Education, health and inclusive processes: the commitment-with in Specialized Educational Care in a "stitching of narratives"

Educação, saúde e processos inclusivos: o compromisso-com no Atendimento Educacional Especializado em uma "costura de narrativa"

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Abstract: A case study was conducted within the general objective of knowing and understanding the measures taken by female teachers of Specialized Educational Care during the covid-19 pandemic to ensure schooling inclusive processes in a city in the metropolitan region of Porto Alegre, Rio Grande do Sul, Brazil. This article is a cutout from that research, weaving a "stitching of narratives", which emerged from teaching narratives. This stitching of narratives emerged as an innovative method to present qualitative results, according to the notion of "regime of affectability". The article spotlights the regimes of vulnerability (exclusion or segregation, for example) and affectability (welcoming and inclusive processes). The stitching of narrative is underpinned by the valorisation of first-person accounts, at the same time serving as a possible vocalization to collectives undergoing the same social experience. The method was chosen because it contemplates the *commitment-with*, not research with schoolchildren, teachers or advisors, nor does it study the discourse of any of these agents. The teaching narrative was not an instrument foreseen in the initial research project; it was a process of welcoming the emergence of this *commitment-with* as an insurgent in the professional practice. We presented scenarios, designated as psychosocial landscape, and also understood as landscapes of affective connection. The final considerations bring the *commitment-with* as articulation with the others' lives, their needs, and their - conscious or not- search for expression of their existence.

Keywords: Specialized Educational Care; Covid-19; Pandemic; Schooling inclusive; Education, health and inclusive processes

Introduction

The arrival of the covid-19 pandemic brought with it physical isolation and the prevention of various

forms of agglomeration of people as well. As a way to contain and control the spread of the disease, with mounting numbers in terms of lethality and mortality, physical isolation became a public health measure. Educational and cultural environments were closed, and society was asked to avoid in every possible way, the gathering of people in physical presence. The present article deals with the *commitment-with*, involving teachers of the Specialized Educational Care (AEE in the Portuguese acronym) and the inclusive perspective in education and health for people with disabilities, especially related to schoolchildren with intellectual disabilities and global development disorders, during the period of physical distancing from school. The *commitment-with*, in this case, does not derive from the maintenance of the Specialized Educational Care throughout the pandemic, but from its commitment with initiatives of equity promotion, adopted either individually or collectively in favor of inclusive processes.

The Specialized Educational Care participates in the equitable guarantee of the best interventions in support of learning and care, involving the cognitive and affective dimensions of learning and living. The general objective was to know and understand the measures taken by AEE teachers, who interpreted the teaching mediated by technologies, sometimes as "the great concern"; sometimes as "the great salvation"; and sometimes as "the awakening of interests for unprecedented pedagogical practices". The article, as part of a larger research project, builds from pieces of narrative coming from teachers, a "stitching of narratives". The stitching of narratives emerged as an innovative method of valorization of the first-person account, at the same time as possible vocalization representing collectives under the same social experience. The method was chosen because it contemplates the *commitment-with*, not research with school children, teachers or advisors, nor does it study the discourse of any of these agents: it is about welcoming the emergence of this commitment in the professional making, recognizing that practical effects emerge from a "regime of affectability"[1].

A "narrative of teaching" entwines together the threads of teaching that takes place in the experience, presenting the daily life of teachers articulated to the ways of living the work in education, considering the weaving between production of subjectivity and exercise of the teaching work[2]. On the other hand, a "stitching of narratives" takes, at the same time, the report of an experience and the addressed writing[3]. The narrative thread seams together the reporting and the writing, contemplating both the opportunity of the record and the desire for a sensitive interlocution. Communication, in this case, covers the harnessing or use of an *experience*, giving at the same time the opportunity to activate

an *experimentation*. More than statements resulting from data collection and composition of results by writing, we proposed the enunciation of a landscape, and this landscape is the inclusive perspective regarding teaching during the experience of the pandemic. We will present a stitching of narratives involving teaching in Specialized Educational Service in a city in the metropolitan region of Porto Alegre, in the state of Rio Grande do Sul, Brazil.

Pandemic of covid-19 and inclusive education

The arrival of the covid-19 pandemic and the consequent suspension of classroom lessons, lead to the suspension of the processes of inclusion that had the school as their main support, first totally and then with partial steps of opening. An enormous effort was made by the teachers in an attempt to minimize this suspension. Once without face-to-face school, the students who had in the classrooms supported by the AEE or in the multifunctional resource rooms integrated to the AEE a point of support and dialogue for their affective and cognitive development, were referred to remote education, whose scope, besides being limited to electronic and telematic technologies, required mastery of technological resources that were not necessarily matching the characteristics of access and use of this particular social group. The AEE needed to recompose its teaching strategies and support, as well as to sustain inclusive processes during the pandemic.

The physical distance not only forced students with disabilities and/or global development disorders to endure the suspension of activities in multifunctional resource rooms, but also modified the dialogue with the AEE, crucial to the protection of their intellectual and psychological development This suspension even prevented these students to have qualified access and corresponding to their special conditions of communication and interaction regarding information on prevention of infection and understanding of the pandemic. Schools, ateliers, artistic-cultural workshops, mental health centers and living centers, possible places for the reception of psychic, pedagogic and cultural needs were the first institutions closed when the circulation of the new coronavirus was confirmed in our region. Teachers of the Specialized Educational Care and professionals of the Psychosocial Attention Centers would have, then, to outline innovative actions in the direction of assuring the best interventions in support to the cognitive, affective and subjectivity development related to the life circumstances of this segment of the population and to their processes of inclusion. Those interventions

were not only those demanded until then, but as they started to be requested according to the new reality, they created risks of worsening, not by the contagion, but by the unsatisfactory offer in teaching and attending.

The physical distancing and suspension of school activities and health services that required collective or group activities of health promotion, management of psychosocial pictures, ludo-pedagogy and psychopedagogy, began to put forward ethical questions and analysis of risks and damages, probably related to insufficiency, inefficiency or ineffectiveness, which until the present moment were not qualitatively dimensioned. We do not have, until the present moment, consensual methodological resources for such dimensioning. What is certain is that the pandemic setback required the transformation of everything that was known, everything that was done, everything that was prioritized, everything that was prescribed/guided.

According to Ceccim and Ferla[4], sensations are also important paths in the search for a relevant approximation with reality. Sensation concerns the forces, not the forms, it is not representative or illustrative, but rather a way of access to becoming. While representation concerns what is or how that is, sensation concerns what is on the way to becoming (it is the force, not the form). The research that supported the present article outlined a landscape with the writing of narrative excerpts and narratives originating in the 'will to tell' (a sensation, a learning, a confidence). The research report was an organizer of information without the pretension of showing the visible, but to make visible what has no dimension, the experience by those who lived it, presented in a way that touches those who did not live it, that is, it was intended to create a "regime of affectability" in the reader, through the "stitching of narratives".

A regime of vulnerabilization instead of a regime of affectability

Classifications, diagnoses or reports, be them medical, psychological or pedagogical, should not be mobilized as a justification for the vulnerabilization of students with disabilities or developmental disorders. It is not the disability or the disorder that makes the students vulnerable; the vulnerability results from the lack of education they require, from the insufficient guarantee in the offer of educational resources to the cognitive and affective development, from the return to classes made difficult or delayed in relation to the students as a whole and from the weakening of the Specialized

Educational Service. The AEE that was needed at school, at home or in unprecedented intersectoral arrangements was made avoiding the face-to-face way, in some cases the teacher of this support was at home remotely, either interacting with the school or supporting the family, qualifying the individual planning for the student or collaborating, as the particularities of each one, with their care and educational proposals at home. Furthermore, the specialist teachers must help the regular class teachers in the formulation of teaching strategies with the student with disability, overcoming difficulties, eliminating barriers for their learning, providing possibilities for more daily school activities and enabling the curriculum and the learner's autonomy.

The pandemic changed the relationship between students and teachers. Firstly, students no longer saw their teacher in person and started to have the image of this teacher through activities that he/she sent to their students, in the most diverse ways possible, in a scenario of physical distance, lack of touch and limitless reduction of *vibrating* contact. The AEE teachers proposed the video calls on mobile phones and computers to have contact with students, but we know that a large part of the students had no access to either teachers or to the educational challenges to learning and cognitive, affective and psychic development[5].

Social inequalities and lack of accessibility, already present before the pandemic, were enhanced with the introduction of other factors of harm and vulnerabilization. Social inequalities had repercussions in the unavailability of digital technology equipment resources or substitutes for face-to-face meetings and the unavailability of high-quality electronic internet signal or environmental conditions of comfort, visibility and audibility (appropriate environment for study, games, equipment, carpets etc.), in addition to the unavailability of mediators, caregivers or therapeutic companions, among others. The lack of accessibility had repercussions in the unavailability of digital languages, audio and video programs corresponding to the characteristics of the disabilities and/or disorders experienced, familiarity with digital technology resources, certain games and multisensory artifacts. For those students with intellectual disability/developmental disorder, the need to use digital information and communication technologies, classes by digital platforms and activities sent by email, all were factors reactivating the processes of exclusion.

If a "regime of vulnerabilization" is a producer of exclusion, a "regime of affectability" is a producer of reciprocal collaboration. Laura Pozzana[1] enunciated the affectability regime; we are enunciating the vulnerabilization regime in its counterpart. Affectability is the willingness to connect

affections that surprise us and, to do so, it will be necessary to activate the potential to be affected, to mobilize the sensory organs (skin, ear, eyes, nose, mouth and proprioception) so that they inhabit unconventional perceptions, activating an unconscious capacity to feel, that only expands as it is exercised. A regime of affectability creates body and reality. It is a matter of inhabiting the body beyond its organic, biological functionality, a body which allows itself to be touched by affections of time, of the world, of realities to come (something that comes after, first the feeling, the experience, the experimentation).

Working with the concept of psychosocial landscape

Following Antônio Chizzotti[6:222], our research takes original textual forms, as researchers resort to numerous linguistic resources, "whether stylistic, semiotic or different literary genres", including the forms of "short stories, narratives, reports, memories". The author also states that "differentiated stylistic resources allow the results of investigations to be presented in an innovative way, creating an exciting universe of possibilities". Mr. Chizzotti, an educator, suggests that the term "qualitative" implies "a dense sharing with people, facts and places that constitute objects of research", to extract from this conviviality both the visible meanings as those latent and that are only perceptible in a fully sensitive attention[6:222]. Qualitative research is the translation of something not able to be numerically measured, so it works with interpretations, comparisons and affective interactions. In qualitative research, according to Maria Helena Michel[7:37], "the truth is not proven numerically or statistically, but convincing in the form of empirical experimentation, from analyses made in a detailed manner" (consistent and coherent analyses or by reasoned argumentation of ideas).

When the research has larger implications of the researcher and less controllable as well, the character of researcher implication (interpretations, comparisons and affective interactions) allows to present landscapes (a psychosocial geography), i.e. the researcher participates, interprets, understands and draws plans of visibility/legibility. The notion of landscape, in geography, is the translation of "all the elements of space that our senses can capture or perceive and interpret":

> [...] Some definitions present the landscape as being the set of elements that are visible in space, i.e. everything that our eyes can see in a given place. However, the configuration of these places is made not only from people and physical objects, such as buildings, cars, posts, trees, rivers, etc., but also through the interaction between these different components, generating sensations (such as sounds and smells), which

are identified from our other senses (smell, touch, hearing and taste). Although for those who observe it the landscape it may represent the present moment, it is transformed in time and carries in itself the materialization of this temporal passage[8].

While working with the concept of landscape, the transposition of geography to research in Education is consistent with the use of this notion in the field of research in social sciences and humanities. Although cartography as affective interaction, sensitive connection, empathic contact and contact with otherness is strongly present both in Foucauldian and/or Deleuze-Guattarian-based research, we quote the description of Paloma Cristina Costa Guitarrara Furtado, geography teacher, Master in geography and PhD student in geography, who clarifies:

> [...] the way in which society interacts with the elements around it, the various forms of work and techniques which represent a given period: all these aspects are expressed in landscapes, in which present and past can coexist. Directly associated with the senses, the landscape is not identical for everyone, since the perception of places varies according to the observer. Thus, two people in the same place can describe the landscape they are seeing and feeling, in different ways[8].

Beyond the statements resulting from scientific research, we bring a landscape in our stitching of narratives: the desire to tell, originated from the experiences of the pandemic. Without the intention of representativeness, without discourse analysis and without the pretension of a discourse of the collective subject, just an affective landscape of reality. Zélia Biasoli-Alves and Maria Helena Dias da Silva[9] ponder that the need for basic requirements for data analysis in qualitative research has long been discussed, but that "most authors linked to the topic consider that the experience of the researcher within the area, with the relevant literature and different ways of analyzing interview data" is what counts, adding that the researcher "is, in fact, his/her own working tool"[9:61]. The authors comment that often there are doubts about the qualitative work of listening to the narrative, if it really constitutes research, or that it is, "critical knowledge of reality, and not simple exercise of camaraderie or activism; and also, that the Brazilian literature about it is scarce"[9:62]. However, there is a need to obtain data within a context and this is how "from the attitudes of closeness, respect and empathy brought by the researcher, the availability of the subjects and their involvement with the task of informants will emerge"[9:64].

This condition broadens the possibility of validity of the data obtained, making the research a moment of reflection, resumption of facts, values and ideas. The resource of the landscape experience has the merit of contextualizing a content, making it more accessible to scholars of the research

outcomes. The stitching of narratives undertaken in this document provides a communicative tool with the intention to build a base of information that can subsidize the understanding of experiences, sufferings and affections of teachers in the midst of the pandemic of covid-19. The offer of a landscape contemplates, in the cartography of psychosocial events, a "come-and-go-permanence"[10] characteristic of the affectability regime, having much more to offer than the aesthetics of the representations (morphological sets of landscapes).

Methodological and ethical aspects

According to Marli André[11], the definition of the type of research, in general becomes "one of the items to be mentioned in the methodology", however warning at the same time that this only happens "if its typification is evident", which "is not essential", especially if we still do not have "an appropriate designation to identify it". Marli André then discusses that "qualitative research in Education that follow the method (the perspective) of the Case Study, usually follows a path of three phases: exploratory phase, data collection phase and systematic analysis phase"[11:96]. In the paper "What is a qualitative case study in Education?", the educator indicates that case studies involve the definition of the focus of study; the delimitation of the study; and the interpretative synthesis. They may be three phases, but, in fact, they are just references for the conduct of studies, "because research is a creative activity and as such may require conjugation of two phases, unfolding or extension of one of them, or creation of others"[11:96].

In the case study, the exploratory phase contributes to the recognition of the case, i.e., if it confirms or not its relevance, pertinence, feasibility and practicability. This is the phase of initial questions, initial contacts to enter into the field, location of participants and establishment of procedures for obtaining data, information and knowledge. André[11:96] states that "the case study begins with a very open plan, which will be then more clearly outlined as the study progresses". She discusses that researchers have, at first, an initial point, "a problematic, which can be translated into a series of questions, in critical points or in provisional hypotheses", clarifying that "the problematic may originate in the literature related to the topic", for example, as it can be "an enquiry arising from the researcher's professional practice, the continuity of previous research or, still, it may be born out of an external demand, such as evaluative research"[11:98].

Once the focus is defined (identification of key elements and approximate contours of the study), the researcher can then proceed to the field, in order to organize the "systematic data collection, using varied sources, instruments - more or less - structured, at different times and in diverse situations"[11:99]. For the researcher in education, "the importance of delimiting the research focus stems from the fact that it is not possible to explore all angles of the phenomenon in a reasonably limited time", contextualizing that "the selection of the most relevant aspects and the determination of the cut-off perspectives are, therefore, crucial to achieve the purposes of the study and an understanding of the investigated situation". Citing "Case study research in educational settings", by Michael Bassey, in the work "Doing qualitative research in educational settings", she attests that there would be "three major methods of data collection in case studies: asking questions (and listening carefully), observing events (and paying attention to what happens) and reading documents"[11:99].

Finally, about the analysis, the author says that "it is present in the various phases of the research, becoming more systematic and more formal after the data collection is closed"[11:101]. However, since the beginning of the study, analytical procedures would be at play. For example: when seeking to verify "the relevance of the selected questions in face of the specific characteristics of the situation studied", from where "areas to be further explored, aspects that deserve more attention and others that can be discarded", are all aspects that emerge. The choices "result from a confrontation between the foundations of the study" and what "is being learned in the course of the research". It is a "constant movement which lasts until the end of the report"[11:101].

In educational research, in the context of qualitative approaches, the case study has the meaning of "focusing on a particular phenomenon, taking into account its context and its multiple dimensions", emphasizing the need for a situated analysis, a perspective that conceives knowledge as a socially constructed process based on everyday interactions, while acting in reality. The "reality is built by the subjects, in the social interactions experienced in their work environment, leisure, family", thus, it becomes "key for the researcher to have an approach to these situations"[11:97].

The stitching of narrative emerged as a case study, but not as a case subject to discourse analysis. We left the discourse free of representations, only sewing its presentation in narrative excerpts chained, letting the immanent teaching in the narrating teachers to speak by itself. It should be added that the research complied with the determinants of ethics in research with human beings from the National Research Ethics Committee (Conep), according to the CNS Resolution No. 510/2016[12].

None of the planned procedures foresaw harm to people's dignity or physical and moral integrity, in addition to affections or emotions inherent to the work on which the questions and the possible intersubjective exchange were focused. Possible emotional discomfort could result from the contact with the questions, and there should be no embarrassment in quitting the instrument, if applicable, and it was not necessary to return it, no explanations needed. However, the narrative was not initially foreseen, it came from the affectability regime generated by the research. Thus, those who speak, speak because they decided to express themselves, they offered a narrative.

There would be no personal contact, since by the pandemic conditions the project would be limited to an exploratory script sent six months after the suspension of classes. A low number of replies (24.4%, 11 out of 45 teachers) led to the search for other contacts, and six months after the first mailing, within one year of suspension of classes, we obtained the return of most teachers (64.4%, 29 returns in our universe). Then, a side conversation was required, the search for answers had generated an informal conversation. The expected discursive answers to the exploratory script gave rise to narrative excerpts and a conversation circle generated the spontaneous writing of narratives sent freely. The round of conversation, open to participation, took place remotely and recorded by authorization through the authorization system of the virtual room. The interactions were in the scope of the total freedom of the participants, either to answer, to talk or to write. The information collected was treated in a strictly confidential manner, avoiding any possible way of identification of the participants. It was concluded in October 2021, the research had its report presented in February 2022, but the narratives were made present. The present writing document, designated as narrative stitching, reports to those narratives.

The landscape of affective connection

The landscape of the larger research revolved around the professionals linked to the AEE of the municipal network of the city of Canoas, metropolitan region of Rio Grande do Sul. Thus, the 45 professionals of the network, involved with the multi-functional resource rooms, were constituted as main actors of the research. The Municipal Secretariat of Education provided access to the list of teachers' email addresses so that they could be contacted. In order to guide the search on what happened with the teaching and care of students due to the pandemic, we defined the research

objective: what measures were adopted individually or collectively by teachers of the municipal network working in the AEE? To this end, we prepared an exploratory script, using the Google Forms tool, which contained discursive questions for teachers to answer openly on the subject. A Conversation Round took place one and a half years after the suspension of classes, in July 2021, on a Friday at 5:00 p.m., a kind of happy-hour with the right to the most varied drinks, each one from where it was: mate, wine, tea, coffee and hot wine. There were 12 of us, and it lasted for three hours. After letting off steam, an informal but intensive conversation network emerged. We talked about the Specialized Educational Care and the Psychosocial Attention to children and adolescents by the health system, the meeting with the university and the possibility of documenting lived experiences in the form of publications, not only dissertations, thesis and articles. We talk about school, teachers, students, parents, homes and families (ours, teachers' and students'). Sampaio, Santos, Agostini, and Salvador[13] say that the conversation round is a healthcare and also a pedagogical action, it is a way of talking that allows the unexpected; the direction of the conversation is an emergent by affections of the meeting that the round provides.

From an exploratory script, thought for the research project, we concluded with a "tell us about it", an invitation to individual narratives, a possible collection of stories. Adriana Marcondes Machado and Paula Fonseca[3] speak of "addressed writing" as "a way of confronting the effects of non-subjectness and the feeling of powerlessness reported by the groups"[3:4]. Addressed writing, according to the authors-educators, would emerge as a form of resistance to exhaustion and as subjective management of one's own fragility. In order to present us the strategy and its effects, the authors bring us excerpts of letters that were produced in a workshop with "professionals willing to address impasses experienced in the institutional daily life"[3:14]. In our research "emerged" the addressed writing.

As in addressed writing, the narratives provide a field of experience "in which the narrator and his/her authorial saying appear in the narrated fact". By presenting a "personal word", it tells of the "web of relations in which it participates" and can "move from a [submitted] position to another [...] in which they have something to say"[3:19]. As Machado and Fonseca[3] say, "this does not diminish the impact of administrative and political factors that constitute the everyday problems in institutions", however they can express themselves and settle loneliness, powerlessness and non-subjectness. Thus, we take the "narratives of teaching", presented here by the "margin of possibility" that the research provided.

Stitching of narratives

[...] I am a teacher in the municipality of Canoas [...], passionate about my profession. For some time now I have been dedicating myself to the issue of inclusion that, to me, sounds curious and challenging. [I admit that no matter how much I study I always come across new situations, which I have not seen or studied in my classes, and consequently, **I have to create from the context, from the possibilities**.

[...] At school, I **assist the teachers, help them to make activities for students with disabilities, check if these activities need adaptation or some complement and then I send them to the families by WhatsApp**, besides having **a group with the families for messages and help them** with information or to clear up general doubts.

[...] Looking it from a different perspective, this becomes something positive, since we are in constant growth and we are unfinished. In this way, I can say that this is good, because it allows us to see things we hadn't seen and think about the construction of practical knowledge, based on experiences. Talking about this, here I come to the current conjuncture, **pandemic scenario, closed schools and, subsequently, hybrid education.** Who would have thought that education would change so abruptly, causing us **to adjust and adapt so quickly to a new way of thinking and acting** about teaching strategies, about ways of learning and teaching. Thus, I and the teachers in general seek to reinvent ourselves in the face of this somewhat frightening pandemic for the whole of society.

[...] **Some teachers have made web pages to get closer to students with disabilities,** but most of them are using WhatsApp, which is more private, and parents have easy access. We tried the school website, but it is quite complicated for some. On the website, there are all the class folders, but there are students who need specific activities, specific to them, and this folder would be exposed to the other students in the class. **So, by WhatsApp it is easier for parents and students**, and from time to time **I make video calls to talk to students or help parents** in some activity if any of the students need it, but usually the families are able to manage it.

[...] The teacher needed to be a safe haven for his students and put aside the fear of the new, the virus and the tensions due to the pressures imposed by the situation. The teacher, challenged by the new technologies, was overcoming **and shaping him/herself according to the emerging demands**. In this perspective, I discovered myself as a communicator on social networks, a youtuber, **creating a channel as a learning tool to complement the educational needs of my students**. We know that the act of learning is an intersubjective, particular and individual task, children learn in different ways, be they visual, auditory or kinesthetic. Faced with the pandemic scenario in which we are living, **there was a need to recreate the teaching and learning processes and create a new way to work** with my students of specialized educational care.

[...] The activities that are being developed in the pandemic period, with respect to the resource room, **I tried to make things more playful, so that they involve the family and leisure among family members, for the child to play together**. I didn't direct leaflets, everything was something to be built with recyclable resources and scraps. I

made games, **I made games, working mathematical concepts: addition, subtraction, sequence, increasing, decreasing**. In addition, we have meetings via Meet. I also talk to the teachers of these students on Meet to know about the difficulties, how I can help, I am available for planning. **I also talk a lot with the guidance counselor, with the supervisor, about when I can't get in touch with a family, when I don't get their feedback**. I also share materials on the drive with colleagues, since we have an institutional email, and I send them privately through WhatsApp when they ask me for something specific to complement the planning. I research it and send it. I also give feedback to teachers when I get contact with families because sometimes, they can't.

[...] As I had mentioned, one of the ways I found was by building a channel on YouTube, also participating in lives, meetings on Google Meet, video calls by WhatsApp to families, **sharing support material for teachers** on the drive, among others. In this way, I made a work from my place, as a Specialized Educational Care teacher, working in a Multifunctional Resource Room, and creating different strategies to achieve the goals related to skills and competencies. **Through videos, I tried to teach, stimulate and develop the potentialities of the students, in a playful and fun way**. Even from afar is a way to be close to them through my YouTube channel.

[...] **I talk to the families and my students**. The health services have been paused, except one that the mother managed to keep and even increased the number of services, was on the waiting list and was called in some. In any case, there are children who are not getting any services.

[...] **The YouTube channel was created after the closure of classes at school and since then I have been creating simple videos using recycled materials, in which students can use what they have at home**, without having to go out and buy it. The idea is that it is practical, simple and useful. This can help children learn concepts and develop skills. The videos cover logical-mathematical concepts, literacy and numeracy, motor coordination, psychomotricity, attention, balance, correspondence, classification, imagination, playfulness, music, history, among others. **The community at large that follows the videos has given positive feedback** in comments and likes, and some teachers ask me on WhatsApp if they can share on their social networks and with their students the contents of the videos.

[...] The reality of the school is that we have low-income students, many are without access and there are parents who are without income, lost their jobs, they even feed themselves though the food kits that the school donates. About AEE activities, in my case, I am working with more practical activities, through videos, **I guide them to games and make materials to do at home**.

[...] All this with **the aim of actively participating in the students' learning process** and supporting the pedagogical work of the teaching group in my school. For **what used to be built within the resource room can now be used by many other people in different spaces through digital technologies.**

[...] Among the different ways of teaching and learning, **there were invitations to participate in the teachers' online encounters**, contributing to the teachers' explanation through low-cost resources. I tried to listen and help in the best possible

way, **reinforcing the children's caregiver**, and I **held meetings with teachers on Google Meet** to establish exchanges and give guidance.

[...] Even now, **it was easier to help teachers because theoretically we have more time to talk about the students and the activities,** but there are always those who have more difficulty in building adapted and accessible planning. At the very beginning of the pandemic, only the first activities for students with disabilities would go through me, but I preferred to receive them this way, continuously. Because I would go through all the activities like: drawing and painting activity for a student who had no motor preparation to hold a pencil, for example. The Math teacher, in another example, would send Math stories every week, pretty much the same ones, just changing the numbers. **So, I had to intervene more often**.

[...] **My son started participating in the videos and it was a great solution**. Faced with the demands of the home, the lack of time, I had the idea of inviting my son to participate in the videos and it was really fun because he helped by giving suggestions and doing the resources together, feeling important and valued, understanding and respecting more the moments when I am at work (even at home) and not with him (even being at home).

[...] In this same perspective, we see that at the same time that many people access the Internet without difficulty there are many other families who live in a situation of vulnerabilization and do not have digital technology to access these methodologies. Meanwhile, schools are organising themselves to better serve students and families who find themselves in this digital exclusion. Meanwhile, we hope that access to digital technologies will be democratised. Before this totally atypical experience of education in a pandemic scenario, we can only draw lessons from **how we are able to invent ourselves all the time,** how life is constantly changing, how much we grow in the professional and personal sphere. **I was able to realign the course of the work, to evaluate and realize that my students were learning things that went beyond concepts and content**. They were getting life knowledge from my proposals; they were learning knowledge beyond the objectives previously thought.

[...] Although the real need for the use of technology in education is clear, we also evidenced a socioeconomic contrast that reveals the limits and difficulties of many students in access to formal knowledge and reveals the sustainability or not of education networks. The Ministry of Education authorized remote activities to count as course workload, but some States and Municipalities acquired content from private companies that offer distance learning, whether through online platforms, television or radio. In other cases, the teachers themselves started to produce online classes and made this material available to students and the general public. Nevertheless, despite the efforts of education networks and teachers to maintain teaching and learning, many students report a lack of access to computers and Internet and adequate space to study at home. So many changes occurring in a short time, **marking experiences in professional and personal relationships, generating knowledge and circulating in digital networks, knowledge and affections**, after all, we are connective beings (Emphasis in bold from author).

Such kind of material cannot be categorized, it can only be selected, even if edited (stitched). However, we understand that the narrative, in this context, works as a space of construction, allowing narrators and readers to build realities and subjectivities. As Machado and Fonseca[3:11] state, "having something to say reorganizes, alters, inaugurates and reinvents the forces at play". For Barros, Brito and Clemente[3:35] narrativity confers "intelligibility and strength" to sensitive processes (invisible) in the midst of life, portending production of reality.

The narrative stitching we present speaks to us: I have to create from the context, from the possibilities, adjust and adapt ourselves as quickly as possible to a new way of thinking and acting as the ethics of life demands (the case of the pandemic scenario, the closed schools and the imposition of hybrid teaching, at that moment, as the case of inclusive processes, of contact with otherness, of the decisive welcoming of diversities at any moment), modeling ourselves and our practice according to the emerging demands (an imperative of the here and now, whenever we are *in actus*). It reveals to us that there is the need to recreate the teaching and learning processes and create a new way of working by force of being in act. Whatever was built inside the resource room, now became available to many other people in different spaces, gaining scale through digital technologies, so that the absence of this physical environment was overcome by plural practices of educational offers (plural practices may resound to us like "good regulation", inside or outside the or some pandemic).

The action of the AEE was not only maintained but also recreated in the ways of helping the teachers in activities with students with disabilities, also checking if the scheduled activities would need adaptation or some complement, providing guidance to families through WhatsApp and helping teachers. It would have been even more accessible to help teachers due to the greater possibility of talking about the students and the activities (a better way of negotiating time), to the more efficient sharing of support material (shared electronic environments) and to the interest in games and in making materials to be homemade. It became more accessible to intervene more frequently in the practices to be requalified. The creation of groups with families for messages and to help them (through WhatsApp) and video calls to talk to students or support parents are also reported. It is verified how much a possible identification of the AEE with the multi-functional resource rooms becomes an absolute reduction of the meaning and practice of support and sustaining this support, intended for the school or non-school spaces).

There is a larger visibility of the strengthening of the children's caregiver; the holding of

meetings with teachers on Google Meet to establish exchanges and provide guidance; the conversations with the counselor and the supervisor when the contact with some family becomes more difficult or there is no feedback; the development of videos to teach, stimulate and develop the potentialities of the students, in a playful and fun way, aiming at the active participation in the learning process. Also, the objective search for more playful activities enters in the scene, so that they involve the family and leisure among family members, involving the child with disability in a play with all. Likewise, the elaboration of games that allow working on concepts, writing and mathematical operations. Without doubt, the AEE is a device of "care" and "specialized", but also of the school education, of the school teaching, of the learning of schooling.

It is manifested that some teachers made web pages to get closer to students with disabilities and others created an Internet channel as a learning tool to complement the educational needs of their students. It is mentioned that the creation of a YouTube channel after the face-to-face classes were over at the school served to prepare simple videos using recycled materials, indicating what students could do, using whatever they have at home. It was stated that the community in general that follows the videos gives positive feedback and presents invitations to participate in lives of/with teachers. The AEE weaves networks as unusual as its regime of affectability and dismantling of regimes that make people vulnerable.

The stitching of narratives still tells us that a *commitment-with* appeared, marking experiences in professional and personal relationships, generating knowledge and circulating knowledge and affections in digital networks. The support networks were widened and redesigned with the inclusion of children helping supportive teachers in the preparation of didactic activities and videos. In the teaching activity, we found the realignment of the course of the work, the perception that students were learning things that went beyond contents or the planned teaching programmes and the assessment that learning went beyond the appropriation of concepts. Is it possible to think of the AEE with a promising future (*with-promise*) regarding this pandemic learning? May we leave more clues about a future with more commitment to inclusive processes in education? The *commitment-with* came to us in the order of a regime of affectability in opposition to the regimes of vulnerabilization, as well as segregation, separation, and separate location of "special education".

We hope that the readers feeling identity (in a situation of encounter with the present writing), may progress for an enlargement of their body and ours. We hope to have provided a homage to the

teachers who work in the Specialized Educational Care, from solitary sayings to solidary sayings; without a doubt, the best "active search" that can be provided to students that the pandemic has dispersed or strayed from school will be the solidary offer of friendship. Responding to the three major accidents in the psychosocial landscape in AEE found in the larger research: loneliness and individual overcoming; risk and mental health exposure; and losses and gains: the expected and the unexpected. We now say, after the narrative stitching: To loneliness, solidarity; To mental health risk, friendship; To losses and gains, 'viables' never tried.

Final considerations

We understand that all the lived experiences regarding the students in Specialized Educational Care, provoked by pandemic protocols - and for a long time to come - will still have to be analyzed, and researched. This is because their marks are not understood and have not yet informed future policies. We wondered how the AEE teachers felt about their educational responsibilities and, at first, the educational responsibilities were all "a burden on their backs". The weight was felt with a mixture of loneliness and individual overcoming. Together, or overlapped with the educational responsibilities, there was the reality of vulnerabilization of the student, as well as their families, to be added, "taken into account", because the conditions of accessibility were restricted, families with a mobile phone for joint use of all children at school, families without a mobile phone, which led to another responsibility on the part of teachers: how to not lose contact with the student.

All the teachers brought up stories involving both the difficulty of communication, at first, and the solutions they found for using distance-substituting technologies, at a second moment. For example, one teacher reported that she would arrange a time "as possible" to meet with the student, "as possible" being: "when your mother comes home from work and gives you her mobile phone, you call me". Another teacher talked about the difficult process for each family, as well as for each teacher, too. Therefore, regarding the propositions of activities for students and families to do at home, their importance for the development of each child was seen. In this sense, the dynamic with the families had to be thought, for example, through a video call every week so that it was possible to talk and help, even for the fulfilment of some activities. Thus, it was understood and reaffirmed through the research that the educational responsibilities of the teachers of the AEE in the city of Canoas were extended. It

was understood that there was the emergence of a *commitment-with* in the construction of offers, composition of previously non-existent networks, in the permanent search for contact with students and families. The effectiveness of the measures, however, only took hold after establishing bonds, and when the required resources were allocated by teachers, families, schools, and the municipal education secretariat or social assistance programs. The regime of vulnerabilization was still there. It is the stitching of the narrative that revealed the presence of a regime of affectability, insistence in the search for possible and a *trust-with* of the teachers with the families (theirs and the students') and with the students.

As to our question: what measures were adopted individually or collectively by the teachers of the municipal network working in the AEE, we understand that the actions to maintain the link with students and family, as well as the organization of the pedagogical material were often individual measures of teachers and families, including the teachers' families. Although present, the actions were taken as collective measures of institutional support and therefore fell short of the multiplicity of needs. Regarding the families, a question loomed up: what did the families do when the processes of inclusion that had their main support in the school changed their way of acting and being present? The teachers said that the approach with the families was very positive, that intimacy happened, that the teachers felt entering the students' homes, as well as opening their own homes. In many cases, it was the first time that teachers got to know the inside of their students' homes and their living and family conditions.

Families mainly seem to have sealed a partnership with the teachers, owing to the fact that, in order to carry out several activities, the family was called in to help. The families entered the field of affection of the teachers, who intended to maintain this contact more constantly. The pedagogical resources that should be provided by the school and the school management were not sufficiently available to meet all the needs. It was evidenced that much networking can be mobilized, that individual feelings born from the need and action of each teacher can be supplied as pedagogical resources inside and outside the AEE, inside and outside the school. A *commitment-with* speaks of articulation with the life of the others, their needs and their searches for expression of their existence, whether knowingly or not. To remain as before was not possible; but to remain as would have been desirable in the previous circumstances? To avoid remaining as before was not of the order of norms, it was of the order of feeling and acting in new or other ways. A *commitment-with* concerns to the fact of being affected by the other in reciprocal collaboration, the attitudes taken resonating in a network, summoning

affections, mobilizing affections. The created realities do not create authorities on the subject, they create connective beings, therefore it is the creation and the connection that gain the possibility to teach, to vary and to interact.

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