly, it is related to the basic living conditions of the population, like housing, sewage and general infrastructures that, as we know, are very precarious or, at least, unevenly distributed. Secondly, it is associated to health and assistance provided by the State, to aid the temporary or permanent limits and deficits of the citizens; in Brazil, this aspect of the welfare is precarious and sometimes non-existing. Thirdly, it associates with education and training to work that often depend exclusively on the private initiative. These elements together leave the Brazilian young population with low levels of education and general knowledge, while practical education for living and working remains very insignificant. In addition to the above constitutive problems that originate from these shortcomings, we find also considerable stories of familial and social disintegration, among other consequences that we could list. This is the necessity, the *anaghi* that should move Brazilian society toward a greater equality in its population, to include all the strata of the society in an adequate level of social life. If we think in terms of diversity, we can affirm that precariousness is still prevailing. Education for people with disabilities, as already mentioned, is still mostly devolved to special institutions. These persons have no access to normal living; they are not prepared to social cohabitation, or have a productive life.

We all suffer in this picture; Brazil turned into a society that is increasingly unequal and violent. Companies lose financial and human capital having to select and train workers with little notion of the reality of work that often, despite of the efforts, never achieve the desired levels. A meaningful part of the population continues to live without the minimal conditions of hygiene; safety and protection, apart from having few resources and alternatives to change their lives. We have a legion of "invisibles", people who are not registered and do not access any kind of social

participation or active citizenship. Can we ignore this need for a change? This context affects Brazilian industry and the possibility of an effective and stable growth. Human resources policies based on the rotation of the personnel, low salaries, low qualifications and weak involvement of the workers in improvement programmes of the companies are practices that determine an intermittent growth of the companies (Rodrigues, 2000).

Sennett (2004) identifies three pillars of respect in the present society, to discuss public policies and welfare systems: Making something of oneself, taking care of oneself, and helping others. If absent, these pillars or principles cause personal dissatisfaction and social injustice. According to the author the road to fulfil these principles passes forcibly through social recognition of diverging results and the acceptance of dependency, apart from active participation of the people to define public policies and systems of protection. .

“[...] I can say that self-respect based on work, in professionalism, cannot alone cause reciprocal respect. Fighting the disease of inequality in society cannot alone cause reciprocal respect. In society, in particular in the welfare system, the problem is essentially to understand how the strongest ones can exercise respect in relation to those who are destined to remain weaker”. (Sennett, 2004, p. 256-257).

This contribution does not have the answers for such a complex theme. Starting from the genesis of the welfare state and the *anaghi* that caused it, it pretends to use the concept of mobile line as the key for the interpretation of the changes of our times. These changes, as we saw, originate in part from the economic trends that reduce the availability of benefits, but also from the new necessities of minorities and diverse groups, which started to influence the discussion on public policies. This chapter intentions were directed to involve public and private administrators to achieve together labour policies, which would include diversity via the analysis of authors and themes rarely used in administration. If the global trend is toward the synergy of public and private, we might learn from experiences of other countries that face or have faced similar situations, benchmarking the above-mentioned experiences could provide valid epistemological tools for analysis and planning. Especially in countries like Brazil, where welfare is still a project under construction, the private sector can have a fundamental role. Therefore, it is essential to agree on the meaning we give to respect, community and inclusion, so that we can define

which project of social justice and the QOL derived from it, that we want to follow.

The interviews in the Brazilian context showed us, from different sides, the level of involvement of the participants to the Programme of Inclusion. Inclusion eliminates inequality and allows entrance into consumption, non-inclusion jettisons an important part of the society because of limited resources, data from IBGE (Demographic Census 2010) show that nearly 45 million Brazilians have some kind of disability, what kind of society is one that does not allow to its vulnerable population to grow stronger?