

**INTELLECTUAL DISABILITY AND PROFESSIONAL INCLUSION:
Case Study of the Former Students from Trampolim Program Developed By SENAC/PR**

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ABSTRACT

This study aims the Intellectual Disability and Work theme and investigates the contributions of the Education Program for Work Trampolim related to the process of integration of its former students in the labor market. The participants were eight former young students with intellectual disabilities, graduated between 2011 and 2012 in Ribeirão Preto/SP. The methodology is by qualitative approaching, setting up a case study. Arrangements and theoretical and methodological arrangements and joints were based on authors such as MARX (1985), ENGELS (1876), CLOT (2007), MENDES (2012), DEJORUS (2009), and VYGOTSKY (1990). It is concluded that areas such as working, training and belonging to social groups are universes considered legitimate in the formation of social categories, for being responsible for how young people with disabilities are self-identified and how they are identified by society.

Keywords: *work; intellectual disability; inclusion; professional qualification*

1. INTRODUCTION

The labor market is constantly changing, being more competitive and challenging, demanding the professional to be more trained and updated in order to compete with chances of success for the little available vacancies. This reality has no difference for workers with intellectual disabilities, object of this study, that even with possitive actions which encourage and promote the inclusion in the labor market through the Quotas Law, face difficulties related to lack of qualification to cover the available vacancies in the formal labor market.

Questions relating to the role of work possess relevance in today's society since the work, far beyond basic supply and economic needs of man, it is essential for the development of social and production relations (MARX and ENGELS,1984). In this sense it is undeniable the importance of working for setting the individuality of the human being, where being included in the working world gives its value of belonging to a society. The work, in turn, becomes a life's reference of the human being, which establishes emotional relationships, skills and competencies, assuming fundamental importance in physical and mental health of man (CLOT, 2007).

According Dejours (2002), the work also assumes an important role in the social relationship, not having therefore only the function of execute the productive activity, but also the possibility to live, characterized by inequality relations, power and domination, allowing access to the construction of the "I" in the social field.

Starting from the outlook that work has a key role in the development of the individual, of his citizenship, it must be remembered that like any other citizen the disabled person has the right to work and use his skills for the development of his activities, allowing himself to feel useful, productive and valued. A disabled person has the capacity to perform a work in the same way as a non-disabled person, as far as his limitations are respected and given the appropriate means.

Considering the individual results from his interaction with the environment, which has a discriminatory attitude towards a disabled person, producing an artificial disparity, injuring his identity, constituting individuals with low self-esteem and internal constraints, then arise, social policies which are nothing but compensatory attempts called affirmative action, aiming to promote equality between different groups that compose a society. (CANDAUI, 2002).

Therefore, the State abandons the traditional neutral position and starts to act "actively in pursuit" of achieving equality, seeking to minimize discriminatory attitudes that are intended to segregate people both professionally and symbolically following the Law No. 8.213 / 91 about reserving positions for disabled in the labor market, also known as Quota Law for people with disabilities as one of the instruments of these affirmative action (BRAZIL, 1991).

Legal affirmative actions taken to ensure integration into the labor market of people with disabilities who are productive and with a higher sensitivity compared to other aspects bring positive results encouraging solidarity in production environments; providing access to income and encouraging, as well, the consumer market for specialized products and services for these people. With this, undoubtedly happens the promotion of national development (Art. 3, II, CF / 88).

Starting from the exposed idea it is intended to answer the following research question: Does the Trampolim Program meets the possibility of expansion goals for inclusion opportunities in the labor market and income generation of people with special needs?

1.1 Objective

This study aims to investigate the contribution of the Education Program for Trampolim program, related to the process of integration in the labor market by the view of its former students, which are young people with intellectual disabilities. Aims also to know whether the program contributes them to perform at the work field and the development of their projects and professional dreams.

1.2 Method

The qualitative approach was chosen as a methodology for this research, specifically in a case study with former students of Trampolim Program, developed by SENAC - National Learning Service located at Av Capitão Salomão, 2133 – Jardim Mosteiro. Its preference is due to the fact this institution develops professional training courses, including programs for people with intellectual and multiple (intellectual and visual) disabilities, towards the professionalization labor field.

First we performed an exploratory literature in order to compile the theoretical references on the matter. Then, through a survey of qualitative analysis, interviews were semi-structured implemented for the former students of Trampolim program, investigating aspects related to opinions and perceptions related to expectations, insertion difficulties of implementing labor and related to the receptivity showed by the companies.

After transcription, reading and proofreading the answers, we proceeded to the analysis, starting with the concepts covered in the references and the scope of this study, defining categories such as legislation, family relationship, Trampolim, young people at work and projects and young disabled people's dreams.

To ensure the common language used, is placed briefly what is meant by each of the categories:

- a) Legislation: Refers to when respondent mentions any aspect related to the legislation, for example, the right of people with disabilities in the labor market provisions of Law No. 8.213 / 91, known as Quota Law.
- b) Family relations: Refers to when respondent mentions his relationship to his intellectually disabled Family/Child.
- c) Trampolim Program: It is understood when the student mentions any of his experiences in the Trampolim program developed by SENAC / RP.
- d) Youth at Work: It is understood to be the opinions of respondents expressed about the inclusion in the labor market and the size that it occupies in the lives of young people with disabilities.

- e) Projects and dreams of young people with disabilities: It is understood by the expectations according to several existing aspects in the lives of respondents, as professional training, familiar construction, financial achievement and maintenance for the family.

2. DEFINITION OF WORK

The history of work takes several meanings and valuations according to the eras, with different ideas and designs influenced by changes in society, which causes mixed feelings in humans. By one perspective it is considered suffering, obligation, effort, activity performed without purposes and that makes the human being a slave of your own needs, while in another perspective is a source of fulfillment and pleasure, thus human beings can express themselves and use their creativity to modify the reality. This view also represents dignity, ability to remain on their own to improve their power of consumption. Still on the perspective of the positive aspects, the work generates feelings of being helpful and recognized by society (Vasconcelos, 2002).

The term "work" is derived from the word *tripalium*, which was an instrument of torture in the Greco-Roman tradition. It was designated activities for slaves, because in its origin the work was associated with punishment, humiliation, and it was seen as unworthiness, decreased activity, disrespectful and binding in the sense of punishment. The work was considered as a source of exploitation and suffering (Mendes, 2012).

From the pre-capitalism, labor receives the connotation as the key activity for the development of societies. And with the Industrial Revolution it began to be studied by researchers as Taylor, Fayol, Weber and Elton Mayo. At this time, emotional and psychological factors were despised because it was believed that the individual, while working, distanced himself totally to his personal life (Mendes, 2012).

The extreme work in the factories, the exploitation of children, adolescents and women, extended working hours, become a weapon of exploitation.

Especially in Brazilian society, in the second half of the nineteenth century, there were significant changes in political and social fields, leading with this to a new way to understand the reality that was presented. It was then the form of government was changed, the Constitution was created, it began to wage labor and farms both coffee and other modernized. Cities grew and emerged the facilities of the first factories. At this time (1850 and 1860), was the industrial boom, with the emergence of 70 factories, 17 banks, steamship 20companhias, 08 railroads, among other feats (Furtado, 2005).

In this Brazilian industrialization process, brought the first big strikes, where the working conditions were poor and the daily journey was around 16 hours. The child and female labor was used in an inhuman way and there was no wage regulation, which resulted in the workers begin to mobilize for political action independent of opposition through strikes (Borges and YAMAMOTO, 2009).

In light of the foregoing, it was in the nineteenth century that began the process of recovery of the worker's qualities, with the symbol of the valuation figure of St. Joseph the Worker, patron of workers. It was a time of struggle and change the world in the pursuit of that work was no longer just a duty, an obligation and to turn into a human right (Borges and YAMAMOTO, 2009).

In its history, many measures are being taken to look for ways to honor the work, giving nobility to workers began to be recognized as a class and realized the strength of their union gained significant social and political importance. According to Engels (2008), in large cities is that had origins labor movements and began to become aware of their conditions and the fight against it.

The class struggle is directly linked to social changes and to overcome the existing contradictions. It is through class struggle occurring major changes to the employee, in which the exploited class is assumed as an agent of considerable change. (Marx and Engels 2002.).

After the Second World War (1945), the efforts of industrial production concentrated on recovering the economy, and thus, labor relations were submitted to an ideology of "salvation of the world" (FRANCE, 2006). Because of various conflicts caused from the exploitation of the labor force and humiliating conditions of various types of work for workers on 10 December 1948, the Universal Declaration of Human Rights was adopted by the UN General Assembly and that historical context, the psychology and the administration began to develop theories related to culture and organizational values, and administrative models and tooling

management aiming at human relations. Psychology in turn, brought studies about the negative consequences to workers' health (DAVEL and VERGARA, 2009).

In addressing the work category, we intend to find its meaning in the social reality, because the historical trajectory, even for the sake of survival, man interacts and modifies the nature through his work (Sirgado, 1990).

The work as a social relation is what characterizes the human species. The man through his work humanizes up. This vision of humanization is clarified in the article "On the role of work in the transformation of Ape to Man" written by Engels (1876, p.7): "It took hundreds of thousands of years - who in Earth's history has a minor than a second in the life of a man before human society arose from those herds of monkeys that climbed the trees. But ultimately, emerged. And once again we find as distinctive among the herd of monkeys and human society? Again, the job."

It is through work that man seeks the satisfaction of basic needs and the process of production and reproduction of life through work that human activity is the "history of men," is for him who turns historical materialism, method analysis of the economic, social, political, intellectual. In this regard Engels says: "The work itself was diversifying, improving to each generation and extending to new activities. Agriculture has emerged as alternatives to hunting and fishing, and later the spinning and weaving, handling metal, pottery and navigation. Concomitantly to trade and crafts (today professions) appeared the arts and science; the tribes left the nations and States (Engels, 1876, p.19)."

Thus, the work in the classical Marxist sense, defines the human essence. Man, to continue its existence, must always be producing and innovating their own existence through work. This makes the life of the human being determined by how it generates its existence (Marx and Engels 1984, p. 22).

Currently the main focus of the work is on the psychic plane, remaining as a structuring category of human beings, because the act of working acts as the mediator for human health, where the activity that is produced acts as the central link in the affirmation of identity the individual (Dejours, 2009).

Sharing Marx's ideas, in connection with the Marxist theory, Vygotsky (1990) describes the work as specifically human activity. And this vision the working tool appears as mediator that enables and encourages man's relationship with nature. This practical act and creator of manipulation of nature produces a true act of knowledge that creates the human and as it acts in nature and changes, it is also modified by it, showing the mode of formation of his social relations and ideas that produce and reproduce, from these ratios (Sirgado, 1990, p.64 and 65).

In this context, Vygotsky (1990) states that the work as a mediator of man's material exchanges with nature, dialectically produces changes in both and it is through the signals produced by it, which enables social mediations within a given training social modifying the individual and producing new meanings.

The work and the signs, according to Vygotsky (1990), as mediators activities are crucial to the modification of human nature, becoming thus the basis of all human history. Based on Marx, it can be said that the more intense human relations and the most complex and difficult of all the mediators of these relations will be richer development of the individual (Sirgado, 1990, p.66 and 67).

At work, the immediate human being makes the result of its immediate action in relation to the final result of its activity. In "The Capital", Marx defines what is work in general. In his words:

[...] Work is a process that involved a man and nature, a process in which the human being with his own action promotes, regulates, and controls its material exchange with nature, [...] We assume the job exclusively in human form. [...] After work, the process appears a result that already existed ideally in the worker's imagination (Marx, 1985, p.202).

According to the author, is the human being who builds his work objects in a complex process of mediation in which the worker creates and transforms from a new need felt, predetermined and idealized resulting from an intentionality that is always a social character (specifically human process) for operating an object and transform the product or result.

Therefore, Ferreira (2003) argues that the work is an area of relationships and social life, establishing in each individual the feeling of inclusion with an important symbolic meaning, with space for socialization and

meaning to people's lives. The activity developed by the work becomes then a resource for the development of the individual.

3. WORK AND RECOGNITION

The question of recognition is an old question in the history of man, leading to questions of "I" associated with me and with each other. In studies of Hegel (1974) recognition plays a central role which highlights the effectiveness of self-consciousness itself, the truth of certainty of oneself is the being-for-other, but that other is only when it is for me as such, that is, mutual recognition (Ranieri 2011).

The work has a dual function, to produce (objective world) and another to live together (social world), based on this, Dejours (2009) states that the work should not be thought unrelated to the social. The work is an essential part of human life since it gives "status" and the power to society. Therefore, work is production and social relations, requiring coordination and cooperation and meeting needs required by production. As a result, the human being to make a contribution to the activity, get back retribution, not only financial but symbolic in nature: the recognition.

In this perspective, the work is presented in three interconnected elements: the suffering, the work (task) and recognition. Dejours (2009) points out that suffering is always hanging around the work, but it appears as something important for the individuals to look for alternatives to overcome them. Also puts the worker to seek the best decision, from the smallest effort in solving problems related to the work starts, so a process called by him as practical intelligence that mobilizes intelligence in search intuit the best solutions.

In Mendes view (2012), at work man face opportunities associated with prescriptions, procedures, material handling or tools, which need to have openness and care for people. It also is faced with the opportunity to socialize with colleagues who must learn to know and with whom you must interact to reach the objectives proposed by the production.

In seeking solutions to solve problems related to the activity of work, the individuals are mobilized to demand integrated action in the cognitive, affective and also including experience and intelligence. And when the man can solve these problems, distress and suffering gives place to the experience of pleasure, it is intensified by the recognition of his ability. This process promotes the new meaning of suffering, which makes sense from the recognition (Mendes, 2012).

The suffering that work, at first, leads can turn into pleasure for meaning and sense given the task performed. Some individuals, thanks to the work and its social dynamics consolidate his own "I". The recognition of the other, which is "moral-symbolic compensation awarded to the employee for his contribution to the organization of work, the engagement of his individuality and intelligence" (Mendes, 2012, p.56), it is indispensable for the individual feel himself as a member of a society and the work is the agent that provides the dignity of the person as individual participant in this society.

Currently, globalization and new technologies brought with issues pertaining to the universe work, some nasty considered as suffering, illness, exploitation and other situations that often impact on social and family life. Dejours (1992) in his book "The madness of work" is about the suffering that workers face during the production process, yet their studies show positive scenarios for individuals in business.

In Work Psychology, Clot (2007) in the book "Psychological Function of Work" rescues the individuality of consciousness that is mediated by the concrete activity and irreducible the individual. The author understands the work activity as an activity for others. "[...] Is administered thrice [...]. In experienced situation, it is not only directed by the behavior of the individual or through the task object, it is also directed to others "(CLOT, 2007, p.97).

And in that sense, Clot (2007) draws on Vygotsky to strengthen the real idea of the activity in which the human being faces every minute with not executed possibilities. And these reactions that have not yet happened influence the professional activity that is defined, crystallizes, organizes, finally always builds in the universe of the activity of others.

From the perspective of Clot (2007), all activity, even the simplest, present in its centrality complexity. Behind it, hides the subtlety of gestures, words, care and anguish of internal and external pressures and the strategies to be used. It is a know-how full of intelligence and individuality, which sees in the community, with adverse

models and is meant, above all, the art of living in society, thus contributing to build and confirm the identity where they are held in check values and ethics.

Work, then, for humans, enables mobilize capabilities, overruns, decisions and creativity, finally test boundaries and make choices, a factor that plays a key role in personal development, in the construction of their own value and contributes to the formation of heritage human cultural history. As well explains Clot (2007), the work is an essential space for the construction of identity and health, as this is where the individual happens to "the painful and decisive experience of the real, understood as that which in work organization and task resists their ability, their skills, their control" (p.59).

The work is not only an isolated and individual activity that can be mediated by manipulation tools or technical objects, but is identified by the formation of individual capacities arising from the experience of each aggregating the invention and appropriation of collective knowledge. Works with and for each other, creating an irreplaceable experience of development and learning in cooperation between individuals. Cooperation exercises the function of foundation work, because it establishes links that individuals establish among themselves in order to achieve a common result (Mendes, 2012).

In this sense, Smolka, Goes and Pino (1998) consider that human behavior results from the human-environment interaction, and the world of work seen in the intersubjective and social aspect. The physical environment is left out. For them, the interpersonal relations of a man with the other play a key role in the development of human beings, in which the individual practice an action that initially has a shared meaning and every action is only considered from the action between individual and the individual is only individual in the social context.

Thus, "work is not only perform activities, is also operating the social net and their interpersonal dynamics essential to the psychodynamics of recognition" (DEJOURS, 2002, p.58). So the work goes beyond the execution of an activity, it is social interaction, identification in a group, recognition, finally, involves the social and intersubjective world of human beings.

According Dejours (2009) work is also a way to relate socially, not only has the function of exercising productive activity, but also the possibility to live, characterized by relations of inequality, power and styling, allowing access to the construction of "I" in the social field.

The work is difficult to measure from the perspective of subjective investment. It is only by means of language and lived experience that can express the investment of energy that is the work. This is what happens peers judgment when assessing the quality of work that promotes mediation in workers' health, as the work recognized expresses the subjective investment contained therein (DEJOURS, 2009).

It is through work that man is organized and build himself, culturally mediated knowledge built by humankind through their socio-historical development. Work, therefore, more than survival, is one of the most important manifestations of the human being, he discovers the satisfaction of developing a skill and externalize it into a product which is perceived and is perceived (Vygotsky, 2000).

From the viewpoint that the work has a key role in the development of the individual, of their citizenship and, consequently, its identity, it is important to know how people with disabilities develop through work and which means that favor this development.

Here we must remember that, like other citizens, the disabled person has the right to work and use their skills for the development of activities, making them feel useful, productive and valued. A disabled person has the capacity to develop a work the same way as non-disabled people, individual to compliance with its limitations and you are given the appropriate means.

4. WORKPLACE IN CONTEMPORARY SOCIETY

The changes in the production and work in contemporary society has received various interpretations ranging from reinforcing the centrality of work until the end of work, with implications for social relations and in the way the individuals are in these relationships. For these debates, taking as reference the model of society that is typical of the twentieth century, and discusses to what extent the changes in this modern society, which was built around work and its modifications due to the crisis of capitalism, could comprise a new social form.

The contemporary society caused social, economic and geopolitical changes worldwide, with consequences for the identity of the individuals and their ways of acting in society (Habermas, 1987). And to produce a scenario

marked by transience, illness, discontinuity and chaos, also interfered in the area of categories of human and social sciences, including: construction of identity and work (Dejours, 2009).

The way changes occur on individuals in their understanding of the current context, transforms the bonds and their relationship with cultural practices that are loaded valuable human activities, and present in a given society. These transformations, for cultural practices, cause changes in own culture, values and also the individuality of belonging to this society (Vygotsky, 1999).

With these cultural changes, the work took on the characteristic flexibility of production processes, being restructured in a flexible working vision, with production characteristics and placement of goods and services on the world market and companies which came to work in various market segments. The largely responsible for these changes was the technological innovation that largely provided the emergence of flexible specialization of production (Ferrer, 1998).

According to Habermas (1987), the society, the State, and individuals, no longer have a central reference work in its existence. The new electronic technologies and management and work organization seek the best use of hand labor in capital deepening. Ianni (1994) explains what is happening to pass the machine system as a tool for self programmed machine, causing the man to exercise much more abstract and intellectual functions. This has caused changes in the companies that try to maintain a small number of workers responsible for production at the expense of a majority of peripheral workers to serve the needs of the capital.

With this new conception of the work, there is also the change of the professional profile for the inclusion of individuals in business and their own permanency in the labor market. One begins to require a professional with a flexible attitude, fast, open to change in a short term, trouble-free to take risks and also more qualified to thus meet the business objectives and the internalization of these objectives, like the own individual (Antunes, 2000). Internalization understood here as a psychic process of appropriation of values and regulations, that is, the socio-cultural meanings (Vygotsky, 1999).

Undeniably, this current context, particularly in the workplace, contributes decisively to the weakening and the ephemeral condition of the constitution of the identity of the individuals. But at the same time, these changes are new meanings through new worker identification dynamics that will recognize himself in the course of his career. In turn, working life, which constitute a significant part in the individual's life process, enables reflections and questions about his actions, attitudes, skills and decisions in the professional world, leading them to new choices and directions in personal and professional life (Antunes, 2000).

Marx (1985) in turn to defend the centrality of work in people's lives, contributes to modernity when it comes to the direction of the double amount of work: the concrete work and abstract work. The abstract human labor, referring to wage labor, is the sphere that gives value to the goods, while the concrete work (useful) has a specific purpose, assuming the result of the work as a use value. Anyway abstract labor is realized in the products and services (Ianni, 1994).

And taking for granted the importance of work as a unifying and socializing element for humans, Ianni (1994), based on Marx (1985), points out that working together is a universal standard that appears more strongly today. So the work as a social, general and abstract, occurs worldwide.

Antunes (1995) reaffirms the importance of work in modern society for humans, where the abstract work still plays a decisive role in generating exchange values of goods and services, and condition the dimension of human nature as it is by produced concrete work that happens the realization of man's humanity.

According Clot (2007), although it is living in contemporary times, this problem of social relationships and work is less in the center, and in contradictory terms, more in the center. It is less in the center because the professional life of the individual is part of a whole. And more in the center because work must offer each one the ability to make something of your own life and be individual to his own history.

When analyzing the importance of historical changes in society and the constitution of the psychic life of its individuals, we see the importance of working as a fundamental human activity in modern times, and even in the face of contradictions, it is recognized that work remains as a central reference, not only in economic aspects, but also in the psychological universe, cultural and symbolic of the individuals. This fact, which becomes visible when looking at the behavior of those who daily experience the suffering of unemployment and being out of work (Antunes, 2000).

5. RESULTS AND DISCUSSION

Respondents were eight young people with intellectual and multiple disabilities, graduated by Trampolim Program, two men and six women, their names are Ágata, Ametista, Esmeralda, Jade, Pérola, Cristal, Berilo, and Citrino. Four of them are already in the labor market and four others are not. These included two are working one year and two to two months. The age of respondents was from twenty to twenty-six years old. The two men were between 23 and 26 years and the women between 20 and 26 years. All respondents were single, six of them lived with their family and two of them, Esmeralda and Berilo, were in a stable relationship, they met each other and started dating at the Trampolim Program and they were living on their own, without family monitoration. Regarding the situation of disability, it is noticed that fifty percent of them had intellectual disabilities and the other fifty percent multiple disabilities (intellectual and visual). They were all borned and raised in Ribeirão Preto.

In the following will be presented the data obtained in accordance with defined categories.

5.1 Legislation

In this category, we tried to establish whether or not participants had knowledge of Law No. 8.213 / 91 on reserve places for disabled people in the labor market, also known as Quota Law for people with disabilities. It was found that seven of the participants (87.5%) did not have knowledge on the matter and only one (12.5%) had knowledge about it. The only participant who had some knowledge of this law revealed his own opinion about this Law:

“I think it's a sham, because the company will only hire someone to fulfill an obligation, but will not be concerned about the employee, it will leave him to his own fate. And because of it I see many friends with disabilities who works in a supermarket and are long only packaging because the company thinks these people are only able to pack bags, however there are many who could work in other sectors beverages, grocery, and even cashier, why not?” (CITRINO)

Although come to ascertaining an increase in social movements favoring the process of inclusion of people with disabilities, together with the laws, contributing to the achievement of the right to work, there is a little disclosure and details about the rights especially for people with disabilities themselves, thus creating barriers to their employment inclusion. Because until then, there was concerning about placing within the production system individual with limited work skills. Disabled people did not need to be in the labor market, they were the responsibility of the State which would prove them with the help of State protection network (Simonelli and Camarotto, 2011).

So today the possibilities of access to the workplace to people with disabilities are too welfare, because society continues with the idea of charity and the companies rely on their disability to fulfill its job vacancies as marketing strategy to address social responsibility.

In that sense we still have a great challenge ahead, to make companies have a new way to look for the disabled workers, i.e. understand that these people should be seen as a whole and not as isolated part.

By the indexes provided by respondents of this study, it is important that the program has more detailed information on direct acquired along the struggles of people with disabilities, including the legal reserve of vacancies in the labor Market, because what regards as the Legislation category is perceived that the Trampolim Program did not provide enough information to add greater awareness for its formers on their acquired rights by law.

In the following will be presented the data on the family relationship category and its influence on employment of people with intellectual disabilities.

5.2 Family Relationship

The family is an institution that has a significant influence on the development of an individual, being seen as a group that has a complex organization, inserted in a broader social context, keeping with this constant integration (Biasoli-Alves, 2004).

Reflecting on the importance of family to the development of people with intellectual disabilities, it is necessary to point out on the influence that it has on the development of children with disabilities face the challenges of society. To Cervený (2004), if the family see disability as a threat, it will bring anxiety and distress and will be interpreted as a loss, producing depression, but if they see it as a challenge to discover new things, they will try

to find a way to solve problems with motivation and seeking growth, both for the family and for the poor, thus facilitating the process of inclusion.

The birth of a child brings several changes experienced by parents in various spheres of everyday life, causing changes across family structure, each family member gives meaning to the relationship according to their life history and personal resources. Considering this, it can be said that each child develops a kind of personality and experiences the relationship with parents according to their expectations, feelings and affection (Fiamenghi JR. &. Messa, 2007).

Some families are disrupted as they go in search of reasons for disability and start to blame themselves for the child's disability. This disruption compromises the support network that favors the structuring of life of children with disabilities and that goes against their marginalization (Silva and Dessen, 2001).

However, by following reports of some respondents below, it can be seen that the presence of this kind of feelings found are typical in any family relationship:

"I have a brother but we fight a lot because of TV and remote control. But even if we fight, we like each other, he likes me and looks after me." (AMETISTA)

According to Fiamenghi and Messa authors (2007), have disabled people in the family does not necessarily mean having problems because the relationship will depend on the family structure, the family's beliefs about disability, birth order, age of children and the socioeconomic level of the family. So the risk of having relationship problems will be as the possibility of growth, strengthening and maturity of individuals and their links because the way each one will deal with disability will determine the meaning of the experience and all the experiences of family members.

In the process of inclusion in the labor market, family issues, are also relevant. According to Reichard (2005), the birth of a child with a disability causes frustration in their parents' dreams for their children, causing feelings of disappointment. And with that, many relatives begun to underestimate their intellectual capacity, acting protectively, thus preventing the development of the potential of their disabled children, as can be seen in BERILO's report:

"Before starting the Trapolim course both my Family and I thought I could not work, that did not exist service that I could do because of my disability."

Thus, the Trapolim program, is concerned with the family relationship of their students, providing individualized guidance and five meetings scheduled to family members during the course, because is the family that will authorize the work and professional inclusion, which are also important elements in the process of education and professional training, as well as the autonomy of the disabled child.

Considering that the family has a fundamental importance to the development of the human personality, it is considered that the intellectual disabled child must find the family environment means to develop and educate himself, learning to adapt to the society in which he lives. So it should provide him training, both academic and social, so as to contribute to the poor in the inclusion of the labor market.

5.3 Trapolim Program

According to the plan "Initial and Continuing Mode Courses - Training, Education Program for Work – Trapolim", the former student, at the end of the course, should have developed his training work management and life, establishing relations in different environments, favoring the social life and making decisions more safely and autonomously, surpassing thus the challenges of daily life and expanding the possibilities of inclusion in the labor market and income generation.

It's important to highlight that from the eight respondents only four entered the labor market and were registered as the Labor Law previews, but enlarging this look one finds that the others are managing their lives more independently, studying, dating and even building a new family through a stable union that is the case of graduates Berilo and Pérola. Among them, we can see that for some it is still necessary to receive the Continued Benefit of Social Assistance (BPC-LOAS), but for others, the fact of not receive it is a source of pride, as if his dignity as a human person were recovered to enter to the labor market and can count on their payment without further help from the government.

For the eight Young study participants, it appears that the Trampoline program contributed to their enhancement of education and skills, where the main results reported are the aspects related to self-esteem, self-confidence, initiative and prospects for personal and professional development, as presented below some of their speeches:

"The Trampoline course was very good, we did several things, they treated us well, at first I was afraid, as happened in another school like fights would start it again, but it was not. I had no problem with offenses, I was respected by all. We have made many friends. During the course we learn to work together, to care for the body, attend lectures, I think with this course I learned to live better." (CITRINO)

"I can say that was my Trampoline divider (to feel) as a human being, if I was not by the Trampoline I would not be working, I would be at home afraid of going out and not having the autonomy that I have today." (BERILO)

Behind their speech, it is perceived that these graduated students had the opportunity through the Program to build their own identities, realizing that are individuals able to contribute to society.

5.4 Youth at Work

As for the time and activity developed in organizations of these young people noticed the employability situation. Fifty percent of them are employed and fifty percent are unemployed. The respondents Ágata, Ametista, Jade, Pérola, and Cristal were students of the Trampoline program in 2011, as Esmeralda, Berilo and Citrino attended the Trampoline Program in 2012. The first group nowadays work as packers at supermarket, stockist, sales assistant in a shoe store and in charge of tag prices in a supermarket. The others are unemployed and work at home helping with household and gardening services.

It is noticed that they improved a lot, and today, the inclusion in the labor market begins to take proportions, especially the awareness of society about the potential of these individuals, where people with disabilities are every day closer to equality in terms of training, competence and pro-activity, making it individual to change society.

5.5 Projects and Dreams of Young Disabled People

The young disabled people interviewed have dreams and projects related aspects experienced in the daily lives of their families as: professional life, achievement of homeownership, following on from his studies for professional growth, achievement of a job to carry out the desire for consumption and also for the maintenance of family structure and the possibility to have children, and even design and dream about performing professionally as the following reports.

"Having a job would make me very happy, because I could buy my own stuff without my family bothering me. Then I could save some money to achieve my dreams: buying a house and a dog." (AMETISTA)

"I'm thinking of going back to school in the evenings to help myself out in my work. I find it important to study. Help the head. Actually I would like to study to learn how to make counts and be able to work as a cashier, like the girls who work in the store, they studied. I need to adapt myself. My colleagues are encouraging me to go back to school. But I have difficulty in mathematics." (CRISTAL)

In their speeches, it is neat that they have future projects, dreams and expectations to conduct themselves professionally. Aware of their limits, they look for ways to become owner of their own lives and their desires. As the author Heidegger (2001, p.260) says "facing the desire, it designs the possibilities which not only are not captured in occupation as not true or is expected, even once, its realization." Thus, the mere fact of existing projects and dreams in their imaginary drives them to develop and believe in their abilities.

6. CONCLUSION

Considering that the company is fair and equitable, it is essential for people to be seen in their social relations as different individuals in their conditions, but with equal rights to exercise their citizenship both in the community, school and work.

The study in this research sought to widen and improve the knowledge of the individual egress the Trampoline program developed by SENAC Ribeirão Preto, and the expansion of inclusion opportunities in the labor market and income generation, is showing that:

- The intellectually disabled people, through adjustments, are able to qualify for the inclusion in the labor market.
- The Trampoline program achieved its goal considering that the graduates have managed to create favorable conditions in the workplace.
- The formers not included in the labor market are thus not for lack of ability, but for fear of losing ultimately to the benefit of LOAS for lack of knowledge of rights already acquired.

- The formers received by classifying maintenance and professional growth from their actions and efforts.
- The Trampolim Program permitted and expanded opportunities to formers of social interaction, besides allowing to manage their lives more autonomously.

And, through experiences as valuable, that these intellectually disabled young people make it clear that inclusion is a challenge that generates changes in the family, school and at work. The company in turn is in the process of overcoming prejudice in order to enable the effective inclusion, but the labor market still needs affirmative action by the government, so that they have more opportunities for companies showing that intellectually disabled people are capable, responsible, dedicated and also productive.

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