

## Dialectical intersections of the role of inclusive special education in university education in Brazil: discourses on disability

*Interseções dialéticas do protagonismo da educação especial inclusiva no ensino superior do Brasil: discursos sobre a deficiência*

*Intersecciones dialécticas del protagonismo de la educación especial inclusiva en la enseñanza superior en Brasil: discursos sobre la discapacidad*

Janine Lopes Carvalho<sup>1</sup>  
Universidade Federal Rural do Rio de Janeiro

Livia Fabiana Saço<sup>2</sup>  
Universidade Federal de Juiz de Fora

Eliana Lucia Ferreira<sup>3</sup>  
Universidade Estadual de Campinas

**Abstract:** The aim of this study is to analyze, through the discourse of academics with disabilities, the effectiveness of inclusive institutional policies in the university education. In a qualitative research, with methodological procedures of Discourse Analysis, the empirical material was built through semi-structured interviews with seven students with disabilities enrolled in private universities in Brazil. In accordance with Brazilian legal regulations, the sample understands inclusion as a comprehensive and welcoming process. However, they recognize that some barriers still exist, setting back the process for an effective inclusive and equitable education for all.

**Keywords:** Person with Disability. Inclusive education. University education. Special education.

**Resumo:** Esta pesquisa objetiva analisar, por meio do discurso dos acadêmicos com deficiência, a efetivação das práticas das políticas institucionais inclusivas no ensino superior. Em uma pesquisa qualitativa, com procedimentos metodológicos da Análise do Discurso, construiu-se o material empírico por meio de entrevistas semiestruturadas com sete graduandos com deficiência matriculados em instituições educação superior privadas no Brasil. Em consonância com as normativas jurídicas brasileiras, as pessoas entrevistadas entendem a inclusão como um processo amplo e acolhedor, porém permanecem barreiras, retrocedendo o processo de uma efetiva educação inclusiva e equitativa para todos.

**Palavras-chave:** Pessoa com Deficiência. Educação Inclusiva. Ensino Superior. Educação Especial.

<sup>1</sup> Mestre em Psicologia. Universidade Federal Rural do Rio de Janeiro, Rio de Janeiro, Rio de Janeiro, Brasil. E-mail: [janinelcarvalho@gmail.com](mailto:janinelcarvalho@gmail.com); Lattes: <https://lattes.cnpq.br/1857287101376471>; ORCID: <https://orcid.org/0000-0002-6562-8304>.

<sup>2</sup> Mestre em Educação Física. Universidade Federal de Juiz de Fora, Juiz de Fora, Minas Gerais, Brasil. E-mail: [livia.saco@ufjf.br](mailto:livia.saco@ufjf.br); Lattes: <http://lattes.cnpq.br/1455375922329595>; ORCID: <https://orcid.org/0000-0001-7522-4285>.

<sup>3</sup> Pós-doutorado em Avaliação Educacional e Pós-doutorado em Linguística, com ênfase em Análise de discurso. Universidade Federal de Juiz de Fora, Juiz de Fora, Minas Gerais, Brasil. E-mail: [eliana.ferreira@ufjf.edu.br](mailto:eliana.ferreira@ufjf.edu.br); Lattes: <http://lattes.cnpq.br/7220418694683125>; ORCID: <https://orcid.org/0000-0001-7978-8731>.

**Resumen:** Esta investigación objetiva analizar, por medio del discurso de académicos con discapacidad, el cumplimiento de las políticas institucionales inclusivas en la enseñanza superior. En una investigación cualitativa, con procedimientos metodológicos del Análisis del Discurso, se construyó el material empírico a través de entrevistas semiestructuradas con siete estudiantes con discapacidad de la enseñanza superior privada en Brasil. Así como en las normativas jurídicas brasileñas, las personas entrevistadas comprenden la inclusión como un proceso amplio y acogedor. Sin embargo, aún hay barreras que retroceden el proceso hacia una efectiva educación inclusiva y equitativa para todos.

**Palabras clave:** Persona con Discapacidad. Educación Inclusiva. Enseñanza Superior. Educación Especial.

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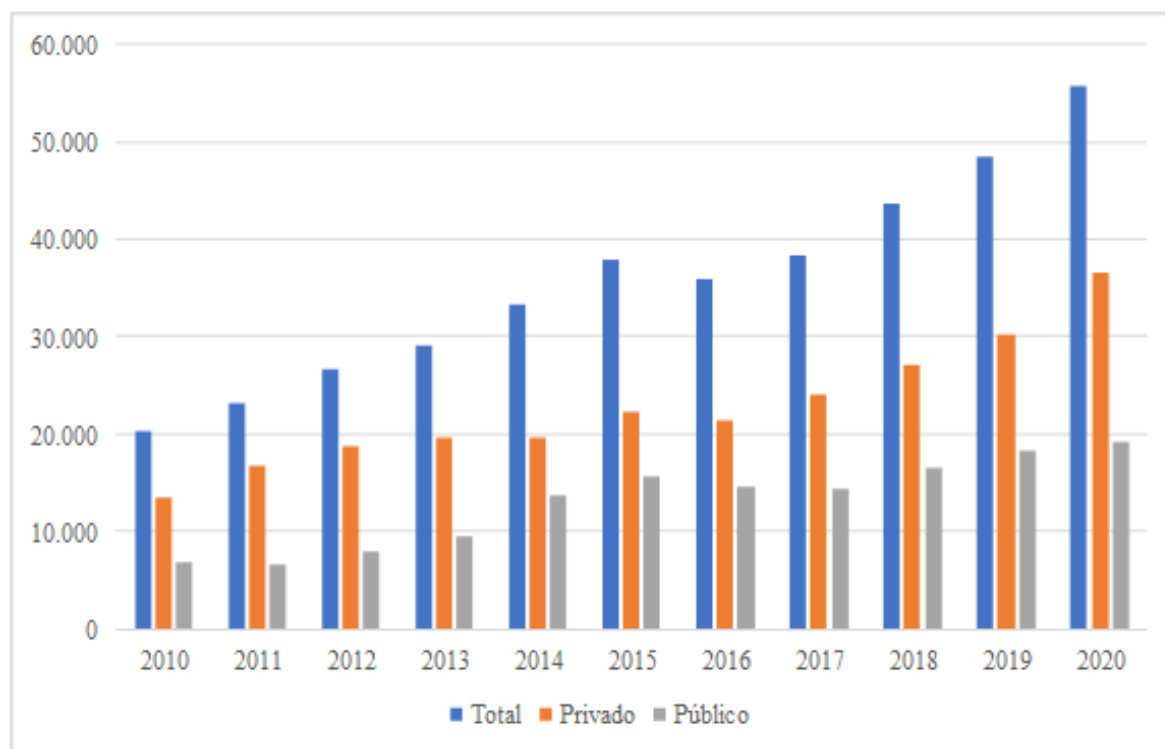
## Introduction

In the Brazilian scenario, inclusive education is legally protected and in constitutional form on every teaching level (BRASIL, 1988, 1996, 2008, 2015). Dialoguing with this proposal towards higher education, the guiding principles, that support the educational public policies in the country, contribute to the implementation and the efficiency of inclusive education systems, as well as to the problematization of potential barriers, regarding all access conditions, length of stay, participation and apprenticeship along the academic path. (BRASIL, 2015; MENDES, 2022).

The growing national policies target actions orientated to overcome inequalities, regarding accessibility and higher education inclusivity. However, according to Pesquisa Nacional de Saúde (PNS), a household survey on health, held in 2019 by Instituto Brasileiro de Geografia e Estatística (IBGE), The Brazilian Institute of Geography and Statistics, 67.6% of people with disabilities did not have access to education or attended only deficiently elementary school. Thus, only 5% completed college education. (IBGE, 2021).

Nevertheless, despite those alarming statistics, it is remarkably supported by Instituto Nacional de Estudos e Pesquisas Educacionais Anísio Teixeira (INEP - an agency connected to the Brazilian Ministry of Education) data, that between 2010 and 2020, there was an increase in higher education enrollments in Brazil, as seen below (Figure 1) (INEP, 2020; INEP, 2022).

Figure 1 - Evolution of higher education enrollments regarding self-declared students with disabilities in public and private Brazilian institutions, between 2010 and 2020 (INEP, 2010 – 2020).



Source: INEP database, 2020 - 2022.

In 2020, according to INEP's Higher Education Census, there were 8.680.354 enrolled students at colleges in Brazil; among them, only 55.929 were students with any level of disability, which corresponds to only 0.64% of the whole amount. Public institutions accounted 1.956.352 registrations, out of this sum, 19.245 (0.98%) students identified as a person with a disability, against 6.724.002 students of private IES – Instituições de Ensino Superior (Higher Education Institutions), being 36.584 (0.54%) the percentage of people living with disabilities (INEP, 2022). Thus, we observe that, even though the private sector institutions had the highest number of registrations, their person with disability ratio is lower compared to its public counterpart.

Regardless of the ongoing evolution in inclusive education public policies in Brazil, we can still emphasize the barriers for its effectiveness, such as: low investment granted to the needs of people with disabilities in higher education, overall unpreparedness of inclusive education professionals, insufficiency of specialized professional staff in the accessibility groups/centers, shortage of equipment and assistive technology resources and inexistence of an effective sensitization of the scholar society. All these factors contribute to the inefficiency of a concrete proposal (MORGADO, 2018; MARTINS, 2019).

The social inclusion transposes the legal paths before the public policies and this trajectory impacts the life of thousand students. Thereby, the ways of political representation

of different social segments, in the institutionalized spaces of dialogue, get exposed to historical processes of social segregation, socially legitimized. Our proposition, in this discussion, is, through qualitative research, to analyze the discourse of people with disability, the realization of the institutional inclusive policies practices at higher education, conditioning the access, length of stay, participation and learning process.

### **Methodological framework**

This research distinguished itself as a qualitative research, drawing through two-angle technical-operational procedures: i) examination with the help of analytical and deductive method, through bibliographic research in historical records on Brazilian public policies for inclusive education; ii) methodological procedure, based on the perspective of French Discourse Analysis (DA) by Orlandi (2015).

The analyses are based on the premise of “analytical dispositive” within the discursive materiality of “knowledge authors” – represented here by 7(seven) students with disability that enrolled themselves in face-to-face undergraduate courses in private college institutions in Brazil.

The gathering of this sample was made randomly by the perspective of a references chain: “snowball”. According to Vinuto (2014), the snowball methodology is used in non-probabilistic contexts and utilizes reference chains. Albuquerque (2009) points out, that, for this reference chain, are identified some agents (or outreach workers), who are people with profound knowledge and full-access into a given community.

The very sample was selected by invitations sent by messages and e-mails, obtained through promotion of the form on social media, *Instagram*, *Twitter* and *Facebook*, and through the usage of the snowball recourse, on which the own participants forwarded the form to other people.

The nature of the corpus of this research was built through the semi-structured interview execution in Orlandi’s perspective (1998), which understands that the DA corpus is not separated of the comprehension process. The analysis corpus of the DA is instable and temporary, since its delimitation follows theoretical criteria, aiming completeness in relation to the objects and the analyzed theme, not in relation to the linguistic material itself.

Orlandi (2015) highlights that all discourse is determined by expression possibilities for the DA. Thus, the discourses that inhabit ourselves and what we speak all the time update feelings already shared. These feelings are determined by social-historical conditions of production. Despite of the fact a subject could say anything in the language – as a native speaker – one cannot say everything – as a discourse subject. It is not allowed to say anything at every moment to every person.

This research was approved by the Comitê de Ética em Pesquisa com Seres Humanos da Universidade Federal de Juiz de Fora (UFJF), the Ethical Committee for Researches with Human Beings of this federal institution, under the approval number 4.158.778. All participants signed a liability and free consent term, known as Termo de Consentimento Livre e Esclarecido (TCLE).

**Historical interlocutions before the inclusion in Brazilian higher education**

In Brazil, the special education, traditionally, has been set, since the imperial period, as a parallel and segregated learning system, being treated as a medical issue (GLAT & BLANCO, 2009), merely custodial and institutionalized in nursing homes and asylums, following the belief in norm deviations which remained until the end of the 1970s (LEONARDO, 2008). Post-World War II global impacts triggered the elaboration of The Universal Declaration of Human Rights (UDHR), considered a historical milestone when it comes to human rights, establishing the universal care and protection to all people. Therefore, it was ensured the education right to all people (ORRÚ, 2014).

The Constitution of the Federative Republic of Brazil (CF) of 1988 establishes education as a right of all and duty of the State and family. Thus, society must promote and encourage education, aiming the “fully realized development of a person, preparing the individual for the exercise of citizenship and their qualification for work” (art. 205). It also determines that, among its principles, education must promote the equality of conditions for the access and continuity at the school environment” (item I of article 206) (BRASIL, 1988).

When it comes to the evolution of Brazilian public policies related, specifically, to higher education inclusion and accessibility principles, we compiled, as seen as in table I, historical actions highlights with their purposes and meanings determined within every historical moment.

Table I: Historical actions on Inclusion in/for Higher Education

Historical Date:	Purposes and Meanings:
<b>Constitution of the Federative Republic of 1988.</b>	It ensures the right of everybody to every level of education with equality of conditions regarding accessibility and continuity.
<b>LDB – Law nº 9.394/ 96</b>	It enhances the necessity of special education in every level of education.
<b>Regulation nº 277/MEC/GM, May 1996</b>	It emphasizes suggestions about the selection process for admission and successful permanency of students with disabilities in higher education programs.

<b>Law n° 10.172 /2001</b>	It approves the “Plano Nacional de Educação” (National Plan of Education) assuming that the content on special education is going to be included in several undergraduate programs.
<b>Decree n° 3.956/2001</b>	It ratifies the definitions of the “Convenção Interamericana para a Eliminação de Todas as Formas de Discriminação contra as Pessoas Portadoras de Deficiência (Inter-American Convention for the eradication of all forms of prejudice against people living with disabilities.”
<b>Law 10.436/2002</b>	It recognizes the teaching of the Língua Brasileira de Sinais (Libras), Brazilian Sign Language, at the Speech-Language Pathology program as well as teacher formation courses.
<b>Executive Act n° 2.678/ 2002</b>	It approves guidelines and norms for the usage, teaching, production and diffusion of Braille system in all levels of education, comprehending the Braille spelling project in Portuguese and the recommendation for its usage in all Brazilian territory.
<b>Executive Act n° 3.284/2003</b>	It lists the conditions of accessibility which must be built in higher education institutions to instruct the evaluation of the practices themselves.
<b>Decree n° 5.296/04</b>	It determines that teaching institutions of any level, stage or category, public or private, must provide accessibility and usage conditions in all their environments and facilities to people with disability or with lower mobility capacities.
<b>Decree n.5.626/2005</b>	It guarantees, obligatory, Brazilian Sign Language (LIBRAS) teaching in all teacher training programs as well as Speech-Language Pathology programs, and, optative courses extended to all other fields in higher education.
<b>Accessibility in Higher Education Program. (Incluir/2005)</b>	It determines the structure of centers of accessibility in federal institutions in higher education, that aim to eliminate physical barriers, as well as informational and communication ones, which reduce the engagement and both social and academic development of students living with disabilities.
<b>Law n° 11.096/2005</b>	It establishes the Programa Universidade para Todos – PROUNI (University For Everybody program).
<b>Decree n° 5.773/2006</b>	It highlights the promotion of accessibility and priority attendance, immediate and special to all people living with special necessities, both educational and lower mobility-related, in all academic facilities.
<b>Convention on Rights of People with disability (ONU, 2006)</b>	It defines people with disability as those who live with physical, intellectual or sensorial impediments, which, in interaction with several barriers, may hinder their fulsome participation in society and among all people.

<p><b>National Policy of Special Education in the Perspective of Inclusive Education / 2008.</b></p>	<p>It defines special education as a transversal modality on all levels, stages and categories, being responsible for making resources available and specialized educational service, complimentary to students with disabilities formation, and also global disturbances of development.</p>
<p><b>Decree nº 6.571/2008</b></p>	<p>It enhances the condition of the specialized educational services which must guarantee the conditions for continuity of studies on all levels of education. Once more, the responsibility for the elaboration of the accessibility centers in all federal higher education institutions is attributed to the Ministry of Education, MEC.</p>
<p><b>Decree nº 7.611/2011.</b></p>	<p>It reaffirms the necessity of elaboration of accessibility centers in the higher education institutions.</p>
<p><b>Decree nº 7.612/2011</b></p>	<p>It institutes the “National Plan for People with Disability Rights” — Plano Viver sem Limites (Living Without Limits) – which stress as a guideline the guarantee of an inclusive educational system for the first time.</p>
<p><b>SECAD- SECADI in 2011</b></p>	<p>SECADI/MEC adopts as a principle that education must be opposed to any form of exclusion, valuing, this way, the concreteness of inclusion.</p>
<p><b>National curricular guidelines for Education in Human Rights–Report CNE/CP 8/2012</b></p>	<p>It recommends the curricular crossover of human rights-related topic areas. It defines as “principles of education on rights”: human dignity, rights equality, and both recognition and valorization of differences and diversities.</p>
<p><b>References for accessibility in education and in loco evaluation (SINAES)/INEP 2013.</b></p>	<p>It registered, through <i>in loco</i> evaluation, the execution of the accessibility agreement with the global personal reports following the guidelines, criteria and records of respective dimensions. All examiners are oriented to verify the existence of the accessibility centers at the higher education institutions.</p>
<p><b>Law n. 13.005/2014</b></p>	<p>It establishes the inclusive educational system that, through its goal 12, sets out the expansion of inclusion policies and student welfare service, aiming to increase the admission and continuity rate of students with disability, global disturbances of development, intellectual gifted and high abilities at higher education institutions; moreover, reassuring the conditions of accessibility indicated by legislation to support academic success.</p>
<p><b>Law 13.146/15</b></p>	<p>Brazilian law of inclusivity or people with disability constitution/statute. In its caption in art.2º: A person with disability is defined as someone with any long-term impediment, of physical, mental, intellectual or sensorial nature, which, in an interaction with one or more barriers, can block its fulsome and effective participation in society, in equality of conditions with all people.</p>

<b>Law n° 13.409/16 alters Law n° 12.711/12</b>	It holds places for people with disabilities for technical courses in both higher and basic education in federal public institutions.
<b>Decree n° 9.235/17</b>	Mandatory document for regulation, supervision and evaluation of higher education institutions, undergraduate/extension and graduation programs at the federal level “plan for guarantee of accessibility in conformity with the legislation, followed by technical report issued by professional or responsible public organization”.
<b>Executive Act n° 1.117/2018</b>	It institutes the definition on the proportion of vacancy numbers for people with disabilities in higher education institutions.

Source: authors (2023)

The historical course presented by the above table showcases the evolution of Brazilian public policies of inclusivity before foundation and structure to be executed by governments and educational entities for an effective concreteness of the proposal for higher education. However, we can notice that the reported paths are quite often vague and obscure.

Laws are determined through the necessity of an inclusive and accessible educational process, regulated by decrees for its execution. In practice, yet, we can identify that an effective action – resulting from a movement of segregation rupture and, thus, of integration, based on the medical paradigm and consequent democratic consolidation of human rights before the social paradigm of disability – still at primary inclusivity stages (BUIATTI E NUNES, 2022).

Promoting laws that guarantee rights does not mean that those are going to be recognized and well-known in educational environment, as well as experienced at all social institutions. The sub-item in our discussion designated by “Prominence of people with disability in higher education” elucidates through the subjects of the research that, violations of the practices of children and teenagers rights, especially when it comes to the existence of diversified educational barriers that lead to discrimination and negligence motivated by disability.

### **Prominence of people with disability in higher education**

For the purposes of this very discussion, we start things off with the concept of people with disability, defined by the Brazilian Law of Inclusion (LBI) - Law 13.146 – which in its article 2º, establishes:

It is considered a person with disability any individual who presents long-term physical, mental, intellectual or sensorial, who while interacting with one or more barriers, may have blocked their full and effective participation in society, with equality of conditions to all people. (BRASIL, 2015) (Our emphasis).



Offering accessibility and removing any existing barriers are indissoluble conditions to any inclusion policies. The Brazilian Law of Inclusion brings, in its preliminary dispositions, what accessibility stands for, the relevance of universal design and the definition of barriers and their classifications. (BRASIL, 2015).

In this context, inclusive education, according to Sasaki (2014, p. 70) is defined as:

The ensemble of principles and procedures implemented by educational systems to adequate the school reality to the student body's, which, on the other hand, must represent all human diversity. No type of student should feel rejected by schools. The institutions must consider themselves inclusive from the moment they decide to learn from the students what should be eliminated, modified, replaced or added to the six fields of accessibility: architectonic, attitudinal, communicational, methodological, instrumental and programmatic. (Our emphasis).

In higher education institutions, the regulations and, consequently, the verifications for the actions effectiveness, regarding the accessibility to the people with disability have increased since the first decade of the new millennium. (BRASIL, 2003, 2004, 2005). Currently, one of the leading points to evaluate equitable inclusive education with accessibility in higher education institutions is the presence of accessibility centers, structured since 2011 by decree n 7.611/2011 (BRASIL, 2016).

Stemming from this dialogue, this research was represented by a group of seven students with disability enrolled in face-to-face higher education programs in Brazil, formed, mostly, by female members: 6 women and 1 man. Regarding the types of disabilities, there are 4 people with physical impairments, 1 blind, 1 with visual impairment and 1 within the autism spectrum.

For this discussion, we transcribed and analyzed all the talks following up the given inquiry: “What is an inclusive higher education institution to you?” It has prevailed, in the discourses, the welcome given by the students, through actions before the individual need, in addition to the emphasis to the concreteness relevance of an inclusive education system.

Furthermore, it highlighted the obligation of the higher education institutions to implement accessibility in several dimensions, expanding the equality of opportunities, with equitably for/in educational process.

It is thoroughly remarkable that some important relations referred to the standpoint of whose speeches are, to the different types of discourse and their narration, according to their enunciators and to the occupied position while the discourse is enunciated. According to Orlandi (2015), what we say is affected by the language and by history, because the senses are not only felt in words, but in relation to the exteriority and within the conditions they are

produced. This understanding does not depend only of subjects intentions, but also of who says, where is said, to whom and what is said.

It is described, in table II, this relation demonstrated by discursive cutouts from subjects S1 to S7, questioned on “what is an inclusive higher education institution.”

Table II: Excerpts of the answers from the research’s student body.

Student Body	Discourses on what an inclusive institution of higher education should be like and stand for.
S1	<p>However obvious that might seem now, it is a university that includes all people. From people with visual disability, who receives image and visual description, architectural accessibility for safe locomotion, sign language interpreter, those measures that allow the inclusion of all these people with disability as a whole. And also, not only people with disability, because there are other people who suffer with segregation. It is also an environment free of... oddly and utopian enough... free of prejudice. It is hard, prejudice, not only against people with disability, but against people of color, fat people, LGBT members... Anyway... an environment filled with respect, where all people can perform their characteristics independently.</p>
S2	<p>When we talk about inclusion, we talk about so many things, so many people. Because an inclusive university to me, a blind woman, it is very different than an inclusive university to someone who is a wheelchair use or someone who is deaf, anyway (...) I think that the extended formation for professors is quite nice, very important. I know they attend it in between semesters. So, accessibility being part of their formation is nice, because, sometimes, we face barriers within our own communication with the professor (...) And I think the architectural aspect of it, even though lots of people minimize it... it is very important as well. It made a whole lot of difference to me when I could walk around the campus, so I think it is a right we must have, you know. And I also think this matter of attitudinal accessibility, which is the most important one, but I believe that is the whole collective development because it is not something that we can implement, the attitudinal accessibility division at universities (...) it must be a university’s commitment, you know. It has to be a student’s commitment as well, not expecting everything to be heaven-sent. We have to seek out for our things and such, but, sometimes, we end up doing the most work, the university’s work. We play the role of orienting the professor, we need to make our own handouts, scan our own things. I scanned some books by</p>

	<p>myself at home, because there was not a place to do it. So, sometimes we end up doing what the university was supposed to do. I think that's it.</p>
<p><b>S3</b></p>	<p>What is an inclusive and accessible higher education institution? It's when both things walk hand in hand. It's when you have a professor beyond mentoring, but a combination of an advisor and a teacher, who offers you material whether in Braille or in digital format, with enhanced font, and the professor is accessible and stays with you there, guiding you. And you are a different type of student, yes, because you do need something that others don't. It is necessary, sometimes, to receive some extra help and attention, but, of course, understanding all efforts. You are not disabled, but you present a challenging learning curve. You are not disabled, but you live with a disorder or a syndrome. To each their own, at their own pace. Inclusivity and accessibility combined all those things. When the expected resources and products are accessible, and the availability, that we call attitudinal accessibility and the inclusion process through the own recognition as a human person, it is open for another human being.</p>
<p><b>S4</b></p>	<p>(...) I took a lot of courses on human rights and that was what brought it closer to my inner universe, but I still think the psychology program should have more subjects oriented to this audience and there are several programs that don't even have a subject on special needs. Optional subjects, such as the sign languages one, for instance, it was optional in my program, people would take it only if they want it to. I think those discussions should be more present, they should be more cross-cutting, you know (...) they should be more transversal and presented throughout the whole course, because it's something I have always told my classmates and that I believe. (...) I see that those who are more sensitive are those who see, those who have someone in their families, my classmates who saw me there on a daily basis; they were more sensitive to those issues. So, I think that a way of having an academic center, an inclusive institution is within the program, you hold a space up for discussions this way and besides that the institution should always listen to the students, because I always see the coordination separated from the real necessities of the base, which is the student body. You have to listen and to pay attention. (...) Education is the foundation of everything, I think, from the beginning, because I always say, nobody was born an ableist, nobody was born with prejudice, and society values transform those people (...) Not to mention that there are multiple disabilities, the necessities of a given group are not the same of another. The imaginary we</p>

	<p>sometimes focus in is that a group of people with disability is just a single homogenous group, and it is not.</p>
<p>S5</p>	<p>Look, I think that, for starters, we have to understand that the educational system and I'm not talking about the education system, but the educational one that... the graduation of professors in college, they need to be readapted, their curricular framework needs an upgrade, and we need that first (...) So, we need to start thinking of ways to try to change the educational space, we need to change the learning scenery up. We need a curricular adaptation for the professors and teachers, because if we don't have a professor, a professional who looks at the students with an equitable gaze, we won't be able to see any progress. Thus, we need to change all the landscape; we need an update school program. Talking about the space, it is necessary that we upgrade education system and then we head back to the upgrade on the school program, since we need all those aspects to work and, therefore, all demands from the student body with disability to be accomplished and updated. When we talk about inclusivity, we talk about responsibility and this very responsibility is of all involved people. It is not mine, me as a person with disability, I need to ask for the inclusion, but people with no disability, they need to be responsible because they are also part of the issue. They need to recognize themselves as part of the problem and part of the solution, only this way we can burst the bubble. I think that's pretty much it. Regarding the architectural aspect, this falls into another way of tackling the school program issue, in courses such as architecture, engineering, constructions. We have an ableist system, an oppressive system that says "we don't need, we don't have a student with disability, so we don't have to change a thing". As long as this system sees inclusion as charity work and not a genuine right, we won't have any progress. I don't see an updated scenario, with inclusion to all, without people taking responsibility first. So, before we can modify a physical space, we need to recognize being part of the problem. I think that's about it.</p>
<p>S6</p>	<p>Someone who can listen to, mostly the necessity, someone who asks to a person who lives with any disability or limitation, someone who is open-minded to really listen to what that person needs and together work for what is right. I think that this way, simply listening, being open-minded and effectively help with the changes</p>

	those people need and also having a comforting, welcoming and respectful gaze with no prejudice.
S7	I think that starting things off with the inclusivity; the inclusion, it... in fact, the accessibility is everything you can do by yourself, if it is accessible to me, I don't need any help. So, to me, an institution with accessibility means, truly, a place where I don't need help from anyone, where I can do everything in an independent way.

Source: Research database.

Through the discourses above introduced, we elucidate the context of accessibility and inclusion for people with disability in higher education, regarding the social and academic agents of transformation. With this in mind, not only the policies of recognition and differences promotion, such as diversity, but the interpellation of members of the faculty become fundamental and movement agents, being directly responsible for the student body's formation and fully-realized development, as well as their conceptual learning for life.

As demonstrated by the sub-item "Historical interlocutions before the inclusion in Brazilian higher education", inclusive education anticipates in legal act a "new"/ "remodeled" school that enables all students the access and the continuity for their learning process. With this paradigm, old mechanisms of selection and discrimination are exchanged for new methodologies of identification and removal of learning barriers (GLAT E BRANCO, 2009; MANTOAN, 2013).

The discourses reveal that the access through enrollment is not enough for the students with disability and their inclusion in a regular classroom environment. It is mandatory to remove all barriers – attitudinal ones, architectural, methodological, and communication ones – since making the access to learning universal and democratic implicates engagement and commitment of all people involved.

If we think inclusive education by the principle of equality and not equity, we end up going down a road of exclusion. That is why, the text of Lei do Estatuto da Pessoa com Deficiência (Law of the Statute of Person with Disability) (BRASIL, 2015) brings, within its content, the reference to an inclusive educational system that comprehends all actions to be promoted for that all people with disability can experience their right to education, for instance:

Providing adapted transportation; school without architectural barriers, appropriate to the accessibility conditions; staff with qualification, with training for suitable service for children and teenagers with disability; faculty members capacitation as a way of facilitating the access and the communication, with basic knowledge of sign language, as well Braille system and soroban; Implementation of awareness activities, promoted both inside and outside the school environment, in order to end prejudice, stigmas and stereotypes, and enhance diversity in all interactions (LEITE et al, 2016, s.p) (Our emphasis).

The inclusive educational system does not embrace only the teacher/professor but also the whole school, the staff, the students, the didactic material, the needed support and resources. The political and pedagogical project, as well as the public administration must supply necessary resources to assist all specificities that a student with disability presents. An inclusive education entails, in other words, changes of “content, approach, structure and strategies” (LEITE *et al.*, 2016, sp).

(...) However, the inclusion and accessibility is a combination of things. When the anticipated resources and also the products are available, and the availability, that we call attitudinal accessibility, and the process of inclusion through the own recognition of the human being, it is open to another human being (...) (S3).

As it was afore mentioned, the concept of accessibility is broad and it is not restrict to physical and architectural issues, once the very definition expressed by a group of diverse dimensions – attitudinal, communication, methodological and instrumental ones – complementary and essential for an effective process of inclusion. The attitudinal accessibility “refers to the perception of someone without any bias, stigmas, stereotypes and prejudice. All other types of accessibility are linked to this, because it is the person’s attitude that boosts the removal of a barrier” (BRASIL, 2013, p. 38).

In this context, a way for the higher education institutions to advance towards a state of attitudinal accessibility is to create and cultivate an inclusive culture, allocating resources for the development of actions and projects, connected to accessibility in all its range, such as, for instance, for formation and capacitation policies for all faculty members and school staff – from management staff, executive members to technicians and teachers/professors.

As highlighted by Leite *et al.* (2016), the ideal human scale as a reference measure to all architectural projects has been adopted as a norm to this day, and, as result, we can observe work environments projected without considering the human diversity and, mostly, the universal design. This showcases that all programs curricular update is not only limited to the formation of teachers/professors and to health-related courses, but to all fields of knowledge, directly or indirectly, because all of them need to calibrate their studies on human rights, and, more specifically, on inclusion of people with disability, as demonstrated by our work.

Thus, we reaffirm again the importance of institutional documents on human rights related themes, as seen in CNE/CP 8/2012, a report that creates the National Curricular Guidelines for Education on Human Rights, the curricular transversality as mandatory for programs designed for education professionals and for the initial formation of all professionals in different fields of knowledge. This foundation propels changes as seen as in both S 4 and S 5:

I took several courses on human rights (...) there are courses which there wasn't even a subject on special needs (...) these discussions should be more transversal, you know (...) It should be more transversal and be more present throughout all program, because it's what I used to tell my classmates and it's what I believe in (S 4).

A curricular adaptation for the faculty members, because if we don't have a professor, a professional who looks at the student in an equitable and not equal way, we can't move forward (...) we need an updated curricular framework (...) now, regarding the more architectural matter, it is another question of curricular adaptation, right, within architecture, engineering and construction programs (S 5)

The transformation of the education is not, this way, a mere claim to school inclusion of people who diverge in an arbitrary degree from what is considered the norm, as pointed out in the presented interlocutions (S1 to S8). It is a necessary breakthrough from the archaic model characterized by ranking the students by attributes – normal/ abnormal, teachable/ non-teachable – that demarcated the school environments, deciding who were allowed to stay and who should be excluded. S1 elucidates, within their discourse, that the movement of inclusion must answer to all individualities:

(...)And also, not only people with disability, because there are other people who suffer with segregation. It is also an environment free of... oddly and utopian enough... free of prejudice. It is hard, prejudice, not only against people with disability, but against people of color, fat people, LGBT members... Anyway... an environment filled with respect, where all people can perform their characteristics independently.

Glat and Pletsch (2004) enhance that school inclusion, within the didactic-curricular policy, is that one that adapts the daily activities to regular classes as a way of letting students living with disabilities to be part of them, learning the same content as other students. The university – as a center for formation of human resources – must take over the challenge of forming professors who are not mere instruments of knowledge transfer, but professionals who are capable of new attitudes towards human diversity.

As corroborated by the aforementioned author, S5 and S6 ratify this very need for the inclusive process:

(...) the formation of professor in higher education institutions, they need to be readapted, they need a curricular upgrade, we need this at first (...) Então pra gente começar a pensar em tentar modificar um espaço educativo, a gente precisa mudar o cenário educacional (...) (S5).

(...) a gente precisa que esses profissionais de dentro da escola se atualizem porque assim, quando a gente fala de inclusão, a gente tá falando sobre responsabilidade, e essa responsabilidade é de todo mundo (...) (S6).

It is highlighted, in this context, the singularity of Accessibility and Inclusivity Centers in higher education institutions, backed by qualified professionals, developing proposals that allow students with disability to have equity in the process of knowledge. Those professionals are capable to assist the manager, coordinator and professor with the identification, elaboration and organization of services, pedagogical resources, accessibility and strategies, as a way of eliminating barriers and guaranteeing effective inclusion in higher education (BRASIL, 2008; BRASIL, 2011).

The discourses confirm that the educational process extrapolates barriers, beyond guaranteeing the access through the enrolment of students with disability and introduce them to a regular classroom. It is important to remove barriers – attitudinal, architectural, methodological, communication ones –, since making education access democratic and universal implies engagement of all people involved. Silva (2012) points out that making education accessible is not only creating enrolment conditions, but also making sure that all conditions and situations faced in higher education institutions, regarding learning, research and extension are possible to all students.

Occupying the regular school promotes visibility and empowerment of people with disability that, for so long, were marginalized when it comes to decision processes and building rights.

By favoring the organization and attendance in the civil society of this population, it makes it possible for it to aim at better levels of knowledge and comprehend the higher education as something achievable and possible.

The visibility, the sense of belonging and the institutional engagement expanded the strategies for educational changes in the face of the social determining factor of their agents, striving for diversity, respect and valorization of one another in a formation not only for the different ones, but with the different ones.

### **Final considerations:**

In this identity and representativeness movement of the impaired BEING, whereas we are searching for legitimization and recognition of the inclusive educational process, it is possible to comprehend examinations and impregnations before historical, social and cultural conditions in these individuals. Thus, it has been reaffirmed the necessity of sensitize and collaborative citizenship with attitudes and with conscious to guarantee inclusive, accessible and sustainable solutions.

We point out, that, in the face of present time – even though people with disability bearing all legal system that legitimates their attendance and continuity in regular education



– the reality of Brazilian’s education does not allow, yet, its effectiveness, reproducing, at times, exclusion and increasing differences.

We therefore reassure, that – echoed through sounds, materialized through this research –, though countless barriers experienced by the student body living with any disabilities, it must be a goal to insist on their permanence at the higher education institutions, because no matter how well put together a “special school” might be, it will never be an inclusive one. Inclusive education is an ongoing process that exists through the experiences and relations of the subjects, through personal and collective interactions and exchanges, through the relation with the environment, through pedagogical and social daily practices. Consequently, it is not inert or limited to the law aspect of it, with decrees and executive acts.

[...] “We have the right to be equal when our difference undermines us; and we have the right to be different when our equality deprives our characteristics” (SANTOS, 2003, p. 56).

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