

Studies of speech acts of a pedagogical project in the light of Habermasian discursive ethics

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Abstract: This article presents a study of the guidelines established by the guidelines contained in the Institutional Pedagogical Project (PPI), effective 2023-2027 of CEFET-MG. Five speech acts were selected to be studied from the theoretical and methodological analysis taught by The Inclusion of the Other and The Theory of Communicative Action. As methodological procedures, speech acts were selected and categorized as a process, procedure, or product based on the understanding of who the Other is and how ethics in communication can contribute to promoting the Inclusion of the Other. Data analysis showed that the document construction process presented characteristics of communicative rationality and, of the 5 speech acts selected, 3 are characterized as processes and 2 as procedures, that is, 3 correspond to action planning and 2 of these acts are proposals for performing actions.

Keywords: Speech Acts. Inclusive Mathematics Education. Inclusion of the Other. Communicative Action. Pedagogical Project.

Estudios de actos de habla de un proyecto pedagógico a la luz de la ética discursiva habermasiana

Resumen: Este artículo presenta un estudio de las directrices establecidas por las directrices contenidas en el PPI – Proyecto Pedagógico Institucional, vigente 2023-2027, del CEFET-MG. Se seleccionaron 5 actos de habla para ser estudiados a partir del análisis teórico y metodológico enseñado por la Inclusión del Otro y la Teoría del Actuar Comunicativo. Como procedimientos metodológicos, se seleccionaron los actos de habla y se categorizaron como proceso, procedimiento o producto a partir de la comprensión de quién es el Otro y cómo la ética en la comunicación puede contribuir a promover la Inclusión del Otro. El análisis de los datos mostró que el proceso de construcción del documento presentó características de racionalidad comunicativa y, de los 5 actos de habla seleccionados, 3 se caracterizan como proceso y 2 como procedimientos, es decir, 3 corresponden a planificación de acciones y 2 de estos actos son propuestas de implementación de acciones.

Palabras clave: Actos de Habla. Educación Matemática Inclusiva. Inclusión del Otro. Actuación Comunicativa. Proyecto Pedagógico.

Estudos de atos de fala de um projeto pedagógico à luz da ética discursiva habermasiana

Resumo: Este artigo apresenta um estudo das orientações estabelecidas por orientações contidas no PPI – Projeto Pedagógico Institucional, vigência 2023-2027, do CEFET-MG.

Foram selecionados 5 atos de fala para serem estudados a partir da análise teórica e metodológica ensinada pela Inclusão do Outro e a Teoria do Agir Comunicativo. Como procedimentos metodológicos, foram selecionados os atos de fala e categorizados como processo, procedimento ou produto a partir do entendimento sobre quem é o Outro e como a ética na comunicação pode contribuir para promover a Inclusão do Outro. A análise de dados mostrou que o processo de construção do documento apresentou características da racionalidade comunicativa e, dos 5 atos de fala selecionados, 3 se caracterizam como processo e 2 como procedimentos, ou seja, 3 correspondem a planejamentos de ações e 2 desses atos são propostas de execução de ações.

Palavras-chave: Atos de Fala. Educação Matemática Inclusiva. Inclusão do Outro. Agir Comunicativo. Projeto Pedagógico.

1 Introduction

People are often faced with situations in which they are forced to think about their place in the world. This questioning is followed by questions about who the people around them are, as well as what the rights and duties of each one are, and whether these rights and duties are the same for everyone.

This thought should permeate the discussions and debates, as the answer to these questions is that the current legislation is valid for each of the Brazilians or foreigners residing on national grounds. At least this is what the 1988 Constitution of the Federative Republic of Brazil states, specifically in Article 5: "All persons are equal before the law, without any distinction whatsoever, Brazilians and foreigners residing in the country being ensured of inviolability of the right to life, to liberty, to equality, to security and property" (Brasil, 1988).

Although the Constitution is available to all people, its content would seem to be ignored by a good part of the Brazilian population. This statement can be confirmed by observing the history of the country and cases of prejudice towards race, ethnicity, gender, sexuality, and people with disabilities and/or disorders that are experienced daily.

The disrespect for the rights of each one is equivalent to the non-execution of current public policies, which could contribute to the construction of dignity and the improvement of the lives of many citizens. On this agenda, it is possible to talk widely about sovereignty, citizenship, and dignity of the human person, as discussed in Article 1 of the Federative Constitution of Brazil. (Brasil, 1988) Here, however, the focus is on understanding who the Other is, based on what Habermas (2018; 2019) presents.

For this purpose, it is important to start with the understanding that Brazil is a democratic State governed by the rule of law based on the sovereignty, citizenship, and dignity of the human person, according to Article 1 (Brasil, 1988). This article will address the idea of rights and duties of all people; and it is precisely what makes a person a citizen, which is the fulfillment of their civil duties and enjoyment of their set of rights.

The objective of this article is to present a possible interpretation of the guidelines contained in the Institutional Pedagogical Project (PPI), version 2023-2027, of the Federal Center of Technological Education of Minas Gerais (CEFET-MG), based on the categorization suggested by Jurgen Habermas (2019). This author will contribute with his concepts about who the Other is so that the reader understands the concept of Inclusion, as well as how the speech acts contained in the previously mentioned PPI can be interpreted.

This understanding will help both the workers and the students of the Institution to understand each one's role in light of the presented set of proposals. To this end, Habermas

(2019) contributed to the concepts of process, procedure, and product in the analysis of arguments.

This article is organized as follows: a theoretical section entitled Who is The Other? followed by the Methodological Procedures and Data Analysis, Final Considerations, and References section. The theoretical approach relies mainly on Jurgen Habermas, as well as the Brazilian Laws of Inclusion (LBI); other authors were mentioned as a means to consolidate our line of thought. The methodological procedures section, which includes information on the collection and analysis of the data obtained, was built in the light of Habermas, who contributed with categories of analysis through The Inclusion of the Other and The Theory of Communicative Action.

2 Who is The Other?

Jurgen Habermas is a German philosopher, and today he is one of the main references when it comes to ethics in communication. Based on Habermas (2019), Guimarães et al (2022) stated that "the use of language is the main instrument for communicative action", and interaction is the "path that Habermas believes is ideal for building a more just and truly democratic society" (Guimarães, Palanch, Soares, & Silva, 2022, p. 144). The same authors stated that "Habermas (2018) believes that, in a full democracy, ethical values are understood and respected – this is the belief in critical and communicative rationality" (Guimarães, Palanch, Soares, & Silva, 2022, p. 144).

Habermas (2018) developed the definition of Inclusion of the Other and he explains that the "inclusion of the other" means that "the borders of the community are open to everyone – and precisely also to those who are strangers to each other and who want to remain strangers" (Habermas, 2018, p. 15).

To build the idea about the Other, we will start with the Constitution of the Federative Republic of Brazil. Since Article 5 informs that "All persons are equal before the law, without any distinction whatsoever" (Brasil, 1988), we must understand the universe that surrounds each of the Brazilians to understand what it means to talk about "all people".

When talking about "all people" it is necessary to have the idea that this group consists of individuals, each with their unique features and characteristics. Whenever the words features and characteristics are used, according to the focus of this article, they must consider people with disabilities, disorder(s), specific learning difficulties, or with high skills, that is, people who have special educational needs.

Understanding everyone's universe will lead to understanding the meaning of the group that involves all individuals. In a school, even with students at early ages, living with people who have special educational needs will lead to different teaching and learning opportunities.

In 2015, Brazil established the Brazilian Law of Inclusion (LBI) (Law No. 13,146/2015) which is known as the Statute of Persons with Disabilities. Article 1 already informs that its objective is "to ensure and promote, under equal conditions, the exercise of fundamental rights and freedoms by persons with disabilities, aiming at their social inclusion (Brasil, 2015) and citizenship" and Article 2 delimitates that a person with disabilities "has a long-term physical, mental, intellectual or sensory impediment, which, in interaction with one or more barriers, can obstruct their full and effective participation in society on an equal basis with other people" (Brasil, 2015).

The objective of LBI is to ensure and promote the enjoyment of the fundamental rights and freedoms of those people who have any physical, mental, intellectual, and/or sensory

impediment that may prevent their full experience in society. But Habermas (2018) draws attention to an important fact is to consider each one with equity and not with equality, given the many different characteristics that give each person different needs from each other:

It is not only about tolerant attitudes of equal respect for each other; it is also about the requirement that each one be responsible for the other – that is, it is necessary to think about the relationships of responsibility and solidarity between each person in their otherness, persons who have formed their identities in completely different life contexts and who understand each other in the light of traditions that are foreign to each other (Habermas, 2018, p. 14).

When thinking about who the Other is, it is necessary to consider the context of a society in which possession and power are highly valued, even above what it means to Be. The Other is someone who needs to be understood and seen in the way the subject "I" desires because each subject as a Being occupies his, or her space in his or her own culture, environment, and identity. Guimarães et al (2022, p. 141) stated that "human dignity is guaranteed when existing differences do not prevail over the Being so that basic rights such as education, health, and safety do not need political or popular discussions to be the subject of claims".

By considering the Other with otherness, one then seeks equity and not equality. When addressing inclusion in a way that is sensitive to each one's differences, it should be noted which actions are conducted by public policies, because if public policies lead to equality as stated in the Constitution of the Federative Republic of Brazil of 1988, then there is no experience of equity.

According to Habermas (2018),

The principle of equal treatment must consider two contrary policies: a policy of consideration of cultural differences and a policy of universalization of subjective rights. One of the policies must compensate for what the other one requires in terms of a universalism that makes everything equal (Habermas, 2018, p. 346).

Habermas (2018) draws attention to the importance of understanding public policies to reach an understanding of the role that each person plays in the world. The logic is that, as standardization in rights that need to be balanced to achieve equity is observed, the search for the otherness of the subject is established there; with that in mind, Habermas (2018) warns:

The aspect according to which persons as such are equal to every other person cannot be asserted at the expense of the other aspect, according to which persons, as individuals, are at the same time different from one another. Reciprocal and equal respect for each other, required by difference-sensitive universalism, expresses a form of inclusion that does not level and that does not hold the other in their alterity (Habermas, 2018, p. 17).

One way to reach the understanding that the solution to so many problems of social inequality goes through the search for equity instead of promoting equality is through dialogue. This is a way to promote the Inclusion of the Other.

Habermas (2019) argues that ethical communication contributes to achieving understanding through interaction between individuals capable of appropriate use of language and action. When considering the school environment, which is composed of persons with

characteristics and needs that differ from each other, it is possible to see how easy it is for exclusions to happen, rather than inclusions; in this sense, Lima (2016) highlights that:

Inclusion should not be limited to students with disability conditions; inclusion is related to the promotion of better opportunities for all students, especially those who, for various reasons — whether migratory, cultural, social, gender, or lack of capacity — are at greater risk of exclusion and/or failure (Lima, 2016, p. 56).

The school environment, not only public schools but also private institutions, has students with the most varied characteristics: long or short hair, musical talent or lack of it, different genders, different races, different ethnicities, and social classes, as well as the presence or not of some disability, disorder and/or high skills/gifted persons. This is a favorable environment to work on the Inclusion of the Other, using reasoning as the main tool.

First, Habermas (2019) explains that, among the subjects participating in an interaction, communicative rationality should prevail in place of instrumental rationality. This author states that the safest way to find solutions to social problems is through Communicative Action, which is the action arising from ethical communication: “The rationality present in communicative practice extends to a broader spectrum. It indicates different forms of argumentation, as well as several possibilities to continue communicative action through reflective resources” (Habermas, 2019, p. 35).

Habermas (2019) defines argumentation as “the type of discourse in which participants thematize controversial claims of validity and seek to resolve or criticize them with arguments. An argument contains reasons that are systematically linked to the claim of validity of a problematic externalization” (Habermas, 2019, p. 48). Thus, it is possible to understand that communication consists of the use of reasoning, and the participating subjects use what they understand are reasons to attribute truth to their externalizations. The author also explains that a given argument will have its strength measured by whether or not it convinces the participants of the communication.

Cognitive-instrumental (or simply instrumental) rationality “carries with it connotations of a successful self-affirmation, which is made possible by intelligent adaptation to the conditions of a contingent environment and by the informed disposition of these same conditions” (Habermas, 2019, p. 35). This means that the speaker uses speech strategies to convince the listener to accept the argument given; such strategies can range from the use of emotions to the externalization of sophisticated persuasion techniques.

On the other hand, communicative rationality is based on respect between the parties, in a style of communication that has ethics as a basic principle. The author states that:

it brings connotations that, deep down, go back to the central experience of a force that is spontaneously unitive and generates consensus, proper to argumentative speech, in which several participants overcome their initially subjective conceptions and then, thanks to the agreement of rationally motivated convictions, ensure at the same time the unity of the objective world and the intersubjectivity of its vital context. (Habermas, 2019, p. 36)

Each participant in the interaction has their opinions respected and the moment of uttering their speech act is legitimized by all other participants. Even if there are disagreements, they are presented in a respectful manner and as a means to reach a consensus.

From this understanding, it is possible to “judge the rationality of a person that is capable of speaking and acting according to their way of behaving in each case as a participant in the argumentation” (Habermas, 2019, p. 48), that is, a speech act, spoken or written, can be analyzed as it is expressed.

Analyzing the rationality of an argument means studying the words that were used, in search of an expression that stands out. Considering speech acts selected in written documents, among other categories that Habermas (2019) addresses, it was decided to categorize them between process, procedure, or production of valid and convincing arguments. More details on each category will be presented in the section corresponding to the methodological procedures.

3 Methodological Procedures and Data Analysis

The PPI – Institutional Pedagogical Project of CEFET-MG is the curricular document that guides the pedagogical actions of the institution. The current version started in 2023 and is valid until 2027.

Guimarães et al (2022) studied the previous version of this project, which corresponds to the period from 2016 to 2020. They found that there were actions stated in the document, such as “student assistance to promote educational inclusion and student development in the Institution, including programs for students in social and educational vulnerability” (Guimarães, Palanch, Soares, & Silva, 2022, p. 142); this version of the PPI also informed about the “creation of a specific sector to contribute to the Institution, preparing it to receive disabled, gifted/high-skilled students and with global development disorders, who need special educational interventions” (Guimarães, Palanch, Soares, & Silva, 2022, p. 142).

It was not the focus of these authors to analyze whether or not such actions were being implemented in the Institution, nor is it the focus of this article. But when analyzing the new version of the PPI, which is effective from 2023 to 2027, under the categories suggested by Habermas as a process, procedure, or production of valid or convincing arguments, we understand that contributions will be offered to the academic community to better interpret each orientation inserted in the document and thus observe what is happening.

The new version of the project was built by a committee designated by the General Committee especially for this purpose, through the first ordinance DIR No. 329/2020 of 05/18/2020, in which the school community, considering the faculty, administrative technicians, students of all levels offered at the Institution (technical level integrated with high school, undergraduate and graduate) all participated and collaborated with the ideas. In 2021, meetings were held through videoconferences and live and recorded lectures with explanations about the importance of the project and its objective; in addition, questionnaires were made available for the community to contribute with comments and suggestions. In possession of all the material collected, the commission gathered information and prepared the project, publishing the final version in August 2022.

The project is available on the Institution's website; it has 9 chapters and a list of references used. Chapter 8, “Outras Políticas Institucionais [Other Institutional Policies]”, presents the section “8.1 Desenvolvimento Estudantil: acompanhamento e assessoramento pedagógico, acompanhamento psicológico, inclusão, diversidade [Student Development: pedagogical accompaniment and advice, psychological accompaniment, inclusion, diversity]” and addresses specific aspects of inclusive education.

Barbosa, Taveira, and Peralta (2023) presented a study of the curriculum document of a Licenciante degree¹ based on Habermasian categories (corresponding to the philosopher Jürgen Habermas). The authors related the concept of curriculum document to that of curriculum, noting that its structure is procedural; they also related it "to a project that goes beyond the elaboration of an intention plan, its execution, and realization for carrying out an educational project" (Barbosa, Taveira, & Peralta, 2023, p. 03).

These authors affirmed that "the World of Life would be the background, as Habermas called it, for the use of linguistic skills through Communicative Action" (Barbosa, Taveira, & Peralta, 2023, p. 08); based on what Habermas exposes, they affirmed that the World of Life is always intersubjective.

Habermas (2019) explains that there is the World of Life and the System. The World of Life is subject to the interference of the System (State and market), and "the systemic world, despite being opposed to the vital world, has its origin linked to the world of life and remains, albeit parasitically, dependent on communicative action" (Barbosa, Taveira, & Peralta, 2023, p. 08).

The intention of these authors turned to a Licenciante degree course, but their research helped us to understand the use of the categories suggested by Habermas for the analysis of a curriculum document. They explained that

the philosopher proposes an alternative way to overcome pathologies, Communicative Action, that is, the use of linguistic, communicative, and grammatical skills by social actors in a way of rationality that does not seek the purposeful hindrance in understanding the process of dialogic interaction, but rather the clarity of propositions, the honesty of speaking acts and the use of such skills with a view to consensus (Understanding). (Barbosa, Taveira, & Peralta, 2023, p. 09)

Based on the understanding of how the PPI should be read and interpreted, we studied the various categories presented by Habermas (2019) and chose those that best suited our intentions, that is, to verify how the PPI is oriented towards promoting inclusion. We understand that it would be necessary to separate an action from a proposal for action, based on the linguistic study contained in the speech acts inserted there.

Through a quick search with the aid of the Ctrl + F (Find) command, the keywords "inclusão [inclusion]", "inclusivo [inclusive]" and "inclusiva [inclusive]" were used since the keyword "special education" did not show any finds, and approaches were found throughout the project not only in chapter 8. However, since there is section 8.1 that deals exclusively with the theme that is the focus of this work, the option was to select the speech acts for this analysis of this component of the project.

Among the guidelines informed in section 8.1, Table 01 presents those selected for this study:

¹ In Brazil, a Licenciante degree is an academic course that differs from a Bachelor's degree in the sense that it includes subjects in education. Only the holders of this type of degree are allowed to teach in primary and secondary school.

Table 01. Guidelines contained in PPI 2023-2027 of CEFET-MG chosen as research data.

‘	Orientation
A	Promotion of education free of sexism, racism, misogyny, capacitism, fatphobia, homophobia, lesbophobia, biphobia, transphobia and other forms of prejudice.
B	Creation of solid inclusion and diversity policies, with the necessary institutional adjustments to accessibility, including the hiring and training of workers and the promotion of events on the subject.
C	Creation and implementation of agencies or units that organize and carry out accessibility and support actions for students with disabilities and/or specific educational needs, such as support for learning and psychosocial development.
D	Recognition, identification, and appreciation of students' different intelligences, and creation of policies and programs that encourage students with high skills.
E	Review of the organization of classrooms, to promote the integration, accessibility, and adequacy of the Institution's physical spaces, according to current rules and legislation.

Source: (CEFET-MG, 2022, pp. 51, 52)

The choice of the guidelines that were selected among the several others contained in the project, according to Table 01, is justified by the fact that they are rationalizations that aim to solve problems through actions. Habermas (2019) points out that “rational externalizations are accessible to an objective judgment” (Habermas, 2019, p. 56) about claims of validity, that is, it is intended to convince the participants of this communication about a hypothesis.

The author argues that “in argumentative speech, three aspects can be distinguished” (Habermas, 2019, p. 60), which are the process, procedure, and production of valid and convincing arguments.

As a process, "argumentation can be conceived as a reflexively directed continuation of action that is guided by other means to understanding" (Habermas, 2019, p. 61), to eliminate any intimidation or repression. There is the intention of convincing and seeking agreement around what is defended.

As a procedure, "the process of discursive understanding becomes standardized in the cooperative form of a division of labor between proponents and opponents" (Habermas, 2019, p. 61); it is expected that the participants of the argumentation: “thematize a claim of problematic validity; assume a hypothetical position, when exempt from actional and experiential pressure; and check by using reason, and only through reason, whether the claim defended by the proponent is right to subsist or not”. (Habermas, 2019, p. 61)

In the procedural aspect, the subjects participating in the argumentation have their interactions regulated. There is an intention to end controversies or disputes around the legitimacy of what is presented, and, for this, a common agreement is rationally stimulated.

It is also possible to produce valid and convincing arguments from specific properties to resolve or eliminate claims of validity. Through the intention of supporting or rescuing a claim of validity, arguments are sought.

Habermas (2019) relates these three analytical aspects to discourse and states that “Rhetoric deals with argumentation as a process; Dialectics deals with the pragmatic procedures of argumentation; and Logic, with its products” (Habermas, 2019, p. 62). Although the author concludes that it is impossible to consider these three analytical plans separately, it is understood that it is possible to categorize the guidelines of the PPI 2023-2027, since it is a single document prepared by arguments.

The author explains that different structures arise in each argument:

The structures of a situation with an ideal speech that is especially immunized against repression and inequality; then, the structures of ritualized competition around better arguments; finally, the structures that determine the constitution of individual arguments and how they relate to each other. (Habermas, 2019, p. 63)

Based on the understanding of these categories, Table 02 presents the categorization of some speech acts selected from the PPI and the justification for such choice as follows:

Table 02. Categorization of the speech acts on the PPI from Table 01.

Item	Orientation	Category
A	Promotion of education free of sexism, racism, misogyny, capacitism, fatphobia, homophobia, lesbophobia, biphobia, transphobia and other forms of prejudice.	Process
B	Creation of solid inclusion and diversity policies, with the necessary institutional adjustments to accessibility, including the hiring and training of workers and the promotion of events on the subject.	Process
C	Creation and implementation of agencies or units that organize and carry out accessibility and support actions for students with disabilities and/or specific educational needs, such as support for learning and psychosocial development.	Procedure
D	Recognition, identification, and appreciation of students' different intelligences, and creation of policies and programs that encourage students with high skills.	Process
E	Review of the organization of classrooms, to promote the integration, accessibility, and adequacy of the Institution's physical spaces, according to current rules and legislation.	Procedure

Source: elaborated by the authors.

Table 02 shows some speech acts that were taken from the 2023-2027 PPI, through which it is possible to perceive the characteristics from the categorization suggested by Habermas (2019) in his Theory of Communicative Action. Because the PPI was prepared by a committee through a public consultation in which the participation of any community members who so wished was allowed and suggestions and comments were considered, it is clear that the construction of this document presented characteristics of communicative rationality.

The commission established for the work organized and carried out public consultations with the school community, recording comments, criticisms, and suggestions. All were heard with ethics and respect so that the participation of these subjects contributed significantly to the elaboration of the final version of the document; throughout its construction, the members of the committee interacted with those of the school community.

The speech acts identified as a process are justified because they are consistent with situations in which the communicative interaction between the subjects is the main mark to achieve the purpose. In this case, there is a collective construction of meanings and a search for consensus.

Speech act A presents the importance of constructing meanings and seeking consensus on the importance of promoting an education free of prejudice. Every day, we come across television news or social media about cases of people who have been victims of violence; unfortunately, most are acts of homophobia, femicide, rape of vulnerable people, etc.

There is a need for greater rigor and compliance with punishments, but guidance and clarification aimed at changing thoughts that come from a culture that encourages violence, even indirectly or subconsciously, can be carried out by teachers and school employees;

encouraging empathy and respect for the Other can reduce prejudiced looks and, consequently, acts of violence not only in the school environment but throughout society. We must remember that most citizens who make up our society come from school environments.

In this sense, Habermas (2019) draws attention to the "equal respect and solidarity responsibility for each one" and invites us to reflect on what it means to recognize, respect, and include the Other in our universe.

Speech act B presents the importance of building ideas and consensus so that the implementation of these policies is satisfactory. It is only through a lot of dialogue and observation of the environment that the need for changes in current public policies can be verified. It can already be seen that the structures in various environments such as streets, schools, banks, theaters, and shopping malls have received adaptations for people on wheelchairs and the blind, such as the installation of protection bars in bathrooms, access ramps, and sidewalks with high relief corridors; but much still needs to be done for other types of disabilities and disorders.

Greater knowledge about disorders such as ASD, ADHD, and others is important so that it is possible to create strategies that contribute to improving the quality of life of these people and their guardians, when applicable. In any case, the development of the autonomy and independence of everyone is increasingly sought, and the creation of public policies with this focus is urgent.

Habermas (2018) addresses the political perspective of the Inclusion of the Other, constituting "an important contribution to the diagnosis of contemporary societies and to the reflection on the theoretical and normative issues that emerge from it" (Habermas, 2018, p. 13). There is no way to promote inclusion without evaluating current public policies.

Speech act D corresponds to the importance of recognizing and valuing the various skills and forms of intelligence of the students. As mentioned earlier, the physical structure of different environments has been receiving adaptations for the access of, mainly, people with motor or visual disabilities; but other types of people with special needs also need attention and, in school environments, people with high skills need attention.

During the roundtable that was offered at XI Enem, Machado and Stoltz (2013) explained that:

The work to be carried out by the teacher with the student with high skills focuses on the identification and recognition of the potential of this student manifested in the classroom. It is necessary to monitor how this student expresses his reasoning, his understanding of the content and what are the strategies he uses to solve the proposed problems. (Machado & Stoltz, 2019, p. 02)

Thus, we realize the importance of the sensitive look of the teacher in the classroom, to identify the specificities of their students. Particularly, highly skilled students may feel discouraged if they are not given the proper stimulus. The same authors presented the Brazilian definition found in the National Policy on Special Education from the Perspective of Inclusive Education of 2008, which characterizes students with high skills as those who "demonstrate high potential in any of the following areas, alone or in combination: intellectual, academic, leadership, psychomotricity and arts. They also show high creativity, and great development in learning and performing tasks in areas of interest" (Brasil, 2008).

Machado and Stoltz (2019) drew our attention to the importance of teacher sensitivity in identifying highly skilled students, based on characteristics presented by the National Policy on Special Education in the Perspective of Inclusive Education of 2008.

In the case of speech acts C and E, it is possible to categorize them as procedures. Speech act C involves defining specific norms, rules, and steps for the establishment and implementation of structures that aim to systematically promote accessibility. It means that this guidance deals with the execution of what is already in place or what will be created since it begins with "creation and implementation".

Several school institutions have already acquired equipment for blind and deaf students, but handling this equipment often requires training. The institution, then, also needs to provide the necessary training for at least some workers, so that their use is optimized.

To do so, it is also important to create sectors or agencies responsible for dealing with such equipment and offering proper assistance to students with special needs, not only those who use such equipment, but those who have some special need. As examples, we can mention the pedagogical coordination, the student policy sector, the social assistance sector, etc.

Speech act E also involves the definition of steps, norms, and rules to restructure classrooms to promote the inclusion and accessibility of all students. Habermas (2019) suggests observing words in externalization and paying attention to the context of the argument; thus, we identified the words "review", "promote" and "adequacy" that refer to actions that must be performed in the Institution to promote the Inclusion of the Other.

Since Habermas (2019) argues for ethical communication in the search for consensus, he understands that a procedure involves how norms and rules are established and properly applied in society, through democratic processes to guarantee the equal participation of all citizens. The process, on the other hand, involves communicative interaction between subjects with ways to collectively construct meanings and reach a consensus to solve social problems.

The third aspect presented by Habermas (2019) for the categorization of an argument is the product, which means "through the intention of substantiating or rescuing a claim of validity through the use of arguments" (Habermas, 2019, p. 63). With this, the author states that the act of using arguments as a way of justifying or reaffirming the validity of exposure is what can be understood as a product, being a way of offering reasons and evidence to support a position or argument. We understand that none of the analyzed speech acts fall into this category.

We can understand that the process is the building of knowledge that leads to the procedure. Thus, the procedure is the action to be performed. With that in mind, there are 3 procedural constructions and 2 actions among the guidelines selected in the PPI that can already be performed in the institution.

4 Final Considerations

From what was studied about the Inclusion of the Other and Communicative Action, the theoretical and methodological framework for the construction of these ideas was raised. Habermas (2019) has great potential for in-depth studies on various topics, and the possibility of using this framework for data analysis as well is promising for many research pretensions.

Previously, Guimarães et al (2022) carried out the study of an older version of the PPI along with the analysis of the discourse of teachers from the same Institution. They realized that "the actions suggested by the teachers participating in the group discussion are documented" (Guimarães, Palanch, Soares, & Silva, 2022, p. 150) that version of the PPI, that

is, they were actions that were not being carried out in the Institution. The study presented by Guimarães et al (2022) at that time did not use the Habermasian categories for the analysis of the PPI curriculum document version 2016-2020.

We believe in the maturity of studies and experiences, which directly provide the opportunity for experience in studies and research. In the case of the study of the current version of the PPI, effective from 2023 to 2027, the experience and time dedicated to the studies of Jurgen Habermas' works contributed to a new perspective on the pedagogical project.

A longer study of the works Inclusion of the Other and Theory of Communicative Action, by Jurgen Habermas, made it possible to interpret what could be understood as a category and, mainly, among the several presented, which could be used for the purpose we had here.

The curricular document that we considered here presented characteristics that grant the presence of communicative rationality, as the committee responsible for its elaboration consulted and allowed the school community to effectively participate in its construction through ethical communication. The interaction took place in a comfortable environment for the participants so that those who were interested in contributing to the elaboration of the PPI did so without pressure and/or fear.

As for the focus of this research, we concluded that three of the five guidelines selected are processes and two are procedures. This number was not purposely obtained; in fact, among all the guidelines in section 8.1 of the PPI, most corresponded to the category of processes, according to this analysis. So, to present elements with different categories here, an odd number of different orientations and categories were sought to illustrate the difference between one and the other.

We, who are not in the legal area, can learn by understanding the difference between process and procedure. We understand that while one is the planning of the action, the other already consists of acting, and all these understandings were built through the study of speech acts. Thus, speech acts A, B, and D shown in Table 02 consist of action planning, and acts C and E are action proposals.

The speech acts present in a document or in an interaction between subjects that aim to achieve a goal need to be studied to correctly interpret the end of each one. A document such as the PPI brings with it many possibilities due to its scope, and studying what is explained there contributes to leaving the register and moving towards performing it; as Habermas (2019) suggested with his discursive ethics, one can leave communicative rationality and reach Communicative Action.

The study presented by this author is deep and dense. There are several categories defended by him to analyze speech acts in discourse, with ways to reach a consensus for ethically solving social problems.

For example, he presents the illocutionary, locutionary, and perlocutionary categories, but these researchers understand that, before deepening the understanding in this regard, one must first understand what comes before, and what is presented in this article. Thus, studying discourse analysis, not focusing on linguistics, but under the Habermasian philosophical bias is not a simple task.

However, there are now conditions to delve further into these studies and seek more explanations and justifications that lead to ethical communication, as Habermas argues, to solve social problems and promote the Inclusion of the Other.

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