


## Inclusion is not just a pretty word: Historicity of the process

 <https://doi.org/10.56238/sevened2024.003-004>

Fábio Santos de Andrade<sup>1</sup>, Jéssica Bittencourt França<sup>2</sup>, Marcia Iris Barbosa<sup>3</sup> and Valkyrie Patrícia Silveira da Silva<sup>4</sup>

### ABSTRACT

This work aims to expose the tensions in the undergraduate course, based on a life story narrated by the participant Beija Flor, a black woman, mother of three children and Hearing Impaired, triangulated with the responses of two undergraduate professors from the Federal University of Rondônia collected through a Google form and bibliographies in the area of inclusion. Aiming to: Problematize historicity in the inclusion process; as well as presenting the historical milestones of this process based on the American documentary *Crip Camp: A Disability Revolution*; It also includes the presentation of public inclusion policies in Brazil that present disability as a starting point for such legal changes. The research was carried out through a bibliographical survey collected on virtual platforms that host articles, dissertations, theses and others that contributed to the writing. As a result of the research, we had concerns about the biological formation of deafness, outlined as a possible problem for educational spaces, in addition to obstacles that the University still has in its environment, such as a lack of professional Libras interpreters, a lack of materials created by the institution and the unpreparedness of teachers to work efficiently with these students, in addition, it presents the frustration of one of the teachers who points out the influence of these students' ability. And the reports that participant Beija Flor brings about her inclusion process.

**Keywords:** Inclusion, Historicity, Pedagogical practices, Experience.

---

<sup>1</sup> Social Educator, Historian, Researcher and Extension Worker. Post-doctorate in Education from the State University of Southwest Bahia (UESB). PhD in Education from the Federal University of Mato Grosso (UFMT). Master's degree in Social Sciences (Sociology) from the Pontifical Catholic University of São Paulo (PUC-SP). Specialist in Public Policy and Education from the State University of Southwest Bahia (UESB). Graduated in History from the State University of Southwest Bahia (UESB). Associate Professor at the Federal University of Rondônia (UNIR), working in the Academic Department of Educational Sciences (DACIE) and in the Graduate Program in School Education - Master's and Professional Doctorate (PPGEEProf).

<sup>2</sup> Master's student in Teaching Natural Sciences at the Stricto Sensu Graduate Program (PGEEN) at the Federal University of Rondônia (UNIR) Rolim de Moura Campus. Specialist in Brazilian Sign Language (Libras), Pedagogue, Translator and Interpreter of Libras/Portuguese.

E-mail: [jbittencourtfranca@gmail.com](mailto:jbittencourtfranca@gmail.com)

ORCID: <https://orcid.org/0000-0002-6013-0953>

<sup>3</sup> Master's student in teaching natural sciences at the Stricto Sensu graduate program (PGEEN) at the Federal University of Rondônia (UNIR), Rolim de Moura campus. Pedagogy from the Faculty of Human Sciences of Rondônia (FARO), Porto Velho Campus, Rondônia. Specialist in clinical psychopedagogy and institution with Emphasis on Special Education Care (AEE).

E-mail: [marciairisbarbosa69@gmail.com](mailto:marciairisbarbosa69@gmail.com)

ORCID: <https://orcid.org/0000-0002-7566-1976>

<sup>4</sup> Master's student in Teaching Natural Sciences at the Stricto Sensu Graduate Program (PGEEN) at the Federal University of Rondônia (UNIR), Rolim de Moura campus. Pedagogue from the Federal University of Rondônia (UNIR), Vilhena campus. Specialist in Neuropsychopedagogy from the Leonardo da Vinci University Center (UNIASSELVI), Vilhena campus.

E-mail: [valquiriapatriciasilveira92@gmail.com](mailto:valquiriapatriciasilveira92@gmail.com)

ORCID: <https://orcid.org/0009-0004-9778-5517>



## INTRODUCTION

I respect my tears so much  
But even more my laughter  
I write my words in this way  
In the voice of a holy woman  
(Caetano Veloso)

The choice of the theme was constituted by approximation of professional experiences in the area of inclusion, being chosen by three teachers, one of them works as a Translator/Interpreter of Libras (TILS), one teacher of the Multifunctional Resource Room, and another teacher of school reinforcement and is Hearing Impaired (D.A), who through her personal experiences around the challenges of linguistic inclusion drove the choice of this theme. When we realized the need for a better understanding of current inclusion, it led the researchers to think about the trajectory, struggles, and social movements that have led to this process.

The researchers intend to trace the process of inclusion of people with disabilities, starting from the historical milestone of the 60s, until reaching Brazil, understanding the struggles for equality that led to the approximation of several factors that contributed to question the institutionalization of people with disabilities, especially hearing impairment.

This work is propelled through three particular views on points of inclusion, so we will briefly explain each one so that the reader understands what instigated this work.

When we think about the movements for inclusion throughout history, we perceive a series of sufferings that for many years have led these people to the dark world of information and rights. For a long time, people with some kind of abnormality, which escaped from what was considered normal by society, were put on the margins. From what is observed in the course of time, they went from exaltation by divine gift to death by religious beliefs, until then, in a slow and staggering process, one begins to perceive these people as holders of rights.

Thinking about the inclusion of people with disabilities often requires going back to the initial historical framework to understand the struggles and rights claimed, and seeking to understand each aspect that led to the creation of public policies that favored this process.

In 1981, with the Salamanca Declaration, which contributed to the deepening of conceptions and practices in relation to social inclusion. This struggle for the movements of people with disabilities had its first organizations between 1979 and 1980, and to establish this movement, the United Nations (UN) institutionalized in 1981 the Day of Persons with Disabilities or International Year of Persons with Disabilities as it was called at the time.

In Brazil, this movement emerged simultaneously in most states and regions, demanding policies in defense of rights, which were only seen as rehabilitation and special education.



Thus, with the elaboration of the Federal Constitution of 1988, basic guarantees were created for the population with rights that support the defense of people with disabilities, making this struggle for democracy even more accessible, which generated tension over accessibility.

Within these perspectives, one of the milestones for the inclusion of deaf and hearing impaired people was the regularization of the TILS professional, who began his work within the churches until expanding to educational spaces that gained more emphasis over the years. Thus, the inclusion in the vision of a TILS focuses on the deaf and/or hearing impaired person who require a series of adaptations/accessibility within different contexts. It is a fundamental piece in this process of inclusion in the daily lives of these people, such as: educational areas, health, religious spaces, leisure, among others.

This professional has an auxiliary role in the inclusion process, and he is not only responsible for this, but a means of improving what revolves around communication and understanding of the world. To be a TILS it is necessary to have diverse knowledge and, in short, to be a curious person to be able to competently transmit greater knowledge, from the simple to the most complex. TILS for accessibility is directly related to human development.

Based on the above, it was necessary to investigate the historical course of the process of inclusion of people with disabilities and to make a triangulation with the life story of Professor D.A. With the general objective: to problematize the historicity in the process of inclusion. To achieve the objective, we have defined the following specific objectives: 1) to present the historical milestones about inclusion; 2) understand the process of public policies in the area of inclusion in Brazil; 3) discuss inclusion in pedagogical practice.

## **METHODOLOGICAL PROCEDURES**

The present study was based on a life history methodology understood as "[...] oral or written report, collected through interviews or personal diaries, aims to understand a life, or part of it, as possible to unveil and/or reconstruct historical and ontrealvess processes experienced by the subjects in different contexts" (Souza, 2006, p. 24), with an autobiographical approach that for the aforementioned author is a research that starts from the principle that "[...] it is characterized as narrativity." The term *ontrealvess* consists of "having lived through an era (epoch)" (VIEIRA; JÚNIOR, 2015, p. 04 apud GARCIA, 2019, p. 28). With this process, he intended to problematize the historicity of the inclusion process.

According to Campos (2004, p. 43) "within the framework of the qualitative biographical methodology, the following stand out: Oral History, Biography, Autobiography and Life History". Each of these methods implies its own, independent procedures – although we can find cases in which methodological imprecision leads the researcher to misunderstandings ranging from



nomenclature to technical and procedural resources. According to Barros e Silva (2002, p. 136) "[...] The common reference between the intended biographical approaches concerns the positivist model applied to the study of social life".

According to Prodanov and Freitas (2013, p. 54), bibliographic research is developed through already published material, consisting of books, magazines, publications in periodicals and scientific articles. This survey aims to broaden the procedures for the studies, in which it seeks to master the state of the art through a theme (Cervo, et al, 2007). And according to Bogdan and Biklen (1994), this qualitative approach is not quantified, and thus the methodological paths of Life History are applied. The paths that guided the research follow the Life History of one of the researchers of this work.

For Burger and Vituri (2013), this life story is the retrospective account of our lived experiences, whether oral or written, through facts and events that have meanings and are indispensable to our experience.

Science has established itself as a solid field of knowledge by trying to serve the world through a systematization and accumulation of the knowledge produced about phenomena. According to Goldeberg (2000, p. 103) "science is an organized set of knowledge related to a given object, obtained through observation and experience [...]", it is a field of systematic knowledge acquired with its own method, determining means and moments.

In the last century, neutrality and objectivity guided science, but today what we see is the recognition of the impossibility of this neutrality, to the same extent that the commitment to society is being reaffirmed and its strategies reinvented and established. One of the defining characteristics of science is the existence of a specific method that aims to systematize the knowledge produced.

The collection procedure was initially carried out by a bibliographic survey that, according to Bastos and Keller (1995), takes place through the investigation of a certain subject in the search to achieve the objective under debate, to explain some subjects, chosen according to the researcher's criteria, having as an instrument of collection and analysis of the bibliographic surveys in published articles, books and theses. This survey was carried out through virtual platforms that host articles, dissertations, theses and others. We used the following descriptors to search for publications that approximate the theme, such as: history + inclusion + education; disability + history; historicity + inclusion; Life Story+History method. The search did not focus on a time frame because it was a survey of history. The choice of materials for studies was random, giving preference to the themes that married the construction of the writing of this work.

It also included a survey that focuses on monitoring the trajectory of the inclusion process of the participant Beija-flor.



The research had the participation of two undergraduate professors from a Federal University in the state of Rondônia. We collected data through the google *form*, containing ten semi-structured questions, with the target audience being two teachers and the researcher D.A, Beija Flor. We understand that the form "is one of the essential instruments for social investigation, whose data collection system consists of obtaining information directly from the interviewee" (Oliveira, 2016, p. 9), as well as: " semi-structured interview, in which the informant has the possibility to discuss his experiences, based on the main focus proposed by the researcher; at the same time that it allows free and spontaneous answers from the informant, it values the interviewer's performance" (Lima; Almeida; Lima, 1999, p. 133).

The teachers were contacted and invited to participate in this work. Through the platform, we send you the link containing the questions presented in the table below:

Table 1 – Interview Questions

Quant.	Questions
Paragra ph 1	The disclosure of the data will maintain the confidentiality of the identity of the participants and the results of this research will be used for scientific purposes. Please be aware that by answering this questionnaire you will automatically accept to participate and agree to the use of the information mentioned herein for academic and publication purposes. ( ) yes ( ) no
Paragra ph 2	Email
Paragra ph 3	How many years have you worked at the University?
Paragra ph 4	How many deaf/hearing impaired (D.A.) students have you had?
Paragra ph 5	Tell us what it's like to be a teacher of deaf scholars/D.A.
Paragra ph 6	Describe your experience and the obstacles you faced when including deaf scholars/D.A.
Paragra ph 7	What pedagogical strategies do you use in your classes? Are these strategies inclusive of all learners?
Paragra ph 8	From your point of view, what changes does the University still need to adapt to become fully inclusive?
Paragra ph 9	How do you deal with the learning disabilities of your inclusion students?
Paragra ph 10	How do you promote student assessment activities?
Paragra ph 11	Do you want to report anything else?

Source: The Authors (2023)



I inform you that the research had the authorization of the invited participants, considering the ethical procedures of science. We maintained the confidentiality of the identity of the participants, being called by the code names of Participant Beija Flor, Participant B and Participant C.

For data analysis, we triangulated the data collected in the interview, the life history of the Participant Beija Flor and the historicity of the inclusion process.

## **HISTORICAL MILESTONES AROUND INCLUSION: REPORTS FROM CRIP CAMP DISABILITY REVOLUTION**

Do you want to see disabled people portrayed as people? It was the first question of the documentary, referring to a change in the paradigm about the view of disability, based on social movements. At this moment, based on the documentary *Crip Camp: A Disability Revolution*, shown by Netflix, we will show a little of the tendencies led by disabled people for change and conquest of rights. Then we will present relevant points such as speeches/reports, moments and events shown in the documentaries.

Jimmy Lebracht, male, born with spina bifida, director of the documentary together with Nicole Newnham, it was thought that he would live only a few hours after his birth, entered public school as a test of experimentation. His father always advised that the posture/behavior should be fun to face the barriers, he loved music, in the world there was no reference like him until he found a Camp Jened camp together with ripe people.

In the jened, there were a lot of "weird ripes" and for Jim the question remained, who was a camper and who was monitoring. Anxiety, was the word present in the monitors' reports, they were not aware of so many disabilities.

For the camper, Denise Sherer Jacobson, the jened "was very crazy, but it was a utopia, when we were there, there was no outside world." There was no difference between them, totally included in the differences, without judgment, without shame to smile their unique smiles, that's how the authors felt their emotions (emphasis added).

The camp, led by Larry Allison in the 1950s, is still in a traditional way. In the 60's and 70's it was a social experimentation, they began to open spaces for people with disabilities and with that it is clear that the social problem was not in them but in the so-called "normal".

At the age of 15, after surgery, Lebracht entered the camp and tried to hide the fact that at this point he needed cheats, but in the camp everyone had an issue with the body, it was no big deal, he said. The monitors, in the filming, are seen with a different posture, as in the interviewee's statement "they don't treat us as if we were babysitters, we were free and open".

In the midst of a mix of feelings in childhood, between crying and anger, feelings still present in adult life, "people didn't see me as Judy, but as sick." "At school, classes for people with needs



were taught in the basement and the others on the ground floor, I met people who later went to camp with me, we respected each other, but we felt we were excluded," said Judy Heumann.

"Kissing was one of the best physical therapies I've done."

Infestation of boring, "I'm not scratching myself, I don't understand why I need to stay like this in isolation, we're in the process of dehumanization, the power of the boring, it's contagious."

"We're working together, showering together, help was instilled in all of us, we needed help."

"It was a happy night, everyone wanted to be together, finishing camp was like going back in time. We were brothers and sisters there, I took ideas home, my clothes and hair, I got involved with the parenting movement, and the camp showed me something different. To Jimmy, at camp I was popular, I had a girlfriend, and when I got out of it I came back to a world that only I was deficient in."

We can't use public transport, there's a step, we have to go around the block, human society is cruel, in the movies they're monsters, so today we describe you as human beings with problems. The biggest problem when we have a disability is that we are not considered men and women, we are seen as asexual. People are not taken into consideration, I have never felt ashamed of my disability and I have only felt exclusion.

The camp, for me, was empowering, it helped me to perceive things differently, I filed a lawsuit against the board of Nova Work. There are aspects of life that are hidden from the public, on television, I remember the report from a hospital, the fog looked like a horror movie, one caregiver for every fifty children, they were lying naked, dirty and screaming with a painful sound, each child had three minutes to eat. I remember a camper who, when he arrived at the cafeteria, ate everything he could and very fast.

What is the consequence of eating in three minutes? It's death from pneumonia, I've never seen the chaos inside that institution, it terrified me. At the time people didn't think about what was happening in those places, the human rights movement was happening, seen as an opportunity to talk about what was happening and about exclusion, there were no federal laws against discrimination, members of the House and Senate were trying to solve it. The Rehabilitation Act of 1972 was a perfect vehicle, hidden at the end of the bill Section 504, the text of the Civil Rights Act of the 1960s, meant that public money used in various contexts could not discriminate.

A protest was organized, sitting in the street and traffic stopped, four streets blocked, barricades, sitting on the ground, huge trucks passing by, people were not used to noticing people in wheelchairs, the news announced that traffic was stopped, less than fifty people and a city stopped for it, were radical, DIA.





Future protests were organized, the invitation of Progress in talks, on the way on the train was crazy, on the day there was no ramp and no elevators, getting out of the chair and pulling step by step to my chair, I did it.

In the spring of 1973, a small group of people lied about the war in Vietnam and now lied about treatments for people with disabilities.

A minority who face prejudice in various environments, but this is changing, begin a politically organized revolution. Political pressure subsided, but there were no changes to section 504.

Behind this t-shirt there is a sensual woman, so in the revolution to feel like a woman she was the struggle for studies, and even a master's degree in sexuality.

"I want to see a group of people with disabilities fighting all over the world."

The camp class was united for the disabled by the disabled. "I always thought we should hide, but there they were, all proud." "If you're invalid and have a passive nature, you're screwed."

American Coalition of Citizens with Disabilities, Civil Rights Denied. Coalition, he was part of a national movement in favor of the 504 movement. In this movement there was an enormous diversity of disabilities, it was a young political force. On the third day they cut off the water, the FBI cut off the phones, so the deaf people had an idea, to communicate through signs, they got blankets and food, the black panthers helped with food (free). They had the support of countless people, the mayor, the church, the black panthers, that was the right place at the right time to protest. We used in this movement everything we learned in the camp, everyone was in the building.

Meetings were only started if they had the presence of a "sign language" interpreter, the more meetings we had the more we learned, learned about disabilities, language, and other disabilities disguised as epilepsy. With five days of protest, it was a wonder that they endured so much, "it seems that the world wanted us to be dead", this strength was needed for the movement, it was necessary to demand the elimination of the barriers.

"Just one more day," as the protest continued, the movement began to gain strength and support. In the charge for the signing of section 504, Califano, the secretary, sent a representative to Eugene Eidenberg, who came up with 20 changes and a doctrine of "separate but equal."

There are times when the story changes. They went to Washington, things were not to be trifled with, they went to the front of Califano's house, they had police, but they did nothing but watch, in the morning they slammed the door and the president left through the back doors. In front of the White House, more than 100 people were demonstrating.

"1, 2, 3 4 we're going to have the 504"

Without warning, Califano signed the document on the 24th. Hunger strike is over, everyone has seen that we have intelligence and strength, people with disabilities are not sick. "I'm very happy,





it shows that the country is waking up." "We did it and we did it together," he brought together deaf, blind, intellectually disabled, wheelchair users and others. "We witnessed the truth of the other... we saw the truth in each other."

"The 504 said I had value and I believed" "We showed strength, courage, power and commitment, that we, the excluded and hidden, supposedly fragile and weak, could wage a fight with the top echelon of government and win"

At that moment, a change began in buildings, colleges, streets and several other places, the presence of a sign language interpreter and a reader was mandatory.

Three years later, another manifesto for the non-repeal of 504. "If you don't stop, you'll be arrested," he said.

In tears, not of pity, but of admiration for the strength, we, the authors of this text, cried. No one should suffer for not having equal opportunities (emphasis added).

"May the pitiful wall of exclusion be demolished", at last the legislation of the person with disabilities was won.

"You can pass a law, but until you change the attitudes of society, the law will mean little."

In 1980, in Brazil, the movement of people with disabilities was marked in the first debates with national organizers, bringing together blind people, deaf people, people with physical disabilities and leprosy patients, through an organization of national representation.

In the history of the Movement of People with Disabilities in Brazil, this tension was present in the first national debates organized in the early 1980s, when diverse groups formed by the blind, deaf, physically disabled and leprosy sufferers were brought together. These groups, together, chose as a privileged political strategy the creation of a single organization of national representation to be made possible through the Pro-National Federation of Entities of Disabled People (Lanna Júnior, 2010, p. 15).

These movements sought to enable a policy of inclusion, integration and inclusive education, gaining even more strength with the Salamanca Declaration in 1994, in Spain, at a Conference on Educational Needs, held by UNESCO.

The Salamanca Declaration points to the social integration of people with disabilities (PWD), so that discrimination and misinformation are eliminated, proposing optimism and creativity together with the capacity of people with disabilities (Zeppone, 2011).

Many national and international movements have been carried out, always seeking agreement for the formatting of a policy of integration and inclusive education, but the historical milestone of inclusion was in June 1994, with the declaration of Salamanca, Spain, at the World Conference on Special Educational Needs. An event organized by UNESCO, with the participation of 88 countries and 25 organizations, pointing to the principles that every child has the fundamental right to education as well as the opportunity to obtain and maintain the minimum acceptable level of knowledge (Brandenburg; Lükemeirer, 2013, p. 9; 10)



This is how the great public policies that exist in our society in favor of people with disabilities at the international and national levels began. In this way, we will continue with some public policies in the area of inclusion in Brazil.

## **PUBLIC POLICIES IN THE AREA OF INCLUSION IN BRAZIL**

Knowledge about disabilities is the starting point for understanding inclusion, through historicity people with disabilities have overcome a process of exclusion of many centuries, conquering new social and educational spaces, and even with the prejudices that were built and inherited throughout their trajectory, these barriers and limitations are still built today (Baptista, 2015).

For people with disabilities, inclusive education is not conceived from one moment to another, but seeks ways at all times so that there are changes that deconstruct these prejudices, limitations and barriers that society imposes on others at all costs.

With the Salamanca Declaration, there was the possibility of permanence of people with disabilities in the educational system, and public policies that favor this school inclusion.

Among the main gains arising from the Salamanca Declaration are respect for diversity and the guarantee of access and permanence of people with disabilities in the regular education system, in addition to encouraging governments to develop public policies aimed at inclusive education (Macedo et al., 2014, p. 182).

For Staub and Pasqualli (2002, p. 6) "in 1994, the Salamanca Declaration, in Spain, brought together 88 countries and 25 international organizations linked to Special Education and was considered a world milestone in favor of social inclusion". This milestone served as a basis for the establishment of public policies in Brazil, highlighting the commitment to special education in line with its needs for inclusive education.

Brazil's participation in international discussions, agreements, and movements has given rise to actions and legal documents that have come to guide public policies for the care of students with disabilities with a view to a more inclusive society, among which are the 1988 Federal Constitution (Macedo, 2014, p. 182).

From this perspective, another historical milestone in Brazil also occurred through the creation of the Statute of the Child and Adolescent (ECA), Law No. 8,069/90 of 1990, which once again showed the firmament of the right to education, defining the right of every child and adolescent to education, in the development of their person, preparing them for citizenship and qualifying them for work (Brasil, 1990).



In 1996, education began to rely on the Law of Guidelines and Bases of National Education (LDB), with Law No. 9.394/96, so that Special Education evidences a process of school inclusion for people with disabilities, as highlighted in chapter V - Art. 58 in the care of students with disabilities.

Art. 58. For the purposes of this Law, special education is understood to be the type of school education offered preferably in the regular school system, for students with disabilities, pervasive developmental disorders and high abilities or giftedness.

§ 1 There will be, when necessary, specialized support services in the regular school to meet the peculiarities of the special education clientele.

§ 2 Educational assistance will be provided in classes, schools or specialized services, whenever, due to the specific conditions of the students, it is not possible for them to be integrated into the regular education classes.

§ 3 The provision of special education, under the terms of the caput of this article, begins in early childhood education and extends throughout life, subject to item III of article 4 and the sole paragraph of article 60 of this Law (Brasil, 2021, p. 39; 40).

Thus, it is possible to perceive the process of inclusion being committed in the educational sphere through the Laws, in accordance with what is determined by the Federal Constitution of 1988. And the LDB also ensures, in its Art. 59, Item III, that teachers must have adequate specialization for the secondary or higher level for specialized care and regular education teachers are trained to integrate special students into regular classes (Brasil, 2021).

In 1999, with Decree No. 3,298, which regulates Law No. 7,853/89, the National Policy for the Integration of Persons with Disabilities was established, establishing the definition of special education as a transversal modality to all levels and modalities of education, and also emphasizes the complementary performance in special education in regular education.

Special education, thus contextualized, is a transversal modality that crosses all levels, stages and modalities of education, defined by a pedagogical proposal that ensures resources and specialized educational services institutionally organized to support education in regular classes, in order to guarantee schooling and promote the development of the potential of students with special educational needs (MEC/SEESP, 2006, p. 9).

To accompany this process of change, the National Guidelines for Special Education in Basic Education, Resolution CNE/CEB No. 2/2001, Art. 2 "Education systems must enroll all students, and it is up to schools to organize themselves to serve students with special educational needs, ensuring the necessary conditions for quality education for all" (MEC/SEESP, 2001).

In this sense, inclusive education in Resolution CNE/CP No. 1/2002, establishes, according to the National Curriculum Guidelines for Teacher Training in Basic Education, regulates in its Art. 1, that higher education institutions, according to the curricular organization, must constitute a set of principles, foundations and procedures in teacher training aimed at attention to diversity that can contemplate the knowledge and specificities of each student (Griboski, 2008).

In 2002, Decree No. 5,626/05, which regulates Law No. 10,436/02, which recognizes the Brazilian Sign Language (LIBRAS) as a legal means of communication and expression,



institutionalizing its use and dissemination, including the discipline of Libras in the curriculum of teacher training and speech therapy courses.

That same year, Ordinance No. 2.678/02 of the Ministry of Education (MEC) approves the guidelines and standards for the use, teaching, production and dissemination of Braille within the teaching modalities, with the project of Braille Spelling for the Portuguese Language, with a recommendation for its use throughout the Brazilian territory.

Also from this perspective, in 2004, Decree No. 5,296/04 regulated Laws No. 10,048/00 and No. 10,098/00, which establish standards and criteria to promote accessibility for people with reduced mobility.

In 2005, Decree No. 5,626/05 was regulated by Law No. 10,436/02, registering LIBRAS as part of the curriculum, training and certification of teachers, translators and translators/interpreters of Libras, and the Teaching of Portuguese as a second language for the deaf, and bilingual education in regular education (Vagula; Vedoato, 2014).

Also according to the authors Vagula and Vedoato (2014), in 2005 the Ministry of Education disseminated, through the Department of Special Education, the material intended for the continuing education of teachers: Educating in Diversity, to expand the means of access and opportunities for students with or without special needs, with the intention of breaking down barriers in the inclusion process.

In 2006, the Convention on the Rights of Persons with Disabilities was approved by the United Nations (UN), which establishes that States Parties must ensure an inclusive education system at all levels of education, academic and social developed environments, compatible with the goal of participation and inclusion (Griboski, 2008).

In 2007, the Education Development Plan (PDE) was launched, reaffirmed by the Social Agenda, with axes in the training of teachers in special education, the implementation of multifunctional resource rooms (AEE), the architectural accessibility of school buildings, and the possibility of access, permanence of people with disabilities in higher education, monitoring the access to schools of the Beneficiaries of Continuous Provision (BPC) (Griboski, 2008).

In this context, Decree No. 6,094/07, which defines the guarantee and permanent access to regular education and specialized educational service (AEE), strengthening attention to the entry of students into public schools (Vagula; Vedoato, 2014).

Also as an important milestone in the area of accessibility, we have Law No. 12,319 of September 1, 2010, which regulates the profession of translator and interpreter of Brazilian Sign Language (LIBRAS) on the competence of this professional to perform interpretation of both languages simultaneously or consecutively, as well as their attributions and training in the area (Brazil, 2010).



According to Decree No. 7,611, of November 17, 2011, which provides for special education, specialized educational services and other measures. According to Vagula and Vedoato (2014), this Decree focuses on the target audience of the SES, students with some physical, sensory or intellectual disability, guaranteeing them based on the article.

Article 1 The State's duty to educate the target audience of special education shall be carried out in accordance with the following guidelines:

I - Ensuring an inclusive education system at all levels, without discrimination and based on equal opportunities;

II - Lifelong learning;

III - non-exclusion from the general education system on the grounds of disability;

IV - Guarantee of free and compulsory primary education, ensuring reasonable adaptations according to individual needs;

V - Provision of necessary support, within the scope of the general education system, with a view to facilitating their effective education;

VI - Adoption of individualized and effective support measures, in environments that maximize academic and social development, in accordance with the goal of full inclusion;

VII - provision of special education, preferably in the regular school system;

VIII - technical and financial support by the Government to private non-profit institutions, specialized and exclusively in special education (Brasil, 2011).

Thus, in 2015, the Brazilian Law of Persons with Disabilities (Statute of Persons with Disabilities), Law No. 13,146 of July 6, 2015, was institutionalized, aimed at "ensuring and promoting, under equal conditions, the exercise of fundamental rights and freedoms by persons with disabilities, aiming at their social inclusion and citizenship" (Brasil, 2015).

Including Law No. 14,191, of August 3, 2021, which amends Law No. 9,394, of December 20, 1996 (Law of Guidelines and Bases of National Education), which provides for the modality of Bilingual education for the Deaf. Based on this law, bilingual education is understood as:

Art. 60-A. For the purposes of this Law, bilingual education for the deaf is understood to be the modality of school education offered in Brazilian Sign Language (Libras), as a first language, and in written Portuguese, as a second language, in bilingual schools for the deaf, bilingual classes for the deaf, regular schools or in centers of bilingual education for the deaf, for deaf students, deaf-blind, with hearing impairment signing, deaf with high abilities or giftedness or with other associated disabilities, opting for the modality of bilingual education for the deaf.

§ 1 There will be, when necessary, specialized educational support services, such as specialized bilingual educational services, to meet the linguistic specificities of deaf students.

§ 2 The provision of bilingual education for the deaf will begin at the beginning of the year, in early childhood education, and will extend throughout life.

§ 3 The provisions of the caput of this article shall be effective without prejudice to the prerogatives of enrollment in regular schools and classes, according to what the student or, where applicable, his/her parents or guardians decide, and the guarantees provided for in Law No. 13,146, of July 6, 2015 (Statute of Persons with Disabilities), which include: for the oralized deaf, access to assistive technologies (Brasil, 2021)

Even though it already contains changes for a new modality aimed at bilingual education for the deaf, it is not the reality found in the state of Rondônia, in public or private schools.

Having understood the process of historicity about inclusion, we will now focus on the teaching of two higher education professors who had experiences with the teaching of deaf students



triangulating with the history of the Participant Beija Flor, these being former teachers of the participants, so we will triangulate the data obtained.

## **PEDAGOGICAL PRACTICES IN INCLUSION: TRIANGULATION WITH THE LIFE STORY**

As relevant to the academy, the subject is asked to tell his story, as he sees fit in the mold of an unstructured interview. This subject was chosen based on the relationships already developed by the researcher in the context, according to his desire to participate. It is from the relationship that the bond, the trust, the construction of meanings is established, that the method develops. It's about interlocution.

When we talk about life history, we come across the intentionality of the production of deaf studies, based on the multiplicity of deaf culture, which seek "an epistemological horizon in the definition of deafness, in which it can be recognized as a matter of political difference, of visual experience, of multiple identities, a territory of diverse representations that relates, but it does not refer to discourses on disability" (Skiliar, 1998a, p. 29).

Thus, through the cultural flexibilities that influence the multiple identities among people D.A. For them, who were born in a hearing world, with numerous oral resources and with auditory remnants because they do not yet have deep bilateral losses, who live immersed in the hearing culture and are in the process of self-acceptance, as well as in the acquisition/change of identity, it's conflicting. "[...] we have come to understand that language says being, constitutes it, but this process of constitution of subjectivity is conflictive and does not end in any state or conclusion" (Sá, 2010, p. 119).

We understand deaf identity as the constructions tensioned by other identities and cultures that focus on the deaf person and their way of perceiving the world. Based on Perlin (2015, p. 58) "the deaf identity is constructed within a visual culture. This difference needs to be understood not as an isolated construction, but as a multicultural construction." Thus, based on the aforementioned author, identities are created with their peers, in the encounters between deaf people, in the deaf movements that focus on the deaf being, generating the political identity that "stands out in the militancy for the specific deaf. It is the deaf awareness of being definitely different and of needing completely visual implications and resources."

## **KNOWING THE STORY OF PARTICIPANT BEIJA FLOR**

My name is Beija-flor, I was born on March 29, 1992, in the city of Colorado do Oeste/RO, I currently live in Vilhena/RO, married, I am the mother of three children, an 11-year-old girl, an 8-year-old boy and a 6-year-old boy.





In 2007, when I was 15 years old, when we were able to pay for the first audiometry test, where I already had a 50% hearing loss, which was performed in a private clinic. After this exam, I was referred to the Unified Health System (SUS), having to be evaluated by doctors for a supposed tympanic replacement surgery, every 15 days in the state capital, Porto Velho, approximately 704 km from Vilhena. Currently, I am still waiting for this procedure, waiting on a SUS waiting list.

Today, at the age of 31, I have a mixed, severe hearing loss, with a bilateral horizontal configuration of 71.6% dB. I have been using the Hearing Aid for four years, which is:

[...] A small size equipment, which when placed in the ear, the sounds are amplified at a comfort level. Currently, there are several types of individual amplification devices on the market with high levels of sophistication, which can amplify sounds in a very selective way, making speech sounds perceptible in such a way that they stand out over the ambient noises (Vagula; Vedoato, 2014, p. 144).

In 2017, through the score of the National High School Exam (ENEM), I entered, through the quota program n.º of income, ethnicity and public school, in the Pedagogy course, in the morning.

When I entered the University I had my first contact with deaf people and with Libras, it was a mix of feelings, it was an incredible and scary moment at the same time, because I didn't know how to communicate with them, but I was able to participate in this community. At that moment, I began to perceive myself as a person with hearing impairment who was emigrating to a deeper degree, deafness. Also, in contact with the community I initially considered myself a person with a hybrid identity and currently I have come to perceive myself with a floating identity, sometimes I still manifest myself with a hearing identity, sometimes with a deaf identity. For a better understanding, we will address multiple identities.

At this point, we believe it is important, briefly, to go into the explanation of other deaf identities, for a better understanding of the perception of the process of my identity construction.

For Perlin (2015) there are four more deaf identities, namely: The hybrid deaf identity, which are people born hearing and over time lose their hearing at some level, that is, "they capture communication from the outside in a visual way, pass it on to the language they first acquired and then to the signs" (Perlin, 2015, p. 64).

The transitional deaf identity, for the author, is an identity that almost all deaf people go through, because in their vast majority they are born into hearing families (mother and father), so they go from a hearing identity influence to a transformation. Like this:

Transition is the aspect of the moment of passage from the hearing world with the representation of hearing identity to the deaf identity of visual experience. Normally, most deaf people go through this moment when these deaf people get in touch with the deaf community, the situation changes and they go through the 'de-hearing', the representation of identity (Perlin, 2015, p. 64).





The incomplete deaf identity raises the aspect that there is a superior identity that is the hearing identity, in a way a power relationship that denies the deaf identity and its valorization. Thus, generating a denial due to the fact that they are avoided, ridiculed and coerced by stereotypes.

There are cases of deaf people whose identities have been hidden, they have never been able to meet other deaf people, they have been able to enter into knowledge with the hearing people, and there are cases of deaf people kept in captivity by the family where they have become incapable of arriving at knowledge or deciding for themselves. There are cases of imprisonment of deaf people in this situation, whose experience was not difficult to access (Perlin, 2015, p. 65).

The floating deaf identity is related to the manifestation of the hearing identity and the deaf identity in the same person. "This identity is interesting because it allows us to see a deaf person who is 'conscious' or not of being deaf, but a victim of the hearing ideology that continues to determine their behavior and learning. There are some deaf people who want to be heard at all costs" (Perlin, 2015, p. 66).

Well, they are changing beliefs and using a language different from the oral language, due to the need for accessibility as the hearing loss is accentuated, for some people, they begin to understand that there is a need to acquire the mastery of Libras, a sign language and spatial vision. I realize that I am late in acquiring Libras, because in my schooling process I did not have contact with deaf people or TILS, this only happened in graduation.

Being a D.A. person, I spent several years of my life feeling ashamed of my hearing need, having to repeat what I said or what was explained to me, and in graduation I began to empower myself as a woman and D.A, I realized that I have strength and serve as a role model for other people who also go through what I went through, I am the protagonist of a story of breaking barriers and paradigms.

When I felt ashamed, it was for the reason that I was mocked by schoolmates, friends and often teachers who laughed, made jokes like "deaf", "you can't hear that I'm talking, it seems that you're deaf", "speak softly", "you only hear what you want", to this day I still realize that this occurs, but it doesn't affect me emotionally as before.

When I entered the University, I had contact with the Specialized Educational Service Center (NAEE), the only center on the campuses in the state, in this room I learned about public inclusion policies, I had the support of TILS and special monitors. The center currently has a chief coordinator and an assistant, has a team of Libras Translators and Interpreters (BTILS), and special monitors who help in the classroom and outside, with support in the development of activity and development of the student in general.

There were moments of despair, affliction and sadness, because the lack of inclusion of some professors left me without reaction, both in their speeches, as well as in their attitudes, people with



great knowledge and doctorate degrees were being capable of such barbarism, and without the due respect that each and every human being deserves. It is in this sense that this support from the center was essential, because through NAEF our cases are taken forward and the fight for respect and inclusion to happen is strengthened, drawing the attention of these types of teachers so that this student actually feels included.

As I am still in the process of learning Libras, I cannot follow the interpretation of classes, events and others that have this accessibility, so TILS in the classroom and other environments works with interpretation in the whisper modality. Always position himself close to where I am sitting and when I can't define the speech we maintain eye contact and he/she repeats what was said closest to me, to improve my understanding.

Through this support from NAEF, I was able to understand how to request a hearing aid from SUS, which, as already mentioned, I only had access to recently, in 2019. As I did not have access to this device in childhood, I had numerous adaptation problems, one of them is the pain I feel in my head, I realize that to this day I have not yet had full adaptation, because when using it I have headaches, noises, noises and it causes an emotional change (stress) because of the feedback, they seem to be inside, in the back of my brain. I keep insisting on using it, because I still don't communicate in Libras, so it's an alternative way of understanding the world. Having made my presentation, we will now enter the teaching practice.

### **DATA COLLECTION PROCEDURES WITH PARTICIPANTS B AND C**

This form was sent to five professors from the same department and all of them were contacted, but we only had the participation of a minority in filling out the questionnaire because some were traveling for continuing education and others coincided with class schedules, making it impossible for everyone to participate. Therefore, this research had the participation of two professors. The contact was made individually with the following text:

Hello, you are being invited to participate in this research carried out by master's students Jéssica Bittencourt França, Márcia Iris Barbosa and Valquíria Patrícia Silveira da Silva, from the Graduate Program in Teaching Natural Sciences (PGEEN) at the Federal University of Rondônia (Unir), Rolim de Moura campus. The research has as its theme: "Inclusion is not just a beautiful word: historicity of the process", with the main objective of problematizing the historicity in the process of inclusion. The disclosure of the data will maintain the confidentiality of the identity of the participants and the results of this research will be used for scientific purposes. Follow the link and contribute. Thank you in advance (emphasis added).

In view of this, we intertwined the data collected with the life history of the Participant Beija Flor with points of approximation and distancing about inclusion and teaching practice in higher education.



## DIALOGUING WITH HUMMINGBIRD

The authorization to disclose data and accept participation in the research made in question no. 1 had 100% acceptance. Question No. 2 focused on collecting email addresses, in case we had any questions about the answers, so we didn't add the answers here. The participating teachers stated that they are two (2) years old and three (3) years old at the Vilhena campus. Participant B, so far, has been a teacher of two (2) students, and participant C had five (5) deaf students and D.A.

Participant B reports that being a teacher of deaf and D.A. students is "a challenge. But, it is gratifying to see their dedication and commitment to overcome the limitations imposed by the biological" (Participant B, 2023).

For Beija Flor, the limitations are not imposed by biological determinism, but by the lack of accessibility that the world insists on not complying, as an example, passing basic education without an interpreter, not having accessibility in necessary environments such as: hospitals, pharmacies, dentists, parents' meetings in their children's schools, and others.

The biological factor itself is not the problem to be overcome, but the social barriers, which are necessary to overcome. I realize that there are numerous legislations that guarantee me rights to linguistic accessibility and others, this brings me to a line in the documentary that says: "You can pass a law, but until you change, the attitudes of society, the law will mean little" (Crip Camp, 2020) that is, the problem is not in fact in the student's disability, but in a system that does not materialize public policies, making it impossible to carry out the process of inclusion, surgeries, equipment, assistive technology and others so that there is true communication.

In the same direction, participant C brings how complicated it is to work with students with disabilities in a university, through the resources that are made available, and their limitations as a hearing person having to deconstruct themselves in the capacist way, and the way people with disabilities enter the school space, without autonomy.

The complexity lies in the resources that the university has so that we can have a quality of education for the deaf or AD community. I found it powerful to work with and with, however, I know my limitations as a listener and I always need to deconstruct the structural ableisms that cross me. I also think that one difficulty is related to the common idea of protecting people with disabilities in the school space, when in reality the ideal would be to provoke the autonomy of the subject. The obstacles are: the lack of human resources (BTILS, monitors) for monitoring; the lack of materials created by the university without proper accessibility; my lack of preparation in terms of training in the degree to work with this community; the lack of support from higher levels of UNIR (Participant C, 2023).

Ableism for Vendramin (2019) is:

Ableism is the reading that is made about people with disabilities, assuming that their bodily condition is something that, naturally, defines them as less capable [...]. It is related to a normalized and authoritarian understanding of the human body standard, which triggers a belief that deviant bodies will consequently be insufficient, either by diminishing their rights and even the right to life itself, or in a conceptual and aesthetic way, in the performance of



some specific task, or in the determination that these are naturally unhealthy people. The relationship of insufficiency of these bodies is projected onto the subjects who are fixed as incapable due to their condition, thus, without mentioning the environmental, relational, social factors and variation of possibilities, which involves the fact that someone can do something or not, or has the capacity for a certain thing (Vendramin, 2019, p. 17).

When the teacher interferes with structural ableism, we extend that it is going head-on to the barriers that are imposed within the institutional system, to think of the student as incapable aiming that the fact that they have and require different conditions from others is to project a mediocre life for these students. For this teacher, the ideal is teaching strategies that aim to stimulate skills aimed at the subject's autonomy. Such strategies, for Beija Flor, were significant in the process of inclusion in the university, as it enabled the understanding of her rights, the stimulation of self-confidence, making her educated for life.

When reporting their experiences and obstacles faced to include Deaf and D.A. students, participants B and C describe that:

I took the sign language course in my first graduation, but as I was away from the classroom for six (6) years to pursue a master's and doctorate, I ended up forgetting practically everything I learned. So the biggest challenge for me is communicating with deaf students. I don't like to always depend on the performers. I intend to retake the course again, to be able to communicate directly with them (Participant B, 2023).

The obstacles are: the lack of human resources (BTILS, monitors) for monitoring; the lack of materials created by the university without proper accessibility; my lack of preparation in terms of training in the degree to work with this community; the lack of support from higher levels of UNIR (Participant C, 2023).

In the approximation of the speeches between the two participants, we noticed that both emit an anguish around learning Libras, point out that they do not master the language, thus becoming dependent on a TILS professional, which for one of the participants is a point of obstacle due to the reduced number of professionals. For participant B, learning Libras would provide greater security for teaching, as they would be able to communicate on their own, without depending on a third party. We then realized that the institution carried out numerous training until the year 2019, in the following year we believe that due to the COVID-19 pandemic, no actions were carried out with a focus on the training of teachers, employees and others, and especially not paying attention to training for teaching and strategies to work with deaf and D.A. academics.

For Beija Flor, the greatest accessibility would be if communication was direct with the classroom teachers, as she misses the contact that should exist between teacher and student. I need a TILS, but I wouldn't like him/her to be the teacher's focus to report to me, I'm a person and it's me that they should report to, in the vast majority they don't even look at me, as if I didn't exist in that place (Beija Flor, 2023).



When participants were asked about what strategies they use in class, and if it contemplates all students, in an inclusive way

In the presentations I make in the classroom with slides, I put the explanations as notes and give them to the academics. Not least so it doesn't get too tiring for the interpreters. When I show a video or movie, I try to make sure they have subtitles and descriptions of the sounds. I also always try to make sure that the students are able to follow the classes, I make myself available for individualized assistance, etc. But I don't think it's enough, in the case of deaf students, the ideal is for them to know sign language (Participant B, 2023).

I try to use multimodal methods and imagery resources to explain concepts, since the process of knowledge is spatial and temporal (Participant C, 2023).

Beija Flor reports that both teachers B and C were inclusive in their classes, she remembers that among all of them they were important, they were unique, because they thought of visual resources as teaching didactics, they thought of her as a person of value. However, he remembers a passage he experienced with another teacher that was omitted when a group of colleagues went to present a work that required a speaker to understand what was said in the video, when the box taken by the group was not compatible with the computer input and the audio was not enough to understand Beija Flor and when they were asked for a second alternative for audiovisual accessibility she had the answer "it's only Beija Flor who won't listen, only a student", this number one didn't matter to them and surprisingly to the professor, who by silencing through the posture of the academics was conniving. At this moment, I go back to thinking about the line "You can pass a law, but until you change society's attitudes, the law will mean little" (Crip Camp, 2020), because it was in silence that my rights provided for in Law No. 13,146 of July 6, 2015 were violated, they were silenced and somehow showed everyone that it is possible to leave this "one" aside, because it would be just another one. We leave dear readers with the question: Does number one have value?

Once again, the need for teacher training is presented as a need for change within the institution. One point that draws attention to participant B's response was the pointing out of the need for a "pedagogical meeting" to discuss and structure inclusion measures for all students that the campus has. It is not enough at this time to actually include, but it is necessary to support teachers with training and especially as an action of the department and/or NAEE the notice to each teacher that the student will take the course, this should not be taken by surprise by the teacher on the first day of class, it is necessary to be warned beforehand, that has an instruction of the needs of these students, as well as tips on strategies for teaching them.

There are many changes, starting with teacher training, mainly directed to the cases that the teacher will attend to in the semester. In addition to deaf students, we have students who are blind, have intellectual disabilities, etc. So my suggestion would be that there should be a "pedagogical meeting" before the beginning of the semester, informing the professors of what specificities it will meet. This meeting would be between the teachers who will attend that student and their respective monitors, so that they could better know the particularities of the students and outline strategies so that the student's learning would be effective. If



necessary, the teacher may request additional training from the university to meet the requirements of the student he or she will attend. Most of the time the teacher only knows that he will have a special student on the first day he enters the classroom. Other strategies also need to be rethought, but this would already be a kick-off (Participant B, 2023)

Structuring the teams and decentralizing them, because we are at the mercy of the capital as the central focus; we need public policies from the federal government so that the permanence of the public is effective; we need training offered by UNIR to work with the so-called inclusion. The reports need to be updated from some people, however, UNIR does not offer a technical team to do this work (Participant C, 2023).

The university, for Beija Flor, was his first step in relation to inclusion and in this period in which he was present he learned many things, from accessibility to the construction of his identity, but he believes that it is necessary to have trained teachers, and that there should be more meetings aimed at people with disabilities, because he also believes that a way to make inclusion is to make society aware of the changes that have been happening in the academic sphere, and that public policies are there, but they need to be put into practice.

Teachers B and C deal with the difficulty of these students in a peculiar way, trying to give attention in an individualized way, giving due attention to them, thinking about teaching is thinking about the need and culture of these students, so by giving this service in a way that perceives them, they make the teaching and learning process more inclusive.

I try to give an individualized service, I am always in contact with the monitors or interpreters to check if the students are really learning. I also always look for the coordinating teacher of AEE and LEPE to find out what is happening with that student outside the academic space (Participant B, 2023).

Inclusion happens continuously, Beija Flor recognizes that it is difficult for the teacher to have several students in the classroom and still have to deal with students with disabilities, but what is necessary to understand that we are all different, we have our learning moments, our routine, and this is no different with other people around the world, It is not because we have a special need that we should be outside, but rather to respect the specificity of each one, because we are all special and able to be included in something or some place.

One of the actions for inclusion within the University is the hiring of academics who will act as Special Monitor Fellows, who work directly outside and/or inside the classroom.

With frustration. Especially because some tutors end up doing it for the person and not promoting autonomy for them to do it. The difficulties exist, but if the student does not deal with the evaluation process, and even if it generates frustration, I as a teacher will not be able to articulate methods or even possible adaptations to the work (Participant C, 2023).

At a certain point in my graduation I felt the need to give back everything I received from my monitors and TILS. At that moment I stopped being accompanied by a monitor and became a





monitor of a student with intellectual disabilities, at that moment a new challenge begins in my life, another barrier to be broken, a paradigm to be overcome.

People said, how a D.A will be a monitor, it was at that moment that I showed everyone that I was only different and not incapable, I went to work in the Letters course, very difficult by the way, at a certain moment I was able to guide a teacher with some tips on how to teach this student, the teacher started to cry, I realized at that moment that I had changed a life, had touched the heart of that teacher who, like the report of participants B and C, had no training and no prior notice about the needs of her student.

The monitor for these students works in different ways, sometimes we are transcribers, other times we serve as an agenda reminding them of messages and dates, and sometimes, as has happened with my colleagues, we need to translate texts into the formal Brazilian language, Portuguese. Therefore, the faculty should not think that they perform the activities for the students, but rather, that they are there to facilitate and ensure their effectiveness and permanence in the academic environment (Beija Flor, 2023).

Anchored in Decree No. 7,234/2010, which aims at "Art. 1 The National Student Assistance Program (PNAES), executed within the scope of the Ministry of Education, aims to expand the conditions of permanence of young people in federal public higher education" (Brasil, 2010), where the Special Monitoring Scholarship aims to "democratize the conditions of permanence of students with disabilities or Global Developmental Disorders (GDD) in the University, through the accompaniment of a special monitor" (UNIR, 2021). In which it aims at a quality to the academic development of students.

- 3.1 Minimize the effects of social and regional inequalities and favor the permanence of students with disabilities or GDD in the Institution, until the conclusion of their course.
- 3.2 Decrease dropout and unsatisfactory academic performance for accessibility reasons.
- 3.3 Reduce the average length of stay of students in the institution, from admission to completion of the course.
- 3.4 Contribute to accessibility/inclusion in higher education, with a view to access, participation and learning for students with disabilities or GDD.
- 3.5 Provide the academic and humanistic development of the monitors, through inclusive dialogue associated with reflection on diversity as a component of their higher education.
- 3.6 Facilitate the inclusion of students with disabilities or GDD in teaching, research and extension activities, thus contributing to their permanence and academic success. (UNIR, 2021).

For Beija Flor, the actions within the university were significant for inclusion due to all the inclusion movement that NAEE provided, giving the support of special monitors, BTILS and others. For her, the activities must be planned and thought according to the disability, "in my case think of equipment with high volumes, screens accessible to images, interpreters, among countless other means of assistive technologies that exist to help me in a class".





With this, participant B points out that as challenging as the graduation process is, students with some type of disability showed a lower dedication than other students, making them more successful when evaluated.

I never had a problem with the assessment activities with the deaf students. They usually participate in seminars, are able to follow the discussions in class, prepare reviews and reports, and participate in projects of a more practical nature. In relation to the deaf students I attended, they had a dedication below that of the students who did not have this limitation. Because they had a greater dedication to their studies, they were more successful in the evaluations (Participant B, 2023).

As well as participant C, who as an evaluative strategy and in an attempt to help students that "depends on the case. Reduce the number of pages of articles and adapt evaluations" (Participant C), this aimed at the construction of a scientific academic identity for each student, having as an evaluative focus an article production, which made students seek writing strategies and new knowledge for scientific productions.

To think about education, and especially inclusion, it is necessary to think through many lenses. Perceiving the need of the other will require us to have an (a)infected look, perceiving the other requires empathy, with this we conclude, for the time being, our process of historicity with life history.



## REFERENCES

1. **BAPTISTA, C. R.** (2015). Escolarização e deficiência: Configurações nas políticas de inclusão escolar.
2. **BEN AYOUN, E.** (2022). Cinemas de Isolamento, Histórias de Coletividade: Crip Camp e Disability Coalition: LeBrecht, Jim e Nicole Newnham, diretores. Acampamento Crip. *\*Antropologia Visual, 35\*(2), 196-200.*
3. **BRASIL.** (2004). O tradutor e intérprete de língua brasileira de sinais e língua portuguesa / Secretaria de Educação Especial; Programa Nacional de Apoio à Educação de Surdos - Brasília : MEC ; SEESP, 2004. 94p. : il.
4. **BRASIL.** (1990). LEI Nº 8.069, DE 13 DE JULHO DE 1990. Dispõe sobre o Estatuto da Criança e do Adolescente e dá outras providências. Recuperado de [https://www.planalto.gov.br/ccivil\\_03/leis/18069.htm](https://www.planalto.gov.br/ccivil_03/leis/18069.htm)
5. **BASTOS, C. L.; KELLER, V.** (1995). Aprendendo a aprender. Petrópolis: Vozes.
6. **Barros, V. A., & Silva, L. R.** (2002). A pesquisa em história de vida. In I. B. Goulart (Org.), *Psicologia organizacional e do trabalho: teoria, pesquisa e temas correlatos* (pp. 133-146). São Paulo: Casa do Psicólogo.
7. **BRASIL.** (1996). LEI Nº 9.394, DE 20 DE DEZEMBRO DE 1996. Estabelece as diretrizes e bases da educação nacional. Recuperado de [https://www.planalto.gov.br/ccivil\\_03/leis/19394.htm](https://www.planalto.gov.br/ccivil_03/leis/19394.htm)
8. **BRASIL.** (2010). Decreto nº 7.234, de 19 de julho de 2010. Recuperado de [http://www.planalto.gov.br/ccivil\\_03/\\_ato2007-2010/2010/decreto/d7234.htm](http://www.planalto.gov.br/ccivil_03/_ato2007-2010/2010/decreto/d7234.htm)
9. **BRASIL.** (1988). CONSTITUIÇÃO DA REPÚBLICA FEDERATIVA DO BRASIL DE 1988. Recuperado de [https://www.planalto.gov.br/ccivil\\_03/constituicao/constituicao.htm](https://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm)
10. **BRASIL.** (1999). DECRETO Nº 3.298, DE 20 DE DEZEMBRO DE 1999. Recuperado de [https://www.planalto.gov.br/ccivil\\_03/decreto/d3298.htm](https://www.planalto.gov.br/ccivil_03/decreto/d3298.htm)
11. **BRASIL.** (2005). DECRETO Nº 5.626, DE 22 DE DEZEMBRO DE 2005. Recuperado de [https://www.planalto.gov.br/ccivil\\_03/\\_ato2004-2006/2005/decreto/d5626.htm](https://www.planalto.gov.br/ccivil_03/_ato2004-2006/2005/decreto/d5626.htm)
12. **BRASIL.** (2002). LEI Nº 10.436, DE 24 DE ABRIL DE 2002. Recuperado de [https://www.planalto.gov.br/ccivil\\_03/leis/2002/110436.htm](https://www.planalto.gov.br/ccivil_03/leis/2002/110436.htm)
13. **BRASIL.** (2011). Decreto n.º 7.611, de 17 de novembro de 2011. Dispõe sobre a educação especial, o atendimento educacional especializado e dá outras providências. Recuperado de [https://www.planalto.gov.br/ccivil\\_03/\\_ato2011-2014/2011/decreto/d7611.htm](https://www.planalto.gov.br/ccivil_03/_ato2011-2014/2011/decreto/d7611.htm)
14. **BRASIL.** (2010). Lei n.º 12.319, de 1º de setembro de 2010. Regulamenta a profissão de Tradutor e Intérprete da Língua Brasileira de Sinais - LIBRAS. Recuperado de [https://www.planalto.gov.br/ccivil\\_03/\\_ato2007-2010/2010/lei/112319.htm](https://www.planalto.gov.br/ccivil_03/_ato2007-2010/2010/lei/112319.htm)
15. **BRASIL.** (2021). Lei n.º 14.191, de 3 de agosto de 2021. Altera a Lei n.º 9.394, de 20 de dezembro de 1996 (Lei de diretrizes e Bases da Educação Nacional), para dispor sobre a modalidade de educação bilíngue de surdos. Recuperado de



[https://www.planalto.gov.br/ccivil\\_03/\\_ato2019-2022/2021/lei/114191.htm#:~:text=LEI%20N%C2%BA%2014.191%2C%20DE%203,de%20educa%C3%A7%C3%A3o%20bil%C3%ADngue%20de%20surdos.](https://www.planalto.gov.br/ccivil_03/_ato2019-2022/2021/lei/114191.htm#:~:text=LEI%20N%C2%BA%2014.191%2C%20DE%203,de%20educa%C3%A7%C3%A3o%20bil%C3%ADngue%20de%20surdos.)

16. **BRASIL.** (2015). Lei n.º 13.146, de 6 de julho de 2015. Institui a Lei Brasileira de Inclusão da Pessoa com Deficiência (Estatuto da Pessoa com Deficiência). Recuperado de [http://www.planalto.gov.br/ccivil\\_03/\\_ato2015-2018/2015/lei/113146.htm](http://www.planalto.gov.br/ccivil_03/_ato2015-2018/2015/lei/113146.htm)
17. **BRANDENBURG, L. E.; LÜKMEIER, C.** (2013). A história da inclusão x exclusão social na perspectiva da educação inclusiva. In: Anais do Congresso Estadual de Teologia, p. 175-186.
18. **BOGDAN, R.; BIKLEN, S.** (1994). Investigação qualitativa em educação: uma introdução à teoria e aos métodos. Porto: Porto Editora.
19. **BUENO, J. G. S.; MENDES, G. M. L.; DOS SANTOS, R. A.** (2008). Deficiência e escolarização: novas perspectivas de análise. Junqueira&Marin Editores.
20. **BURGER, E. R.; VITURI, R. C. I.** (2013). Metodologia de pesquisa em ciências humanas e sociais: história de vida como estratégia e história oral como técnica—algumas reflexões. Anais do ENCONTRO DE PESQUISADORES DO PROGRAMA DE PÓS-GRADUAÇÃO EM EDUCAÇÃO E CURRÍCULO, v. 11, p. 1-14.
21. **Campos, G. W. S., et al.** (2014). A aplicação da metodologia Paideia no apoio institucional, no apoio matricial e na clínica ampliada. *Interface – Comunicação, Saúde, Educação*, 18\*(supl 1), 983-995.
22. **Cervo, A. L., Bervian, P. A., & Silva, R. da.** (2007). *Metodologia científica.* São Paulo, SP: Pearson Prentice Hall.
23. **Garcia, R. Q.** (2019). Diário de aula e os percursos narrativos da experiência docente em artes visuais. Universidade Federal do Rio Grande do Sul.-- Porto Alegre, RS.
24. **Goldberg, D.** (2000). "Emplotment": letter writing with troubled adolescents and their families. *Clinical Child Psychology and Psychiatry*, 5\*, 63-76.
25. **Lanna Júnior, M. C. M.** (Comp.). (2010). *História do Movimento Político das Pessoas com Deficiência no Brasil.* Brasília: Secretaria de Direitos Humanos. Secretaria Nacional de Promoção dos Direitos da Pessoa com Deficiência.
26. **Macedo, M. C. S. R., et al.** (2014). Histórico da inclusão escolar: uma discussão entre texto e contexto. *Psicologia em Estudo*, 19\*, 179-189.
27. **Oliveira, J. C. P. de, et al.** (2016). O questionário, o formulário e a entrevista como instrumentos de coleta de dados: vantagens e desvantagens do seu uso na pesquisa de campo em ciências humanas. *III CONEDU – Congresso Nacional de Educação, Natal-RN.*
28. **Prodanov, C. C., & Freitas, E. C.** (2013). *Metodologia do trabalho científico: métodos e técnicas da pesquisa e do trabalho acadêmico.* Novo Hamburgo, RS: Feevale.
29. **Pereira, J. A., & Saraiva, J. M.** (2017). Trajetória histórico social da população deficiente: da exclusão à inclusão social. *SER Social*, 19\*(40), 168-185.



30. \*\*Perlin, G. T. T.\*\* (2015). \*A surdez: um olhar sobre as diferenças / Carlos Skliar (org.)\* (7a ed.). Porto Alegre: Mediação.
31. \*\*Quadros, R. M. de.\*\* (Ed.). (2019). \*Libras.\* São Paulo: Parábola.
32. \*\*Sá, N. R. L. de.\*\* (1999). \*Educação de surdos: a caminho do bilinguismo.\* Niterói: EdUFF.
33. \*\*Skliar, C.\*\* (2015). \*A surdez: um olhar sobre as diferenças / Carlos Skliar (org.)\* (7a ed.). Porto Alegre: Mediação.
34. \*\*Souza, E. C. de.\*\* (2006). A arte de contar e trocar experiências: reflexões teórico-metodológicas sobre história de vida em formação. \*Revista Educação em Questão, 25\*(11), 22-39.
35. \*\*Staub, E. S., & Pasqualli, R.\*\* (2022). CONSTRUÇÃO DE UMA ESCOLA INCLUSIVA: GARANTIA DE DIREITOS ÀS PESSOAS COM DEFICIÊNCIA. \*Revista de Educação da Universidade Federal do Vale do São Francisco, 12\*(29).
36. \*\*UNIR.\*\* (2021). \*EDITAL Nº 02/2021/PROCEA/2021.\* Disponível em: [<https://procea.unir.br/uploads/03957531/Edital%2001-CAPNES/Edital%20Bolsa%20Monitoria%20Especial%20apos%20recurso.pdf>](<https://procea.unir.br/uploads/03957531/Edital%2001-CAPNES/Edital%20Bolsa%20Monitoria%20Especial%20apos%20recurso.pdf>). Acesso em: 17 de maio de 2022.
37. \*\*Vagula, E., & Vedoato, S. C. M.\*\* (2014). \*Educação Inclusiva e língua brasileira de sinais.\* Londrina: Unopar, p.10. 11.
38. \*\*Zeppone, R. M. O.\*\* (2011). A conferência mundial de educação para todos e a declaração de Salamanca: alguns apontamentos. \*Revista Educação Especial, p. 363-375.\*