# Educational Inclusion of People With Disabilities and Well-Being: Desires, Needs and Wishes

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**Abstract**: This article aims to demonstrate how the transformation of the concepts of health, illness, and well-being interacts with the process of educational inclusion for people with disabilities. The reflection is based on the conceptions of the Policy Cycle, articulated with the concepts of inclusion, health, and well-being, and has as material for analysis Brazilian political-normative texts that guide the process of educational inclusion of people with disabilities. It is intended to reconstruct the context of influence from scratch using the Policy Cycle Approach that enabled the emergence of the discourse of inclusion from the perspective of social well-being and to problematize the context of text production and the context of practise through the analysis of public policies aimed at the educational inclusion of people with disabilities. Based on sociology of health studies, which understand health and disease as the subjects' social, material, and cultural contexts, this study understands that the new conceptions of health and disease give a new meaning to disability, distancing it from its immediate association with the concept of disease. Considering disability as not limiting individual potential, educational inclusion is approached from the perspective of promoting social well-being as a form of full participation by the disabled person in all dimensions of community life. Thus, it is concluded that inclusion, widely understood, contributes to the construction of a cultural, political, ethical, and epistemological project aimed at social emancipation, autonomy, and the guarantee of human rights, thus valuing various aspects of the demands for equality in differences.

## Introduction

The inclusion debate over equal opportunities and respect for differences has become increasingly notorious in contemporary society. Included in this discourse are people with disabilities who have been organising themselves to guarantee the fulfillment of their rights. One of the rights that this group mobilises for is access to inclusive education. Furthermore, studies in the sociology of health indicate transformations in the concepts of health and illness over time, showing that the states of health and illness are social constructions produced, reproduced, and transformed in relation to reality (Queiroz, 2020). In an elucidating way, the understanding of the

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sociological model can be presented in two moments: The first moment is characterised by the idea of health and illness as opposite situations. Illness, as an absence of health, was one in which medical support was constant. Therefore, a sick body was one whose performance differed from what was expected. Thus, disability was the second moment in the sociological model that differentiated support and accessibility for medical follow-up.

In this context, assistive technologies are tools that reveal the deficiencies of environments, not the inefficiency of people. Therefore, the bodies of people with disabilities are socially active and exhibit behavioural diversity, building new social identities for people with disabilities who recognise their rights to be and participate in social life in a unique way. As a result, people with disabilities organise themselves in the struggle for rights, with repercussions across all social strata and, especially, at school. public manifestation of the body's inefficiency through disease.

Influenced by the second moment of the sociological model of health and disease, in relation to access to education, Stainback and Stainback state that: "Inclusive education can be defined as the practice of including everyone – regardless of their talent, disability, socioeconomic origin or cultural – in providing schools and classrooms where the needs of these students are met". (1999, p.21). For these authors, inclusive education is beneficial for society and not just for people with disabilities. Since everyone is sharing the same space, it is possible, for example, for people with disabilities to prepare for life in the community, for the community to prepare itself to fully receive people with disabilities, for their teachers to improve their professional skills, that children in general learn from each other and that society becomes aware of diversity and, consecutively, defends equality for all people. In the view of the authors, in segregated places, diversity, cooperation and respect for those who are different are not valued, harming motivation to learn and self-esteem.

Following this purpose, Mantoan (2017) warns that specialised institutions and spaces restricted to a specific public prevent people from realising and knowing the richness of the experience of difference and inclusion. For the author, experiencing inclusion means understanding differences, and, therefore, the school must be a space for everyone in which the conception of the subject as a singular being is advocated, who learns in his own time and way. That is, in the understanding of an inclusive school, students learn from their capabilities without exclusion, comparison, or hierarchy of levels of knowledge. In the words of Mantoan (2017, p.45) "The inclusive school recognises in the student the being that constitutes the difference, and that nothing is foreseen in his learning. Therefore, this school does not fit a model to be followed or reproduced. We are all simulacra—teachers".

In this context, understanding the conceptual paths of inclusive education is important to understand the concept, its dynamics, its transformations, and its directions. It is in this universe, therefore, that we place this article, which aims to demonstrate how the concepts of health, illness, and well-being dialogue with the process of educational inclusion for people with disabilities. The objective is to analyse how, in Brazilian political-normative texts, educational inclusion is addressed from the perspective of promoting social well-being. To do so, as a method of analysing public policies, we deepened the assumptions and theoretical foundations of the Policy Cycle Approach, formulated by the English sociologist Stephen J. Ball and collaborators.

The Policy Cycle Approach is an analytical framework for understanding educational programs and policies from their formulation to their implementation, in different contexts, and their effects. According to this approach, the Policy Cycle is composed of five contexts, dynamic and interdependent: i) the context of influence (moment of social disputes for equal conditions, access and non-discrimination, which echo in the political scene and culminate in the production of the text political, negotiated in the form of the law); ii) the context in which the text was produced (moment of elaboration of the political-normative documents, which are reflections of a

historical-social context); iii) the context of practice (which corresponds to the appropriation and translation of the political text in the field of practice, that is, a moment in which the policy is interpreted and recreated); iv) the context of results/effects (in which the impacts of the policy on existing inequalities are evaluated); and v) the context of the political strategy (where the strategies to deal with the detected inequalities are manifested).

Thus, in line with the intention of this study, we intend to reconstruct the context of influence that made possible the emergence of the discourse of inclusion and problematize the context of text production, through the analysis of political-normative texts. Besides,it should be clarified that this delimitation, which emphasises the context of influence and the text's production, is an analytical strategy in view of the scope of this work. However, we emphasise that the contexts described in the Policy Cycle are inseparable, dynamic, and interdependent.

Finally, it should be said that to support the research with a qualitative approach, document analysis, proposed by Cellard (2012), was used as a methodological resource for data collection. Searches were carried out for Brazilian laws, decrees, ordinances, and government programmes, published between 2000 and 2023 that dealt with actions for the educational inclusion of people with disabilities. The research complies with Brasilian Resolution 510/2016, which determines that submissions to the Ethics Committee are unnecessary when public domain information is used.

## Method

The search for Brazilian normative texts on the inclusion of students with disabilities was carried out using the document analysis method. This research was carried out through visits to the official websites of the Brazilian government, throughout the second half of 2022. As a procedure for document analysis, we relied on the propositions of Cellard (2012). For this author, a global approach to documents is carried out in two stages: i) the preliminary analysis, in which five dimensions of the document must be identified (the context, the author(s), the authenticity and reliability, the nature and key concepts and internal logic); and ii) the actual analysis, in which, with the assembly of all the parts of the preliminary analysis, detailed readings are made in view of the interests of the research. Therefore, intending to investigate how, in Brazilian political and normative texts, educational inclusion is approached from the perspective of promoting social well-being, the document analysis was carried out in two moments: i) the moment of the preliminary analysis had as a result what is exposed in table 1 in the results section; and ii) the moment of the actual analysis, which was based on the concept of the Policy Cycle Approach (Ball [1994] 2006) and did not lose sight of the fact that the text production context already incorporates and/or expresses, in one way or another another, what is proper to the context of influence.

Finally, we add that a literature review was carried out on the propositions of studies in the sociology of health, which understand health and disease as social, material and cultural contexts of the subjects. The results of theoretical interweaving and data analysis are described below.

### Ethical Procedures

In this study all rules were followed stated in the directive of Scientific Research and Publication Ethics of Higher Education Institutions. Ethics committee permission of this study is taken with the decision of the Ethics Committee of the Fluminense Federal University through Plataforma Brasil dated June 11, 2023, and numbered 4.769.014.

## Results and Discussion

First of all, it is necessary to understand the discussions involving the word disability. More than the word, its concept, which is the word plus its meaning in context, is at stake. In fact, what is at stake is a long historical process that gave it multiple meanings and interpretations, which

were or are the basis for the formulation of public policies that assist people with disabilities. Furthermore, In the mediaeval era, between the 5th and 14th centuries, disability was a consequence of God's wrath, becoming a reason for persecution by the inquisition of the Catholic Church. Still without a medical-scientific basis, disability was often explained with religious or mythical support, linked to a sin or curse. Later on, in the Modern Age, the first conception of disability based on the medical model emerged. This model removes the religious aspect that brought great moral barriers but summarizes disability as a deviation from the individual's organic pattern. One can then observe the beginning of the transition from a religious to a scientific approach.

According to studies by Diniz (2007), the medical model was a discursive creation of the 18th century, and since then, being disabled has meant experiencing a body outside the norm. In the 19th century, the first intentions to educate people with disabilities emerged. They were referred to and cared for in specialized institutions and special classes. With a lasting impact on the history of education, this was considered and is still being discussed as the most appropriate way to assist students with disabilities or those who do not fit into the structure of education systems.

The model of schooling people with disabilities in segregated institutions was still based on the idea of an inefficient body that demands health care. Therefore, reaffirming the notion of disabilities as a public manifestation of the disease From the second half of the 20th century onward, specifically from the late 1960s onward, a proposal for a new model of social coexistence was disseminated, with integration as its principle. This principle sought to integrate people with disabilities so that they could adapt to the functioning of social institutions, whether teaching or not. In order for there to be integration, there had to be an understanding that accessibility adaptations were not necessary to receive people with disabilities without considering their individuality.

Sassaki (1999) describes that integration works with the principle of normalization, which postulates that every person with a disability has the right to experience a style or standard of life common to their own culture. However, in educational integration there was no concern for the full participation of people with disabilities in school, they were offered the experience of watching the right to be, remain and participate of people without disabilities.

Historically, we can say that school integration is the precedent of inclusion, although it is still easily identified in supposedly inclusive pedagogical practices. In school integration, the student is received at school without any necessary adaptations. In this scenario, it is up to the student with disabilities to adjust to school. The school does not change as a whole, but students have to change to adapt to its demands (Mantoan, 2016). Furthermore, in Brazil, at the end of the 1990s, the principles of integration began to appear in national legislation. Highlighting the excerpts from the legislation that deal with the rights to education, it appears that both in the Federal Constitution of 1988, in item III of article 208, and in Law nº 8.069, of 1990, which establishes the Statute of the Child and Adolescent, in the item III of article 54, one of the duties of the State was foreseen as the guarantee of "specialized educational assistance to people with disabilities, preferably in the regular education network" (Brasil, 1988; 1990).

According to Nozu and Bruno (2015), the use of the adverb preferably enabled the construction of a range of interpretations within the scope of Special Education policies, opening gaps for different interest groups to defend varied positions regarding the schooling of public special education students. Later on, in the 1990s, the terminology called "Inclusion", already present in Europe and the United States, arrived in Brazil. Opposing the medical model, the person with a disability came to be perceived beyond the absence, limitation or lack of resources and meanings that are merely strict to the standard of normality established by society. The social

model of disability emerges.

The social model of disability emerged as an alternative to the medical model, which recognizes injury, illness or physical limitation as the primary cause of social inequality and the disadvantages experienced by the disabled, ignoring the role of society in marginalizing individuals. Thus, the discussion on disability went from a strictly biomedical field, confined to medical and rehabilitation knowledge, to also be a field of the humanities (Diniz, 2007). Thus, disability began to be addressed by the social model as a complex concept that recognizes the potentiality of the disabled body, but also denounces the social structure that oppresses the individual.

The social dimension of disability presents the concept of barrier as everything that hinders and/or prevents the full social participation of people with disabilities. In this sense, the barrier is in the environment and can be classified as attitudinal, architectural or communicational. This perspective leads to the understanding that "disability" is not in the person or in their disability condition, but in what, in a social dimension, leads to exclusion. In this context, assistive and communication technologies make it possible for people with disabilities to exercise individual and collective autonomy.

The social model of disability echoes in the educational field and points to learning possibilities and educational assistance in the regular education system for students with disabilities due to their specific conditions. In this context, there is the elaboration of national and international documents and the holding of important conferences with the theme of "Inclusion". It was/is intended to advocate a society in which rights and access to means, places and knowledge are more equitable or available to all, that is, an inclusive society.

Inc mn mlusion is a concept that requires a detailed examination, it is possible to advance that, in its amplitude, it is not restricted only to the inclusion of people with disabilities, but extends to other historically marginalized individuals and groups, such as women, blacks, the indigenous, the nomads and the home affective. In Brazil, for example, there are laws that criminalize violence against women, racism and homophobia, and there are affirmative actions that seek to include black and indigenous students in school and academic spaces.

Sassaki argues that inclusion is a bilateral process, in which people who are still excluded and society, in partnership, work to bring about the equalization of opportunities for all. This author argues that the practise of inclusion rests "on principles that were uncommon in society at the end of the 20th century, such as: acceptance of differences, appreciation of each person, coexistence within human diversity, and learning through cooperation" (Sassaki, 1999). Inclusion, therefore, is a process that contributes to the construction of a new type of society through transformations, small and large, in the physical environments (internal and external spaces, equipment, appliances, and utensils, furniture, and means of transport) and in the mentality of all people. Moreover, inclusion is not limited to the educational field. It is present not only in expressions such as inclusive education, but also in fields such as "inclusive leisure, inclusive transport, and so on" (Sassaki, 1999). In this sense, recognizing the breadth of the concept of inclusion, we chose as a methodological and theoretical approach the discussions that deal with the inclusion of people with disabilities, global learning disorders, and giftedness or high abilities in the educational field. And, starting with the analysis of Brazilian political-normative texts, we point them out below.

As Mainardes (2006) suggests, there is a "symbiotic relationship" between the context of influence, discussed above, and the context of text production. While the first manifests itself "behind the scenes", it is in the context of text production that the policy is expressed in such a way that the general public has access to its materiality. It is, therefore, the context in which discourses are converted into texts themselves, which is also marked by all kinds of struggles and

disputes, as well as negotiations, agreements, and alliances. Another important aspect, which should also be highlighted, is that "[...] texts are not, necessarily, internally coherent and clear, and can also be contradictory. They can use key terms differently" (Mainardes, 2006). That is, the political text, as an expression of "politics as text", is not, in this way, neutral and objective; far from it, it is the materialization of different interests in constant tension.

In accordance with these notes, we intend to examine how the Brazilian educational policy, in its various political-normative texts, indicates ways to enable opportunities for people with disabilities, global learning disorders, and giftedness or high abilities to carry out their training in any level or modality of education, with legal guarantees of access, permanence, and participation. Due to the limitations of this work, we chose only the Brazilian political-normative texts published between 2020 and 2023 years. The chosen laws and decrees are described and analyzed, preliminarily, through the proposal of document analysis by Cellard (2012), in Table 1.

**Table 1.** Preliminary Analysis of Brazilian Political-Normative Texts on Educational Inclusion Between 2000 and 2023 years

| Document | Context | Author | Authenticity / Reliability | Nature | Internal logic |
|---|---|---|---|---|---|
| Resolution Nº. 02/2001 CNE/CEB | Establishes National Guidelines for Special Education in Basic Education | National Board of Education | Authentic and reliable | Normative. Structured according to the rules for the elaboration of norms and legal acts. (Supplementary Law No. 95 of 1998) | Document divided into 22 articles. |
| National Policy on Special Education from the Perspective of Inclusive Education (PNEEPEI, 2008). | Guidelines of the National Policy on Special Education from the Perspective of Education inclusive | Ministry of Education/Secretary of Special Education | Authentic and reliable | Prescriptive. Structured similar to academic texts | Document divided into eight parts, ranging from the historical context of special education in Brazil to the outline of the PNEEPEI Guidelines |
| Include Program – Accessibility in Higher Education | Program guidance document, prepared in 2013 | SECADI / SESU - MEC | Authentic and reliable | Prescriptive. Structured similar to academic texts | Document divided into eight parts, ranging from the historical context of the program to indicators of accessibility in higher education. |
| Decree Nº. 7611, of November 17, 2011 | Provides for special education, specialized educational services and other measures. | Presidency of the Republic | Authentic and reliable | Normative. Structured according to the rules for the elaboration of norms | Divided into 11 articles |

| | | | | and legal acts. (Supplementary Law No. 95 of 1998) | |
|---|---|---|---|---|---|
| Federal Law Nº. 13,146, of July 6, 2015 | Establishes the Brazilian Law for the Inclusion of Persons with Disabilities (Statute of Persons with Disabilities) | Presidency of the Republic | Authentic and reliable | Normative. Structured according to the rules for the elaboration of norms and legal acts. (Supplementary Law No. 95 of 1998) | Divided into two books (general part and special part), each with IV titles. In total, there are 127 articles. |
| Federal Law Nº. 13,409, of December 28, 2016 | Provides for the reservation of vacancies for people with disabilities in technical courses of secondary and higher level of Federal Educational Institutions (IFs). | Presidency of the Republic | Authentic and reliable | Normative. Structured according to the rules for the elaboration of norms and legal acts. (Supplementary Law No. 95 of 1998) | Divided into two articles that amend Law No. 12,711, of August 29, 2012. |
| Federal Law Nº. 14.191, of August 3, 2021 | It includes in the Law of Guidelines and Bases of National Education (LDB) the modality of bilingual education for the deaf. | Presidency of the Republic | Authentic and reliable | Normative Structured according to the rules for the elaboration of norms and legal acts. (Supplementary Law No. 95 of 1998) | Changes the third article of the LDB and adds chapter V-A, which deals with bilingual education for the deaf |

Starting with the analysis of the texts, the first point to be considered are the advances made in 2001 by the National Guidelines for Special Education in Basic Education, instituted by Resolution nº 02/2001 CNE/CEB. It recommends Resource Rooms as a locus to develop the specialized pedagogical support service, carried out by Special Education teachers in a complementary or supplementary way to the curriculum, using specific equipment and materials (BRASIL, 2001). At that time, efforts were already being made to ensure that this type of teaching took place in regular education and was not separated from it.

However, it was only in 2008, with the approval of the National Policy on Special Education in the Perspective of Inclusive Education, that it became evident that Special Education is a modality that must permeate all teaching stages and not be a substitute and/or parallel to regular schooling. The 2008 policy was published by the Ministry of Education and is the result of a working group formed by specialists in the field of Education. Despite its relevance in the development of policies for Special Education, it is a document without a formal character in the legal system, not being published in the form of a decree, for example.

The importance of the National Policy on Special Education in the Perspective of Inclusive Education lies in the internationally agreed commitment to a non-segregated teaching model, influencing, in addition to other documents, the Salamanca Declaration and the Convention on the Rights of Persons with Disabilities. A central aspect of this policy is that Specialized Educational Assistance now has a specific organization, providing for the availability of specialized professionals in the area and organization of times, spaces and resources necessary for the learning process of each student.

As a result of this policy, Decree 6571/2008 changed budget predictability and encouraged in-service training for teachers. Therefore, it can be considered as a factor responsible for the increase in enrollment of students with disabilities, global learning disorders and giftedness or high abilities in regular schools, as well as a stimulus to the development of inclusive strategies. Regarding higher education, the decree does not change the budget allocation of universities, since it would need to indicate the forecast for the creation of vacancy codes for hiring specialized professionals.

With regard specifically to the availability of a budget for accessibility and inclusion actions in Higher Education, it is worth highlighting the centrality of the Include Program, which, from 2005 onwards, was carried out through a partnership between the Secretariat of Higher Education and the Secretariat of Education Continued, Literacy, Diversity and Inclusion, both from the Ministry of Education, the last one extinct in 2019. The program made resources available from the registration of universities in specific notices. Through the assistance provided by the "Include" Program, universities could then create and consolidate accessibility centers. However, since 2010, the inclusion selection no longer occurs, and the budget allocation is made available according to the number of enrollments of students with disabilities.

We can say that the Include program is directly linked to the repercussions and influences of the World Declaration on Higher Education in the 21st Century: vision and action (1998). This is because the indication of the creation of accessibility centers made in the Include is one of the ways to ensure what is proposed by the Declaration to higher education institutions, which is the offer of educational material and solutions that are able to contribute to overcoming barriers that prevent or hinder the access and continuity of studies for students with disabilities.

Still on the creation of accessibility centers in public institutions of higher education, Decree 7611/2011 regulates what was an indication of the Include Program. The decree determines the need to structure accessibility centers in Federal Institutions of Higher Education, which aim to eliminate physical, communication and information barriers that restrict the participation and academic and social development of students with disabilities. In the introductory text of this decree, it is explained that its preparation is based on Article 24 of the Convention on the Rights of Persons with Disabilities and its Optional Protocol. This article stresses that "States Parties shall ensure that persons with disabilities may have access to higher education in general, vocational training in accordance with their vocation, adult education and continuing education, without discrimination and on equal terms".

Another decisive milestone for guaranteeing the rights of access and permanence of Special Education students in Brazilian educational institutions was the enactment of the Brazilian Law for the Inclusion of Persons with Disabilities, Law No. 13.146/2015. Also under the influence of the guidelines of the Convention on the Rights of Persons with Disabilities and its Optional Protocol, it aims to "ensure and promote, under conditions of equality, the exercise of rights and fundamental freedoms by persons with disabilities, with a view to their social inclusion and citizenship" (BRAZIL, 2015, p. 1). Regarding Higher Education, the Law No. 13.146/2015 points out measures that aim to guarantee equity in the selection processes for access and permanence of Special Education students in undergraduate courses in the country. Following what was exposed in the Law No. 13.146/2015 on equity in selection processes, there was, in the following year, the publication of Law 13.409/2016, which provides for the reservation of vacancies for people with disabilities in technical courses of secondary and higher level of Federal Education Institutions.

Finally, we highlight that, in 2021, Law nº 14.191, of 2021, included in the Law of Guidelines and Bases of Education the guarantee that the human, linguistic, cultural and identity diversity of deaf, deaf-blind people is respected, with hearing impaired, signers, deaf people with high skills or giftedness or with other associated disabilities. To this end, the aforementioned law

brought with it aspects that guarantee these students the option of bilingual education for the deaf offered in Brazilian Sign Language (Libras) as a first language and in written Portuguese as a second language, in bilingual schools for the deaf, classes bilingual schools for the deaf, common schools or in centers of bilingual education for the deaf.

As demonstrated, there are, in fact, significant correspondences between the broader context of influences and the context itself of the production of political texts, aimed, in this case, at promoting inclusion in the educational field. Correspondences that did not happen, again, without conflicts, tensions, negotiations and alliances, involving different actors, on multiple scales. This is because these texts decontextualize and translate a large part of the concepts and guidelines that emanate from the arenas and texts identified, in the previous section, as those arising precisely from the context of influences. Therefore, we can say that, as a social construction, the new conceptions about health and disease give a new meaning to disability, which gradually comes to be considered one of the subjects' multiple identity markers, moving away from the immediate association with the concept of disease. Understanding disability as not limiting individual potentials, educational inclusion in political-normative texts is now approached from the perspective of promoting social well-being as a form of full participation of people with disabilities in all dimensions of community life.

## Conclusions and Recommendations

As demonstrated, advances in concepts about health, illness, disability, diversity, and inclusion are responsible for transforming the quality of life and well-being of people with disabilities and their families. This has been a reflection of the move away from the mediaeval idea of disability as punishment, guilt, incapacity, and illness and towards an inclusive paradigm that recognizes the right of all to be unique in terms of potential and limitations. In this sense, both the possibility and the limitation are part of the existence of all people who, in interaction, can produce contexts to promote skills. Considering the model of the sociology of health and disease, at first, disability was considered the public manifestation of the disease expressed by a body that behaves differently than expected and is therefore abnormal. Then, in the second moment, the functioning of the body differently than expected gains the transforming potential of society through the experience based on the diversity of being and functioning in the world. In a comparative way, disability as a disease directs the focus to the solitude of existence in isolation, without decision-making autonomy over one's own existence, while disability as an identity marker in diversity broadens the focus to plurality, collectivity, the sharing of responsibilities, and the effective participation of all in an equal situation.

The gradual sense of non-segregated social belonging and the empowerment of people with disabilities allowed for the organisation of movements for the right to participate in public life. In the sphere of education, students with disabilities have progressed from total isolation to segregation to integration and inclusion.

In the case of the Brazilian Law of Inclusion, students are guaranteed the right to access, permanence, and participation in their educational trajectories, despite the fact that this right is still deficient in terms of its application. The argument that physical, mental, and spiritual well-being depend on experiencing feelings of belonging, individual valuation, freedom to be, desire, and want is concentrated at this juncture. Consequently, there are phases of being, wishing, and wanting in the process of school inclusion.The stage of being in the inclusive paradigm entails the freedom to be different without the individual's difference constituting a value attribute. In this sense, the manifestation of the right to be is the production of a law that regulates education on the basis of rights. Moreover, wishing is related to the possibility of making independent decisions throughout existence. Consequently, the desire to select where, how, when, and what to study Being able to specify how and which obstacles can be identified, mitigated, and overcome. wishing

to alter practises and structures of exclusion. wishing to reinvent education and higher education.

The desire stage is contingent on the satisfaction of the preceding stages. We differentiate between wanting and wishing, with the latter being a projection for the future, such as aspirations to be realised or conquered. How to desire prior to being?

The educational inclusion of people with disabilities is an unfinished process. Barriers to participation are constantly fought and produced in all social spheres, and school is no different. On the other hand, the detailed analysis of the course of this phenomenon in Brazil allows expanding the desires and wishes of doing inclusion. It allows us to wish that, in addition to the right to exercise citizenship, formal education feeds the desires, dreams and goals of students in equal opportunities.

Returning to the theoretical and analytical framework of the Policy Cycle Approach (BALL [1994] 2006), desire is manifest in the production of effervescence in the context of influence - the first context. Desire mobilizes organized collective actions and strategies for the production of new political texts that systematize desire - according to context. The contexts of practice, results/effects and political strategies are guaranteed by the right to be who one is. Therefore, both people with disabilities and those who fight for them are strengthened by previous achievements reflected in new concepts in the field of sociology.

That said, the data presented corroborate the argument that the inclusion of people with disabilities in educational spaces is a multifactorial sociological phenomenon with individual and collective impacts in the areas of economy, education, labour relations, the re-signification of faith, and the redefinition of the role of medicine in modernity. Therefore, the inclusion of people with disabilities as a strategy for individual well-being is a complex social transformation process with impacts in different spheres, including the well-being of people without disabilities who experience directly or indirectly the transformations resulting from the fight against prejudice and discrimination.

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