Trainers education into action: Learning for inclusion

Catia Giaconi[1]

Abstract

The purpose of this paper is to shed light on a process of learning from experience conducted with professionals in the field of inclusion. The two projects illustrated start from operators with several years of experience in the field of inclusion, who require devices to reflect on their practices. The authors seek a way to favour the analisis of educational practices based on their experience. The paper formalizes the terms a training that enhances an education that begins from practice, enabling the contact among elements, and taking theory to fall back into practice with a professional transformation caused by the reflection.

Keywords: Learning from experiences, social inclusion, trainers education, educational community, indigenous community.

Overview

This paper analyses pedagogical criticisms around two examples of trainers education in a learning from experience perspective. It starts from a description of the work of educators in two different contexts: an educational community in Italy and an indigenous community in Brazil. The educational perspective on the italian example originates in the field of welfare of people with physical and mental disabilities, drug addiction, abandoned children, etc. It also deals with the creation of health and educational systems to take care of them. The Brazilian example is related to young people in an indigenous community threatened by social exclusion and the loss of cultural traditions.

The two experiences are very different in so many aspects: social realities, welfare, educational and health systems, cultural background, and so on. However, they are close in the search of methodologies to explain and sustain experiences of trainers education within vulnerable populations. The link between these two experiences is a space in between research and training that asks to be filled with effective methodologies to analyse, explain and keep going projects as the two examined.

---

[1] University of Macerata.

Many answers to the questions put by the fieldwork were found within the principles of the grounded theory that is a methodology that accompanies the evolution of a research, gathering and analysing data, drawing a map of it. The seeds of this theory were spread by Glaser and Strauss (2009). They started from strong pragmatical basis, sustaining that scientific truth derives from observation and consensus (confirming the observation) from a community of observers. Empirical 'reality' is considered as the prevalent interpretation of its meaning by the individuals involved in the same obervation and project (Suddaby, 2006).

Social vulnerability is a wide and controversial concept. Although this paper does not dig deeply in the theoretical discussion of this important concept, it considers social vulnerability as the results of abuse, social exclusion, multiple disabilities, and also of natural hazards. In the Italian example, social vulnerability is related to consequences of disability and need of assistance, while it is a consequence of economic and cultural disadvantages, in the Brazilian case. We believe that working to defeat vulnerability leads to social inclusion. This assumption is the basis of the two projects based on the social inclusion of vulnerable groups, presented here.

To face the changes and needs of today's world and to achieve some of the objectives of the two projects, the first concept that comes to mind is of continued education If, previously, under the influence of UNESCO, this concept was mainly linked to professional and on the job training, aimed to adapt citizen to the jobs in a changing world. Today, lifelong learning includes training activities to promote democratic participation and human development (Aleandri, 2011).

Learning from the professional practice in special education

The course presented here envolved trainers education, and was based on the construction of routes of practicing. It focused on the analysis of performances and educational practices, especially practices intended for people with physical and mental disabilities, and autism. Participants in this research shared three major characteristics: they were coordinators in educational communities; they were trainers of educators and trainers of teachers involved in social projects; they had participated in a previous study that analysed educational practices through texts in line with the Grounded Theory (Giaconi, 2012).

The reflection made here is part of a scenario characterised by both strong and fast social, economic and technological changes, and by the sudden and significant changes in educational systems and professional profiles. All these transformations impact the context of an educational community open to adults

with specific and complex problematics. This kind of community requires a plan of services and a specific training of the staff. The professionals involved have to respond with their actions to special educational needs and the style of learning of people with disabilities and autism. Furthermore, the community is responsable to guarantee the quality of life for the people they welcome, going beyond the assistance-like model (Giaconi, 2012) and the minimum standards required by law (Morgan, 2003).

A very important feature of this experience is the approach to the theory-practice articulation. French researchers (Altet, Charlier, Paquay, Perrenoud 2006, 19) avoid to fragment the professional skills of experienced professional. They prefer to explore the nature, method of construction, articulation and training in early and lifelong learning. The actor attempts to explain what it means to build professional skills which are "based on experience" (Altet, Charlier Paquay, Perrenoud 2006, 21). It investigates the way to engage and promote a learning which blends theoretical and practical knowledge; the way to enhance participation in the development of know-hows in professional skills; and the way to make participation in research and reflection during action methods of affirming professional qualities (Ibidem, 22).

The above mentioned elements are just a few indicators that allow us – overall – to support the significance of structured pathways to analyse educational practices as it is evidenced by current scientific research (Vinatier, Altet, 2008). A variety of training modalities are used to transform patterns of action or habitus (Perrenoud, 2006), such as reflective practice, exchange on the representations and practices, mutual observation, clinic writing, history of life, video training, etc. (Perrenoud, 1994).

Finally, this vision becomes important in the primary and lifelong training, where there is the need to activate and to ensure awareness mechanisms; a rethinking of practices and theories in which implicit knowledge can be made explicit (Nonaka, Takeuchi,1997). Within these considerations, some paths conducted with the education of trainers in educational communities are presented below. The training was aimed to activate and implement a pathway for a lifelong learning course for trainers of community educators, based on the very practice of their daily jobs.

A lifelong training course was launched with eight coordinators of the educational community in 2011. In previous years, the same educators served as trainers of trainers in several social projects. The training was based on the logics of "practice-theory-practice" (Altet, 1994), it counted on various devices to analise and reflect about educational practices and professional development.

This perspective enables appreciation of three different dimensions: one heuristic dimension, a dimension of instrumental problem statement and also an instrumental dimension related to the knowledge-tools, reading grids,

descriptions of practices and other situations that help to streamline the practical experience and and changes (Altet, Charlier, Paquay, Perrenoud). An opportunity to promote training is found in this scenario: starting with practical situation, followed by the development of knowledge and skills related to representations, multiple knowledge, routines, patterns of actions/habitus and the development of wider skills. Trainees learn new modalities to face problems, such as how to analyze, how to reflect during daily action, how to justify their work by pedagogical reasons and become aware of their habitus (Altet,1995). Therefore, the training allows professionals to adapt themselves to different situations (Ibidem).

The experience presented here had a double aim: on the one hand, it tries to conduct the group of trainees to reflect together and to analyse the role of practical training in their professional course; on the other hand, the training intends to implement devices for the analysis and reflection of the experienced educational practices.

The training followed two methodological steps. The first one led through the focus group and the second through the video analysis of professional practices and professional writings in form of log diaries. Both steps were purposely connected to the trainees practices.

Methods

Step 1: Focus Group

Focus Group is a qualitative research methodology based on a group of discussion, around a theme to be explored (Zammuner, 2003). In this case, the focus group focused its attention on the role of practical training in the professional growth of the participants. The group was composed by eight participants (MacIntosh, 1993); a moderator; a researcher in education and special education and trainer of educators, who led the discussion through a protocol of questions; an assistant moderator, represented by an experienced researcher of educational practices, who had the task to monitor the discussion and make notes.

The members were arranged in a circular way and they gave their authorisation to audio and video recording of the discussions, each one of them having the individual time span of an hour and a half. The issues were organised according to the five types of Krueger (1994) and used for protocol management of the group. They were: opening question, introductory question, transitions questions, key questions, ending questions.

The data analysis was made using of a specific software on the material transcripted from the recordings. It revealed some issues related to the best

course of action to pass on and receive professional know-how. In this direction, Focus Group participants remembered the chance to work with another colleague and to "observe each other". Training periods and observations were made in similar contexts, National or International, with participation in regional trials for the setting instruments of intervention and assessment of the quality of services during the lifecycle of the disabled.

This training was appreciated on the one hand as a personal construction that relies on daily activities in the community, followed by reflections and analysis. On the other, as a social construction and negotiation based on the sharing of educational practices, analysed through the guidance of a tutor or a supervisor from a group of professionals in the same condition of training. This was followed by sharing educational practices and participatory analysis that make possible to formalise the knowledge to help them to combine theory with practice.

Participants in the Focus Groups thus recognize that although lacking the tools to analyse their practices and situations, a great help is given by a "New Covenant" between researcher and practise (Damiano, 2006).

Observation and analysis of professional video and reading in a group of professional scripts, such as logbooks, are used in professional practice and were recognized as greatly important. This statement moves to the step of the analysis of the educational practices through the viewing of the videos and the sharing of guides for the observation and the re-reading of logbooks which are employed in the various communities.

Step 2. Analysis of educational practices

The training started from practices actually experienced by the participants. The purpose of the meetings was to clarify to themselves and to the group, the educational practices through the analysis and observations mentioned above and below. Logbook writings were not showed only to the coordinators, but also the educators and other professionals who alternated during the day in the community.

As for the videos, each course coordinator had the task of watching a video of a typical day in the community and to read the diary compiled by the operators during the day, which was taken from the video. The videos were shot in the community of coordinators who were participating in the course. Specifically, each component watched the video and then through a cross-analysis tey were "cut", the different, educational practices, which identified with a title and a short description. Similarly, the participants were invited to read individually their own logbooks of the day and mark the educational practices of the day as described by various operators.

For the analysis of the texts they used the procedure of Grounded Theory, as illustrated in a recent paper (Giaconi, 2012). The work was repeated for eight videos and eight logbooks.

At the end of the analysis, which were connected to each other, the group built a shared document, which included all the analysed educational practices. The units of meaning are considered significant by the textual analysis of logbooks and their links to the video sequences that had been identified and marked as a central matter.

In order to reflect on the work they did, the participants filled out at the end of each meeting, the following form, which reflected on the strengths and weaknesses of the experience analysis or working conduct, they self-valued and reflected on what they could improve and how. The cards where then put in the training self-profile, which will be discussed in the next section.

Here is a form completed by a coordinator of community who participated, taken as an example of what was previously exposed

Some results

This contribution explains briefly the tool that was used by the participants to reflect on the training itself. Even this case deals with a training device that has the background and the scientific scenario explained above that is of particular importance in the training which often occurs through multiple pathways and mingling different aspects of professionalism.

Therefore it is a tool that allows the convergence of practices, theories, analysis and reflections for the participants to become aware of their own professional identity. It is being built in an active and personal way, but in the background, however, remains the community to which it belongs. A path that can illustrate progress over time, the failures, the "change of direction" at a professional level, and that looks at the major milestones of the past and present, to raise the level of educational and professional future.

The training course, was focused a sort of written training self-profile of the practitioner. This tool of self-reflection and self-evaluation was divided into three parts. The first part, completed before the course, required to reflect on expectations, skills derived from relevant previous training and personal motivations (Self-profile). Then the participants should fill the card they were giving a significant title to the first part.

The second part of the self-profile, was compiled freely during the course, and it insisted firstly on the selection and collection of experiences, materials, videos, artifacts and tools considered most significant and then the reasons for the choice were indicated. After the selection of materials, the students were

183

asked to create a graphical representation (map, diagram) or a narrative with selected materials that would explain the choices made and that could also be explained in the box called "personal reflections". This second section was found to be important to the development of individual skills, to identify consistent approaches to learning and to build the participants' own dynamic identity (Rossi, Giannandrea, 2006). In this second part, each participant was invited to give a meaningful title.

The third section allows on one side to reflect on the skills acquired and on the other, the objectives achieved. This is done in a dynamic interplay between self-evaluation and comparison with the assessment provided outside the reached level.

In a second step, the first assessor of the course and the team of the course participants, use the collected data. He indicated, from his point of view, the level reached by the student during the course. This was followed by the compilation of the sections on future perspectives and personal reflections in the comparison between self-assessment and self-evaluation. The training self-profile has also been publically shared among the participants.

The Brazilian experience

The second part of this paper brings another experience of trainer education, in a different context and approach. The complexity of international cooperation for sustainable growth in developing countries and the importance of a new focus on social projects let people, government and organisations realise the importance of education for social inclusion. The contemporary interpretation is relevant for developing countries, for example in Latin America, and in some contexts where it is known as "popular education" bound to concepts of Human Development and Human Rights (Haddad, 2007). However, training in any sense refers to a combination of formal and non-formal systems of learning thoughout life, i.e., lifelong learning (Aleandri, 2011). Therefore, being part of a rich discussion on the values of trainers education for sustainable development, in line with government guidelines, it is worthy to look into some of the potential and problematical effects of the new paradigm of social inclusion for pedagogy.

Following the general trend of scientific debate, the fight against discrimination and the promotion of diversity training should find devices that unhinge the idea of education as a moral duty, driven only by philanthropic motives. Training should overcome the temptation to qualify it as a response to a set of rules or laws that guarantee in any way the rights and social inclusion. It should develop a strategic approach and a hub for the effective implementation of social inclusion and sustainability in general (Bahia, Schommer, 2010).

The principle of inclusion, based on training device that starts from the "bottom", a study of the local culture and proposes a specific strategies for sustainable development and respect for diversity. Therefore, it is the education proposal to adapt to special needs of vulnerable populations. An interesting read can be developed by the intersection of two dimensions, training and social responsibility.

As to illustrate the above, comes the example of an educational intervention in an indigenous community in Southern Brazil. The main target of the intervention was to contribute to strengthening cultural identity and to fight social marginalisation of the indigenous populations in the region, with a project in the socio-educational system. To promote the "knowledge of the differences" that brings out the differences and allows knowing the "others" without prejudice, protecting the cultural differences from a process of homogenisation.

The Indigenous Community

The Inhacorá Kaingang community has a population of 970 people, 302 of them are children from zero to twelve of age. The project study and local missions pointed out serious development issues for the Kaingangs, especially for children and young. Recent years saw young people leaving the community and many of them ending up in the hands of justice in big cities. The area occupied by the community is especially dry. This is the reason why the village leader repeated many times that for them it is impossible to get crops from the land that they were given. Families' income is minimal, revenues amount just to the selling of their handicrafts, government subsidies, retirement pensions, birth aids, temporary jobs and, rarely, public sector employments: teachers, health officials, workers for the National Agency for the Indigenous Populations (FUNAI). There are three operational centers in the community: the school, the FUNAI office and the health centre.

The physical, social and cultural state of the community of Inhacorá is reduced to minimal terms and is in poor conditions. The lack of attention to education and training of this vulnerable community has caused an increasing dispersion of young Kaingangs over the years, partly due to the exclusive and homologating use of Portuguese instead of Kaingang language (crucial to maintaining the indigenous culture and heritage).

Also, the precariousness of the health services has serious implications for the sanitary state of this population: malnutrition and certain diseases like pneumonia and diarrhoea continue to be the cause of mortality, especially among children, and one of the main resources for health care is still the

traditional medicine. There are no job opportunities in the community and young people do not have examples of personal trajectories and professional growth among their adults. Their parents are used to a life of subsistence and do not represent alternative and encouraging role models.

This lack of prospects leads to the abandonment of the community by young people searching for a new life and new opportunities in bigger cities. They often face problems with urban and other types of violence. The immobility and lack of motivation of young people are certainly caused by a variety of reasons, which include a weak entrepreneurial vocation of a people accustomed to live on hunting and fishing in the past and who now lives on public subsidies. The precariousness of the school, single center of aggregation beyond the family, neither contributes to expand the vision of the new generations, nor motivates young people to develop skills and knowledge to apply in everyday life.

Kaingangs are ancestrally linked with their land, living out of hunting, fishing and agriculture as witnessed by their costumes and rites. Despite this, there is not a real local artisanal production, because there are no dedicated structures within the community. Unemployment, poor schooling and school abandonment are just the consequences of a general precariousness. The same is true at sanitary level: malnutrition and infective diseases linked to it (diarrhea, pneumonia); alcoholism and high levels of infant mortality. In addition to the above, there is the increasing urbanisation of individuals and families who leave the community looking for better environments and job opportunities.

Modus operandi

The specific target was to pave the way to sustainable and autonomous economic development through: recovery and promotion of the indigenous cultural heritage; improvement of school and job training; enhancement of traditional crafts and opening of trade opportunities for the local crafts. The project helped to shape the right conditions for a small Kaingang community's specific needs: strengthen and promote the Kaingang culture and autonomous activities as ways to prevent exodus toward the cities; encourage schooling in the local language (production of school material in indigenous language, texts and stories, fairy tales by the pupils); form local craftsmen on the technical and trade skill needed to stimulate free enterprise of traditional crafts; starting up cooperatives and training on good enterprising management.

The sustainability of the project was a target within the target, to avoid raising false expectations linked to a mere economic effort in the two years of the project. For this very reason, the project modalities of job training were

fundamental, the modality of partnership with the land and the modalities to start the cooperative to be positively active on the local market.

The project followed the Grounded Theory and helped the participation of the population involved; it produced a motivational approach to stimulate the individuals to take control of the initiative to feel that it belongs to them. The methodology caused some transversal targets: capacity building and individuals and groups empowerment. People's active participation in the project actions led to grow knowledge and competence (know-how, management, organisation) satisfying their real needs. The expression capacity building is referred to forms of assistance offered to people and organisations, that need to develop some skills or competence or, in general, to grow their overall or specific performances. Empowerment works on self-accomplishment and on the making of individual identity; it is the process that can enhance the capability of an individual to make choices and transforming them in actions aimed to reach the planned goals. Empowerment means to help individuals or groups, to operate with increased control on events and to stimulate them to make the changes deemed necessary, winning resistance coming from within or without.

The methodologies used to implement training processes were characterised by research-action, that involves the trainees in getting the knowledge and competence needed to reach the targets of the project. In this project 30 trainers taught 100 youngsters and adults in the community who attended the training courses of the cooperative. Training methodologies must involve active participation in the courses. The main role of the trainers is to involve the trainees through attractive lectures in order to make them subscribe the project for the years to come.

Trainers Education

Targets and problematics were analysed together with the local counterparts. An intervention strategy was identified with the help of the local counterparts, budget, logical matrix and operational chronogram were established accordingly. Some targets and strategies of the project were installing a cultural pole of anthropological for rescuing the Kaingang language and teach it at school; production of schoolbooks and dissemination texts (tales and myths); listing the Kaingang community's cultural heritage.

The Community School was equipped with an important cultural centre for the execution of the activities, especially the language and leisure ones. The centre for documentation and listing of cultural heritage and traditions was the solution to the problem of cultural material dispersion, fundamental step for building an Indio cultural identity locally. At the same time, it is a process of

research leading to reconstruct the community's identity. The publishing of school texts in Kaingang, facilitate the approach to school of those children belonging to families especially suspicious toward the Portuguese-speaking school system.

The start up of the activities of training itself were five courses of Kaingang language; three laboratories for crafts such as writing, painting, pottery, woodcarvings, traditional costumes and musical instruments; 30 trainers in traditional crafts. The trainers were split in three groups of ten, working in the three laboratories. For a total of 120 coursing hours for each group. 100 participants from the community: 6 workshops to learn the different crafts. The scientific director from the university planned and implemented the contents of the courses (informatics and contents of training).

The three laboratories for the traditional crafts together with the cultural centre of anthropological rescue form a pole able to offer job and training opportunities for the youngsters. At the same time, they pursue the specific target of the project: to create the conditions for social and economic development in the community.

The last step was to start a cooperative to sell the goods from the arts and crafts on the local market and on fair trade markets in Italy. The cooperative of Inhacorá is to be a centre of production and labour were its members carry out the activities. The aim of the cooperative, besides promoting the indigenous heritage, is to:

- Create new jobs within the community especially form young people and women;
- Favour conditions for an economic growth based on traditional arts and crafts and on promotion of Indios workers from the community;
- Support the cultural centre with the profits made by the cooperative;
- Inter cooperative solidarity, the cooperative is an open structure, membership is free and open to anybody in the community subscribing values and goals;
- Between generations solidarity, Inhacorá cooperative is projected toward the future to provide job opportunities to young indigenous generations.

Impact of the project and sustainability

Some important impacts were visible during the implementation of the project. A first impact surely involved the indigenous educational and training system enriched by a school whose educational programmes are both in Portuguese and Kaingang. The teaching and revival of the traditions in Kaingang language in the context of the national curriculum and in the training

for arts and crafts in the community, presents the advantage of encouraging kids to go to school, passing to the newly formed artisans some know-how in trading to make profits from traditional crafts.

A second impact was to limit emigration towards the cities. The project provided the community with a more receptive and modern school, equipped with updated laboratories and indigenous personnel ready to value the local human resources. In the Kaingang community the intervention, besideslimiting the migration to the cities, it increased the cohesion among the various indigenous communities that were able to meet up at the cultural centre.

A third impact was the improvement of the relations with the surrounding Indio communities. It was also expected that greater participation of the community's notables to the decision making process in the local municipality, for a better democratic involvement about decisions that may interest the Kaingang people. A fourth impact was the dissemination of cultural items among other local Kaingang communities.

Finally, the project was expected to have good conditions of sustainability of its actions, especially through local workmanship, selling of their goods at local level. The attachment to traditions and costumes is a warranty for the future of the commercial centre of anthropological rescue and for the cooperative.

The community lacked experience, operational structures and paths towards vocational training, essential for the start up of microenterprises. The project intended to face and prevent those problems, reaffirming the local culture through the use of the mother tongue and the appreciation of painting, pottery, musical instruments, traditional costumes and objects. These activities were at risk of being lost, generating a cultural gap between the old and the new generations. It could also be an opportunity for affirmation of the identity, professional alternatives and economic development of the community. To maintain lifelong learning and continuous education, as a way to social-economic emancipation and identity affirmation, alive in the heart of the Kaingangs is the new challenge to this important social project.

Conclusion

In the Italian experience, from the group's, course participants have negotiated and summarised the highlights of a training practice through shared document and notes transcribed at training self-profile. The coordinators of the community have identified as highly significant actions:
- Setting up of focus groups to reflection personal performance conditions;
- The initial request of starting from practice and create videos of "typical days" of the community;

- General video viewing and intentional reading, later on, of specific educational practices just not to lose the overview;
- "Cutting concrete educational practices from the video" and marking each part of the video with a title or a brief caption;
- The comparison of different materials for the practice analysis, so a video analysis and a textual analysis of logbooks;
- The creation of materials shared with other professionals showing both the educational practices analyzed with the parts written and the video;
- The leading of the group by an expert conductor of the methods of analysis of educational practices, both contexts and professions analyzed;
- The arrangement during the formation of instruments of reflection on the path of the same formation that is being conducted.

As for the scientific research in the field of analysis of educational practices, the attempt focused to experiment the search for a "middle way" between the analysis of practice and reflection on practice. This would allow to highlight a new combination of theory and practice within the lifelong learning for professionals spent in areas related to education and special education.

In other words, it was tried to activate what Paquay and Beckers (2002) define as "vocational device" or "a set of processes or tools organised and designed, which aims explicitly at building the skills and competent identity to be mobilised in a given professional situations".

The training was believed to be effective precisely because they have focused on two important aspects: building skills (Paquay, Sirota, 2001) and the transformation of the professional identity of the participants (Altet, 2006).

Revisiting our proposal, different connections can be appreciated with current scientific guidelines relating to the transformation of the skills profile of a professional. For example, the five logics proposed by Wittorski (1998) can be tracked down, in this specific proposal it included the practical dimension: where, the students have faced professional reality by the adjustment of the daily routine; and the possibility of retrospective reflection on the action, with a collective comparison; the logic of reflection for action, as a reflection on anticipatory changes; also the basis for the acquisition of new practices, the size of the integration of new skills to the professional; and personal, thanks to the mediation of an experienced trainer and co-construction and work assets in the group.

Also in this direction, within our proposal of learning form the practice can be traced the three types of experiences identified by Barbier (2000): the operating activities of thought (representation and conceptualisation) and communication of various kinds (individual records, etc.). Therefore a path that has contributed to the professional development, once again, not in a single view, or the individuals involved in the training, but in the logic of mutual and synergistic professional

development in the relationship between trainers and trainees, researchers and participants in the research, between the individual and the community.

The trainers education could be perceived as a simple process of transfering knowledge and information. But the trainer's role goes far beyond that, it can be said that it is to promote both the systematisation of knowledge and ensure the possibility of new trainers who, in their turn, promote new learning. This continuous, systematic and organised process, that is often called "cascade effect", here is done by the Grounded Theory, has some important factors to work. It would be impossible to name all the factors that interfere in the process of training the trainers, but some are especially important for the present discussion and for the examples examined before.

1. the *expertise* of the trainers must be continually addressed, given its importance in the process of transfer, production and acquisition of knowledge. Trainers should be led to constant updating and evaluation of their competences, which can be obtained through workshops, interchanges, coaching, courses, among many other forms of update;

2. the workshop *performance* of the trainers should be in three simultaneous dimensions: informational, practical and reflection-appropriation. A continuous circular movement of this process leads to a meaningful learning and transformation of reality;

3. the *empathy* and understanding of the place and people whom you are working with, lead the trainer to greater results and to one effective communication with the trainees. A proposal of education or training based on philanthropy or restricted to legal duties does not cross the barrier of a simply transfer of information. On the other hand, training with an approach of social inclusion respecting the specificity and life context of the trainees, makes it easier to transmit skills and knowledge;

4. *operational* issues like economic support, promptness in decisions, channels of communication open, professional respect, are other elements that define the smooth running of training. Trainers represent a working institution or group and should be fully supported in their operative needs;

5. *diplomatic skills* are needed to negotiate with everyone involved in the process, people inside and outside the community and, more than that, the relationships between them. The trainer represents the institution and the product of his work reflects its image and recognition.

From these elements it is worth to look to the example of training of Kaingang trainees, in which there is no lack of cultural specificity and context. In this case, in addition to their expertise, trainers should know how to operate in a very different reality, to make themselves be accepted and assertive in communities usually not very open to outsiders.

In addition, training is almost entirely based on transmission of manual skills, for example, how to build traditional objects. Certainly, some trainers do not mastered these skills and should be supported by local teachers who can serve as co-trainers or tutors. This is a position of continuous negotiation with people inside and outside the community, ability which is added to the training work itself.

Trainers work with the conception of tacit knowledge, i.e., knowledge people have but cannot explain (Collins and Evans, 2009). This concept applies to Kaingang traditional knowledge or the way things are usually made in their culture, passed to the young orally by older people. Another huge challenge to training and to the project is to record an essentially oral culture. The impenetrability of the Kaingang language, and the consequent difficulty to transpose it on paper, is worsened by the lack of a written tradition and no outsiders are able to speak it.

The elements listed above demonstrate the importance of trainers education for transmission and production of knowledge, but also to work in a "diplomatic" way to stay in touch such a different realities and needs. The trainers have a threefold mission of representation, i.e., must represent themselves through their knowledge and expertise, the institution or institutions that employ them, and the interest of the trainees. Sometimes these roles overlap and require the ability of the trainer to avoid confusion making it clear which standpoint he is talking from. Difficulties in overcoming this may jeopardize the success of the trainer's work.

In an education programme for the inclusion of vulnerable populations, these roles gain greater relevance and complexity, because team trainers and institutions must be aware of the cacophony of communication generated by incomprehension caused by different realities. Crossing over different needs does not always provide a clear understanding of what is really happening and what direction is taking. Interference, noise, misunderstand prevent communication from flowing making training results below expectations. For example, in the Kaingang project the trainers found necessary to buy a vehicle for the purpose of taking the goods produced to the markets for trade. However, for the community the vehicle had a completely different meaning, it was seen as a status symbol a much desired object, for this reason they reacted negatively to the purchase of a second hand vehicle. From that moment on the car came to be seen as a constant problem by them – gasoline, fees, permits, etc. – never as a benefit or a means of making money and enabling the project.

These situations are the essence of trainers education project, the reason why we get involved with them, and possibilities themselves to create sustainability and social inclusion. Discussing and solving these kinds of problems engages the population in the project and gives opportunities to

understand and elaborate the social representation of their needs. The organisers of the project are not there just to hand out goods but help a group or a community to develop solutions and solve problems. The final goal of a project is not to create dependence of the beneficiaries but give them tools of improvements, and therefore, to grow autonomy.

Bibliography

Aleandri, G., Giaconi, C. (2012). Lifelong learning for inclusion. Roma: Armando.

Alheit, P., Bergamini, S. (1996). Storie di vita. Metodologia di ricerca per le scienze sociali. Milano: Guerini.

Altet, M. (2009). Professionnalisation et formation des enseignants par la re- cherche dans les IUFM: Avancées et questions vives. Recherche/formation des enseignants. Rennes: Presses universitaires de Rennes, pp. 19-32.

Altet, M. (2009). Enjeux et pratiques d'un curriculum de formation universitaire des enseignants. In Conférence des directeurs d'IUFM (CDIUFM), Qu'est-ce qu'une formation professionnelle universitaire des enseignants ? Enjeux et pratiques, Paris, 2-4 mai 2007, en ligne: <http://www.lille.iufm.fr/spip.php?rubrique1920>.

Altet, M. (2006). Les dispositif d'analyse des pratiques pedagogique en formation d'enseignants. Une démarche d'articulation pratique-théorie-pratique. Paris: L'Harmattan.

Altet, M. (2004). Formateurs d'enseignants: quelle professionnalisation? Bruxelles: De Boeck.

Altet, M. (2003). La ricerca sulle pratiche d'insegnamento in Francia. Brescia: La Scuola.

Altet, M. (2002). L'analyse plurielle de la pratique enseignante, une démarche de recherche, Revue Française de Pédagogie, 138, Paris: INRP.

Altet, M. (2001). L'analyse de pratiques, une démarche de formation professionnalisante? Revue Recherche et formation, 35. Paris: INRP.

Altet, M. (1994). La formation professionnelle des enseignants. Paris: P.U.F.

Altet M., Charlier C., Pasquay L., Perrenoud P. (2006). Formare gli insegnanti professionisti. Roma: Armando.

Beck, W., Van Der Maesen, L., Walker, A. (1997). The Social Quality of Europe. Kluwer Law International: The Hague.

Beckers, J., Paquay, L. et Al. (2002). Comment decrier et analyser un dispositive repute professionnalisant? Proposition d'un outil descriptif et interprétatif. Communauté francaise de Belgique: Ministère de l'éducation.

Bourdieu, P. (1992). Les règles de l'art. Genèse et structure du champ littéraire. Paris: Seuil.

Bourdieu, P.(1980), Le sens pratique. Paris: Minuit. (tr. it) (2005). Il senso pratico. Roma: Armando.

Bourdieu, P. (1972). Esquisse d'une théorie de la pratique précédé de Trois études d'ethnologie kabile. Paris: Seuille (tr. it.). (2003), Per una teoria della pratica, con tre studi di etnologia cabila. Milano: Cortina.

Brandão, M. F.; Tróccoli, B. (2006). Um modelo de avaliação de projeto de inclusão digital e social. Casa Brasil.

Brown, T.I. (Ed.). (1988). Quality of Life for Handicapped People, Crom Helm: Beckenham.

Cambi, F. (Ed.). (2005). Le intenzioni nel processo formativo. Itinerari, modelli, problemi, Pisa: Edizioni del Cerro.

Canevaro, A. (1999), "Alla ricerca degli indicatori della qualità dell'integrazione". In Ianes D., Tortello M. (Eds). La qualità dell'integrazione scolastica. Trento: Erickson.

Canevaro, A. (2006). Le logiche del confine e del sentiero. Trento: Erickson.

Canevaro, A. (Ed.). (2007). L'integrazione scolastica degli.alunni con disabilità. Trento: Erickson.

Canevaro, A., Ianes, D. (2005). Dalla parte dell'Educazione. Trento: Erickson.

Canevaro, A., Ianes, D. (Ed.). (2002a). Buone prassi di integrazione scolastica. Trento: Erickson.

Carbonaro, A., Facchini, C. (Ed.). (1993). Biografie e costruzione dell'identità. Tradizione e innovazione nella riproduzione sociale. Milano: FrancoAngeli.

Cipriani, R. (Ed). (2008). Analisi qualitativa. Teorie, metodi, applicazioni. Roma: Armando.

Clanchy, M.T. (1993). From Memory to Written Record. Oxford: Blackwell.

Cohen, E. & Franco R. (2011). Avaliação de projetos sociais. Petrópolis: Vozes.

Collins, H. & Evans, R. (2009). Rethinking expertise, Chicago and London: The University of Chicago Press.

Corsi, M. (Ed). (2011). Educare alla democrazia e alla cittadinanza. Lecce: Pensa MultiMedia.

Cottini, L. (2007). "Il progetto di vita per la persona in situazione di disabilità mentale: aiuti di qualità quando l'età avanza". In Canevaro A. (Ed), L'integrazione scolastica degli alunni con disabilità. Trento: Erickson.

Cottini L. (2008). Disabilità mentale e avanzamento d'età. Un modello di intervento per una vita di qualità. Milano: FrancoAngeli.

Crispiani, P., Giaconi, C. (2009). Qualità di vita e integrazione scolastica. Trento: Erickson. 202

Cummins, R. (1997). "Self-Rated Quality of Life Scales for People with an Intellectual Disability; A Review". In Journal of Applied Research in Intellectual Disability, n. 10, pp. 199-216.

D'Alonzo, L. (2003). Pedagogia speciale. Brescia: La Scuola.

D'Alonzo, L. (2006). Pedagogia speciale per preparare alla vita. Brescia: La Scuola.

D'Alonzo, L. (2008). ntegrazione del disabile. Radici e prospettive educative. Brescia: La Scuola.

Damiano, E. (2006). Il sapere dell'insegnare. Roma: Armando.

De Anna, L. (1998). Pedagogia speciale. I bisogni educativispeciali. Milano: Guerini Studio.

De Leonardis, O. (1994). Experiences of Fighting Exclusion through Economic Initiatives. Roma: Ired Nord.

De Leonardis, O., Mauri, D., Rotelli, F. (1994). L'impresa sociale, Anabasi, Milano (ediz. Spagnola, Nueva Vision, 1996).

Derrida, J. (2006). L'animal que donc je suis, Paris, Galilée (tr. it.). (2006) L'animale che dunque sono. Milano: Jaca Book.

Dovigo, F. (2007). Fare differenze. Indicatori per l'inclusione scolastica degli alunni con bisogni educativi speciali. Trento: Erickson.

Eco, U. (1984). Semiotica e filosofia del linguaggio. Torino: Einaudi.

Edgerton, R.B. (1977). The Study of Community Adaptation. In P. Mittler, Research to Practice in Mental retardation, vol. 1, Baltimora: University Park Press.

Felce, D., Perry, J. (1995). Quality of Life: Its Definition and Measurement. In Research in Developmental Disabilities, n. 16, pp. 51-74.

Gherardini, P., Nocera, S. (2000). L'integrazione scolastica delle persone Down. Trento: Erickson.

Giaconi, C. (2008). Le vie del costruttivismo. Roma: Armando.

Giaconi, C. (2012). Nella Comunità di Capodarco di Fermo. Dalle pratiche all'assetto pedagogico condiviso. Roma: Armando.

Giddens, A. (1994). Le conseguenze della modernità. Fiducia e rischio, sicurezza e pericolo.Bologna: Il Mulino.

Glaser, B. G., Strauss, A. L. (2009). La scoperta della Grounded Theory. Strategie per la ricerca qualitativa. Roma: Armando.

Irvin, L.K., Close, D.L. et Al. (1987). Programming Independent Living Skills for Handicapped learners. In M. C. Wang, M.C. Reynolds et al, Handbook of Special Education, Volume I. Oxford: Pergamon Press.

Krueger, R.A. (1994). Focus groups. A pratical Guide for Applied Research. Sage: Thousand Oaks.

Levriero, A. (2001). La Qualità nei servizi per disabili. Modelli operativi. Brescia: Vannini.

Lipsky, D. K., Gartner, A. (Eds.). Inclusion and school reform: transforming American's classrooms. Baltimore: Brookes.

Lowry, M. (1979). The World of Aldus Manutius. Business and Scholarship in Renaissance Venice, Ithaca, NY, Cornell University Press.

Mckenna, K. (1993). Quality of Life: A Question of Functional Outcomes or the Fulfilment of Life Plans. In Australian Occupational Therapy Journal, n. 40.

Medeghini, R. (2006). Dalla qualità dell'integrazione all'inclusione. Analisi degli indicatori di qualità per l'inclusione. Brescia: Vannini.

Morgam, H. (a cura di) (2003). Adulti con autismo. Trento: Erickson.

Nocera, S. (2001). Il diritto all'integrazione nella scuola dell'autonomia. Trento: Erickson.

Oliver, M. (1996). Education for all? A perspective on an inclusion inclusive society. Understanding disability. Houndmills: Palgrave.

OMS. (1993). Quality of Life Reserarch. USA.

OMS. (2002). ICF. Classificazione Internazionale del Funzionamento, della Disabilità e della Salute, Ginevra 2001. Trento: Erickson.

Ong, W. (1977). Interfaces of the World, studies in the evolution of consciousness and culture. Ithaca:Cornell University Press.

Paquay, L. et Al. (2006). L'analyse qualitative en éducation. Bruxelles: De Boeck.

Perrenoud, P. (2001). Agir dans l'urgence, décider dans l'incertitude. Paris: ESF.

Perrenoud, P. (1994). La formation des enseignants entre théorie et pratique. Paris: L'Harmattan.

Perrenoud, P., Altet, M., Lessard, C., Paquay, L. (eds) (2008)- Confl its de savoirs en formation des enseignants: Entre savoirs issus de la recherche et savoirs issus del'expérience. Bruxelles: De Boeck.

Parkyn, G.W. (1973). Vers un modèle conceptuel d'éducation permanente. Paris: UNESCO.

Pavone, M. (2010). Dall'esclusione all'inclusione. Lo sguardo della pedagogia speciale. Milano: Mondadori Education Spa.

Rodrigues, M. B. (2012). Construção de indicadores para projetos sociais, in Venturella, Catia (org). Projeto social II. São Leopoldo: Ed. Unisinos.

Rodrigues, M. B. (2012). Sistemas de avaliação de projetos sociais, Venturella, C. (org). Projeto social II. São Leopoldo, Ed. Unisinos.

Rodrigues, M. C. (2010). Retorno econômico de projetos sociais corporativos: limites da avaliação, http://idis.org.br/bibliotec/artigos.

Schalock, R. L., Keith, K. (1993). Quality of Life Questionnaire. IDS Publishing: Worthington, Ohio.

Schalock, R. L., Verdugo Alonso, M. A. (2006). Manuale di qualità della vita. Modelli e pratiche di intervento, Usa 2002. Brescia: Vannini.

Schön, D. (1983), The Reflective Practitioner. New York: Basic Books.

Soresi, S. (2006). "Introduzione" a Schalock R. L., Verdugo Alonso M. A. (2006). Manuale di qualità della vita. Modelli e pratiche di intervento, Usa 2002. Brescia: Vannini.

Suddaby, R. (2006). What grounded theory is not, Academy of Management Journal, Vol. 49, No. 4, 633–642.

UNESCO (1997). Documento V Conferenza Internazionaledell'UNESCO sull'educazione degli adulti. Amburgo.

Vinatier, I., Altet, M. (Eds) (2008). Analyser et comprendre la pratique enseignante. PU Rennes, coll. « Didact Education ».

Wehman, P., Renzaglia, A., Bates, P. (1984). Verso l'integrazione sociale, USA 84. Trento: Erckson.

Zanelli, P. (1998). La qualità come processo. Milano: FrancoAngeli. ZAMMUNER V. (2003). I Focus Group. Bologna: Il Mulino.