



ISSN: 2230-9926

Available online at <http://www.journalijdr.com>

IJDR

International Journal of Development Research

Vol. 10, Issue, 05, pp. 35694-35698, May, 2020

<https://doi.org/10.37118/ijdr.18746.05.2020>



RESEARCH ARTICLE

OPEN ACCESS

TEACHING AND PUBLIC POLICY FOR INCLUSIVE EDUCATION IN BRAZIL: BRIEF ANALYTICAL CONSIDERATIONS

^{*1}Ailton Batista de Albuquerque Junior, ²André de Souza Gomes, ³Cleonardo de Mesquita Goes, ⁴Edite Batista de Albuquerque; ⁵Heider Carlos Matos; ⁶Ivanilza Abreu Nascimento; ⁷Maria das Dores Pereira de Sousa, ⁸Querem Hapuque Monteiro Alves Muniz and ⁹Rosângela Maria do Nascimento Lemos

¹Universidade Federal do Ceará (UFC); ²Universidade Federal do Ceará (UFC); ³Universidade Estadual do Ceará (UECE); ⁴Universidades Integradas do Ceará (UNIFIC); ⁵Universidade Luterana do Brasil (ULBRA); ⁶Absoulute Christian University (EUA); ⁷Absoulute Christian University (EUA); ⁸Universidade Federal do Ceará (UFC); ⁹Absoulute Christian University (EUA)

ARTICLE INFO

Article History:

Received 26th February, 2020
Received in revised form
20th March, 2020
Accepted 29th April, 2020
Published online 25th May, 2020

Key Words:

Inclusion. Therapeutic Pedagogy.
Public Policies.

**Corresponding author: Ailton Batista de Albuquerque Junior,*

ABSTRACT

This article, based on a bibliographical research for theoretical-methodological basis, conceptualizes what is Public Policy in order to, a posteriori, make considerations regarding Special Education and Inclusive Education, punctuating the historical-Brazilian genealogy of some public policies and their unfolding in contemporaneity from the typification of rights of people with disabilities; global development disorders; high skills/superdotation; problems, disorders and learning difficulties, in current legal provisions. In this sense, it is noticeable, gradually, historical advances and some setbacks in education in an inclusive perspective. For this, the creation and implementation of propositive policies of social and educational change is urgent, aiming at a pedagogical practice based on inclusion, democracy and respect for the singularities, idiosyncrasies and subjectivities that compose the subjects of this segment.

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Citation: Ailton Batista de Albuquerque Junior, André de Souza Gomes, Cleonardo de Mesquita Goes et al. "Teaching and public policy for inclusive education in brazil: brief analytical considerations", *International Journal of Development Research*, 10, (05), 35694-35698.

INTRODUCTION

The research is based on a bibliographic research for theoretical and methodological basis, since the information is found in several sources, in addition to being " [...] made from the survey of theoretical references already analyzed, and published by written and electronic means, such as books, scientific articles, web sites" (FONSECA, 2002, p. 32). In this context, in order to eliminate any imbroglío in the understanding of the concept of Public Policy, it should be noted that they are configured as a set of procedures related to administration and negotiation of the compatibility of interests. Therefore, the term can be understood as the set of actions envisioned by the State, but whose objective is to serve spheres of civil society, and can be understood as the result of political activities in which the collection and allocation of goods and services are included. In this sense, Azevedo (2003, p. 38) defined that "Public Policy is everything that a government does and fails to do, with all the impacts of its

actions and omissions. Thus, when we think about Public Policies, we initially assume that the term has a plurality of concepts outlined by several authors. However, all of them agree that in order to be a Public Policy in which the public is interested, through the Public Administration, either directly or indirectly. In this understanding, to illustrate the understanding of what Public Policy is, it is cited that when a certain social problem is understood as a public problem, in which government agents create palliative or resolute ways to intervene in the face of social demands, thus creating a Public Policy. In this sense, the proposals should emphasize the possibilities of solving the demand or social problem, requiring the indication in the technical opinions, the degree of impact of the action on society as well as the resources that will enable the creation and maintenance of the policy. Within this framework, Public Policies follow a cycle of elaboration, delimited by seven main phases, which are: identification of the problem, agenda formation, potability formulation, decision, implementation and evaluation, being relevant to

emphasize that this order does not need to be obeyed for there to be a Public Policy, considering that this order rarely represents the real dynamics of the situation in practice. In this sense, Azevedo (2003) recognizes three types of public policies: redistributive, distributive and regulatory, while for other authors public policies are characterized by styles and institutions within a process:

A typology is a scheme of interpretation and analysis of a phenomenon based on variables and analytical categories. A variable is a discernible aspect of an object of study that varies in quality or quantity. An analytical category is a subset of a classification system used to identify variations in quantity or quality of a variable (SECCHI, 2012, p. 16).

In the meantime, we can define redistributive policies as those that allocate goods, resources or services to a specific portion of people or category and are financed by characteristic groups. Examples of such policies include scholarship programs, university scholarships, eyeglasses assistance, IPTU exemption, and others. While in distributive policies it happens, basically, the same as in redistributive, differentiating itself basically by the way the resource is obtained, because in this case the collection is done through the collectivity. It is in this type of policy that the daily actions of the government are implicit, being examples: the donation of wheelchairs, paving of streets, among others. In the case of regulatory policies, this type of policy is called by the "function" of drafting the laws that authorize managers to implement or not a certain Public Policy, as well as to regulate distributive and redistributive policies. Based on this understanding, Anderson (1979, p. 711) lists a *sui generis* and primordial characteristic of Public Policy that is its evaluation, that is, a "process of deliberate judgments about the validity of proposals for public action, as well as about the success or failure of projects that have been put into practice.

Speaking of Special Education as a Brazilian Public Policy, reminds us to analyze its genesis during the 19th century, when in the European Continent and the USA they executed their advanced ideas for that time, considering the context of the deficiencies.

In Brazil, the first practices were private (1854 to 1956). Thus, only in 1957 Special Education will be considered as a *de facto* Public Policy, by means of "Campaigns" that made possible a treatment focused on disabilities. Therefore, it must be reflected that:

The journey so far has led to the recognition that, in the search for the rights of people with disabilities, the results are often more in the form of new questions than clear answers, possibly denouncing the necessary challenge that disability poses to the law. This is because the right to inclusive education of people with disabilities demands, in its analysis, the answer to questions that the right may not be - yet - able to answer (ARAÚJO, 2018, p.338).

In view of the above mentioned expositions, one can perceive the urgency of awareness on the part of civil society, in order to demand the rights of the population with functional diversity and to challenge the Public Power for the viability and implementation of public policies to the segment that has some kind of deficiencies.

GENEALOGY OF SPECIAL EDUCATION IN BRAZILIAN SOILS

After a multiplicity of political, social, including educational, mobilizations today, there are legislative measures that guarantee the right of people with specific educational needs to attend educational institutions, since Law No. 7,853 of October 24, 1989, it has been affirmed that:

It is a crime punishable by imprisonment from 2 (two) to 5 (five) years and a fine: to refuse, suspend, procrastinate, cancel or cause to cease, without just cause, the registration of a student in an educational institution of any course or degree, public or private, for reasons derived from the disability that it carries (BRAZIL, 1989, p.5).

According to the United Nations Educational, Scientific and Cultural Organization (UNESCO), Brazil is the country in Latin America that most attends special students in regular educational institutions, accompanied by Mexico and Chile (UNESCO BOLETIM, 1998). In this understanding, respecting and knowing how to live with differences is one of the pillars that sustain our 1988 Constitution. However, the practice ends up disrespecting the norms, since the attendance does not occur in a reliable way as previously foreseen in the legislation, considering that there are still many prejudices, labels and stereotypes in relation to the people who have some kind of deficiency, global development disorder and high abilities and/or over gifted, being a crime that happens even in the educational institutions.

INCLUSIVE EDUCATION: FROM EPIGENESIS TO CONTEMPORANEITY

In order to rescue Special Education and Inclusive Education, there is an urgent need for historiography and considerations of the social, political, economic and cultural contexts in which pedagogical practices are deployed. That said, on the threshold of the 16th and mid 17th centuries, the mentally handicapped occupied orphanages, asylums, among other institutions deprived of the freedom of people considered abnormal. Nevertheless, seeing positive changes, in the 16th century, Pedro de Leon founded the Monastery of Oña, where he provided education to 12 deaf children, so he is identified as the founder of education for people with hearing problems, creating the oral method.

The history of Special Education originated in Brazil with the creation of the Institute for the Blind Boys (1854), and the Institute for the Deaf-Mute (1857), in Rio de Janeiro (BUENO, 1993; MAZZOTTA, 1996). In these frameworks, the 60's were marked by several initiatives implemented in the area of Special Education, reflecting an increase in special education services, since it is from the Law of Guidelines and Bases of National Education (No. 4.024/61) that there is an educational organization for the care of people with some disability or functional diversity, considered "exceptional" according to that law in its articles 88 and 89 that have already been repealed by the current LDB 9.394/96:

Art. 88: The education of the exceptional must, as far as possible, fit into the general education system, in order to integrate them into the community. Art. 89: All private initiatives considered efficient by the state education

councils, and concerning the education of the exceptional, will receive special treatment from the public authorities through scholarships, loans and grants (BRAZIL, 1961, p.17)

In this context, there is a sparse and innocuous mention of the education of people with educational needs, since there is no deepening of the subject and no mention of arrangements, resources, services, transpositions and methodologies specific to the realities of that public. However, this small citation of the "exceptional", is due to great struggles and mobilizations of various categories and segments. Thus, by means of the second LDB, law no. 5.692/71, in its article 9, asserts that: "Students with physical or mental disabilities, those who are considerably behind the regular age of enrollment and those who are overgifted should receive special treatment [...]" (BRAZIL, 1971, p.5). Thus, the above-mentioned norm lists an exclusionary system, since it disregards the multiplicity of functional diversities, namely: people with global developmental disorders, high skills/superdotation, disorders, disorders and learning difficulties, referring this segment to special classes and schools. Contesting this reality, is that in the 60's and 70's occurred the educational reforms, since:

Special Education was a priority area in the education sector plans, after the Constitutional Amendment of 1978 and Law n°. 5692/71, of 1st and 2nd degree reform, and was contemplated with the edition of norms and political plans of national scope: the definitions of the Federal Education Council on the school education of the exceptional, the resolutions of the State Education Councils on special education guidelines, the creation of special education sectors in the education systems, the creation of careers specialized in special education in school education (the teachers of the exceptional) and also in the field of rehabilitation (the constitution of rehabilitation/special education teams). (FERREIRA, 2006, p. 87).

The National Center for Special Education (CENESP) was created in 1973 by the Ministry of Education and Culture (MEC), with a focus on specific and isolated assistance campaigns, under an integrationist bias (BRAZIL, 2008), with the exclusive aim of assisting people with disabilities and those with overgifted status. Once again, in a configuration that disregards the other functional diversities. With the Federal Constitution of 1988, it is emphasized that by "promoting the good of all, without prejudice of origin, race, sex, color, age and any other form of discrimination" (BRAZIL, 1988, p.2), it seeks to ensure an inalienable social right that quality education, establishing "equal conditions of access and permanence in school" (BRAZIL, 1996, p.2). Corroborating aunts premises, Mantoan (2006) exposes that:

We have the constitution of 1988 and educational laws that support the need to rebuild the Brazilian school under new educational approaches and that call us to a "turn for the better" of our teaching. There is legal support and enough to change, but so far we have only had many obstacles in this direction. Among these obstacles are: the resistance of specialized institutions to changes of any kind; the neutralization of the challenge to inclusion, by means of public policies that prevent schools from mobilizing to review their homogenizing, meritocratic, conductive, subordinate and, consequently, exclusionary

practices; prejudice, paternalism in socially weakened groups, such as people with disabilities. (MANTOAN, 2006, p.24)

In the 1990s, engendered in the Salamanca Declaration (1994), there is a debate about a new inclusive layout. Thus this idea emerges from the challenge of the integration paradigm, increasing the possibilities of insertion of the population with functional diversity within regular schools. Therefore, Special Education is a modality of education that aims to promote the development of the potential of people with special needs, typical behaviors or high skills, and that covers the different levels and degrees of the education system. In relation to the inclusive school, this must be understood as a net and certain right, the fruit of an incessant fight to solve a historical and social debt. From this point of view, all children with special needs or functional diversity have the right to schooling, so they should be inserted in the common classroom, differently from the Special Education that promoted apartheid, since "the school is the institution that will provide a range of possibilities for students with special educational needs to develop skills essential to their autonomy, so that they can live with dignity in society" (ALBUQUERQUE JUNIOR; ARAÚJO; ALBUQUERQUE, 2020, p.11). Therefore, Special Education and Inclusive Education are made in an inseparable way, facing the demands of each population segment with functional diversity.

NOTES AND DEVELOPMENTS IN THE PEDAGOGICAL PRAXIS IN INCLUSIVE EDUCATION

Special Education is intended for people with some disability, developmental disorders, high skills or over gifted. These services must be performed in specialized institutions such as APAEs, Pestalozzis among others. While Inclusive Education "is a political, cultural, social and pedagogical action, triggered in defense of the right of all students to be together, learning and participating, without any kind of discrimination" (BRAZIL, 2008). Thus, the latter contains the former, given that by the concept retroacted, the implementation of an Inclusive Education reaches the various layers and social minorities. Thus, some authors make a distinction between inclusion and accessibility, since this term includes people with disabilities, global development disorders, high skills/superdotation, while the latter refers to a greater diversity of subjects that constitute social minorities, which are: women, Lgbtqia+ people, quilombolas, blacks, caiçaras, fat, poor, seropositive, among others in addition to the aforementioned categories. Special Education is organized for students with specific educational needs, while in Inclusive Education, in addition to realizing all these particularities, preferably in the regular school, will raise the flag of all other minorities that for some reason are outside the school: quilombola communities, indigenous people, Lbtqia+ , foreigners, HIV-positive, gypsies, obese, caiçaras, among other social minorities. The strategy of the State is perceptible when it does not cite the obligation to place people with specialized educational needs in the regular education network, leaving loopholes for rights to be hindered and renege on to the background.

In educational institutions, a conservative and traditional conception prevails, in which the educator is seen as a master that makes possible the fitting of the student in the society, bringing a vision of integration that is typical of Special

Education and not an Inclusive Education that considers each human being as singularity, possessing its idiosyncrasies. That said, Therapeutic Pedagogy is not concerned with placing the person within the psychological, psychiatric, sociopolitical and economic-productive patterns that inhibit the development of the personality so much, but it is about stimulating and encouraging the capacity to be able to experience what is most true in one's own being, learning first of all to accept oneself with its peculiarities and characteristics. It is identified the wealth of possibilities to actually realize the inclusion of the student with specific educational needs in regular school, of course for all this to occur, the professionals of education must in addition to being trained, have to believe that change is possible, not attributing blame only in the system and the lack of human resources, financial and subjects, since the teacher has to take the first step in order to break the cocoon, eliminating prejudices, stigma, stereotypes, labels and myths related to the person with special educational needs. It can be seen that some of the causes that hindered the inclusion process are the gaps in professional qualification for teachers to deal with this specificity, because in degrees almost nothing is addressed throughout the curriculum, with rare exceptions some Pedagogy courses that approach in a sporadic, punctual and disjointed manner the discipline of Special Education and / or Inclusive. Therefore, it is urgent that the Inclusive Education agenda be treated "as an integral and constant part of the struggle in the field of Human Rights, without failing to perceive the nuances that permeate a historical process based on the absence of guarantee of rights" (SILVA; SILVA, 2019).

Due to the lack of specific training in the area, teachers are sometimes afraid of the unknown and end up avoiding further deepening, awakening a lack of interest in the subject, especially in practice. However, the Public Power must provide strategies and implement public policies so that educators can train themselves and allow students to exercise their right to quality education that respects their individualities and singularities. There is an advantage for a student without disability or any functional diversity to study alongside a child with specific educational needs. The student will perceive the differences that make up each subject, with different abilities, aptitudes and rhythms of learning. In this sense, he will learn to deal with differences, respecting the subjects in their ethical, aesthetic and subjective dimensions, since a diversified environment contributes, positively, so that people can understand and be understood through respect for differences and subjectivity. Furthermore, concepts such as equity and humanity can be strengthened in this student, because he will see that everyone has the same rights.

In the teaching-learning process, it is necessary much more than theoretical-methodological content, but the ability to manage one's emotions in such a way that emotions do not speak before reason, since:

There are no purely logical decisions or purely emotional decisions, and a link between the two is important in order to make appropriate decisions and "since we also have the ability to reflect and plan, we have a means of controlling the influential tyranny of emotion: it is called reason (DAMASSIUM, 2000 apud COSTA and JESUS, 2009).

Through the exchange of experiences that takes place the assimilation and accommodation of learning objects, as well as the enrichment of knowledge, since we all have singularities,

then we will learn and teach from this assumption. Therefore, the curricula should be open to the knowledge of diversity, equity and respect for the human being, seeking to train more critical people. Thus, such axioms corroborate the need for a truly inclusive education in which people with special educational needs, global development disorders, high skills and/or over gifted and other excluded categories have an effective right to education, including preferably in regular school, thus avoiding the separation of people with functional diversity from those who have no cognitive, intellectual, mental, physical or any kind of impairment. It is noticeable that most education professionals such as teachers, directors, coordinators, among others, are not trained for inclusion, since in the initial formation (graduation) there is not enough approach to this issue and on continuing education (specialization, improvement, training, master's, doctorate) the agencies are still omitted about the financing for the formation of servants to act according to this demand. The city of Itapipoca/CE can be mentioned that in its Statute of the Magisterium does not guarantee this right of total or partial dismissal for *latosensu* and *strictosensu* training. Not to mention that students and teachers, nowadays, are fruits of what was traditionally taught. Thus, on the part of the teacher, there is an urgent need for an incessant search for updating so that his practice is not compromised with conservative, anti-democratic and exclusionary ranks in educational processes.

STUDY DESIGNS AND NOTES

It is perceived that for an authentic, lively, welcoming school space to occur, of formation for all and a truly inclusive environment, it is necessary to implement the current public policies of education directed towards inclusion. Furthermore, it is unique to create new legal devices that put into practice the laws in face of the demands of people with special educational needs, bearing in mind that in Brazilian educational institutions there are very high numbers of individuals with disabilities, global developmental disorders, high skills/superdotation, and these individuals cannot have their rights denied, since "schools should accommodate all children regardless of their physical, intellectual, social, emotional, linguistic or other conditions" (BRAZIL, 2006, p.330), aiming not only at their access, but also at their permanence and, above all, at guaranteeing an effective, inclusive and democratic teaching-learning process, aiming at combating radically messianic and fatalistic conceptions, in order to act in a "vir-a-ser" perspective, an opportune moment for teachers and the school community to exercise their competencies and prerogatives in the face of educational demands.

Obviously, these, among other changes in educational perspectives, propose that educators make a difference, seeking knowledge and contributing with a meaningful pedagogical praxis to develop an education based on equity and on overcoming limits, where students learn to respect the peculiarities of different subjects in the classroom and outside it, thus preparing them for the present and for the future, for life and for the world of work, because, living the inclusive experience from early childhood education, they will possibly be very different adults from those at the head of power in today's capitalist society, and they will certainly not make such social, cultural and economic discrimination, since this share of apprentices will become more ethical citizens and builders of an inclusive society.

It follows that educational institutions, together with parents and the whole civil society, should form a support network so that the best can be done for these learners, with or without disabilities, developing their potential through the enjoyment of citizenship, because the school is the space that can provide them with the conditions to exercise their socio-cultural identity and the opportunity to be and live in dignity, narrowing the gap between what the law of school inclusion prescribes and what is lived in the local reality of each school. Therefore, we seek an education committed to four pillars of contemporary knowledge: learning to know, learning to do, learning to live together and learning to be (DELORS, 1988). The urgency in the construction of this new inclusive school, freeing the whole society from old sectarian conceptions, intolerant to differences, exclusionary and that only feed the living wheel of class antagonism, which reverberates in exclusion in all senses and levels, is incontestable. Furthermore, it is inadmissible that professionals who do not have specific initial and/or continuing education to attend people with special educational needs are in contact with this public, since this part requires assistive technologies, resources, services, methodologies, didactic transpositions in addition to new arrangements, layouts and designs embodied in contemporary pedagogical practice, considering that according to Zanato and Gimenez (2019, p.292), "the curricular adaptations constitute, then, a possibility to attend the specific difficulties of students, favoring the appropriation of school knowledge". Therefore, it can be seen that a quality education cannot be achieved in achism or ignorance, but with appropriation of theoretical-methodological, technical-operational and ethical-political foundations.

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