

Inclusive education, specialized educational assistance, intersectorality: The social rights of students with disabilities

Educação inclusiva, atendimento educacional especializado, intersectorialidade: Os direitos sociais do estudante com deficiência

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Summary

This article reflects on inclusive education and the inclusion of people with disabilities in regular schools, based on the need for Specialized Educational Assistance and the obstacles to its promotion, within a reflection on Historical-Critical Pedagogy. In view of the obstacles to achieving this inclusion, an intersectoral articulation is suggested capable of combining public policies for access to civil and social rights achieved in the 1988 Constitution and reinforced in Law No. 13,146/2015 – Brazilian Law for the Inclusion of People with Deficiency.

Keywords: Inclusion. Specialized Educational Assistance. Intersectorality.

Resumo

O presente artigo traz uma reflexão sobre a educação inclusiva e a inclusão de pessoas com deficiência na escola regular tomando por base a necessidade do Atendimento Educacional Especializado e os entraves para a sua promoção, dentro de uma reflexão da Pedagogia Histórico-Crítica. Tendo em vista os obstáculos para a concretização desta inclusão, sugere-se uma articulação intersectorial capaz de conjugar políticas públicas de acesso aos direitos civis e sociais conquistados na Constituição de 1988 e reforçados na Lei nº 13.146/2015 – Lei Brasileira de Inclusão da Pessoa com Deficiência.

Unitermos: Inclusão. Atendimento Educacional Especializado. Interssetorialidade.

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Introduction

Inclusive Education is understood as the process of including people with disabilities or learning disorders in the regular education network in all its segments. In this study, we present the importance of specialized educational services as an essential educational resource in this inclusive proposal.

For Inclusive Education, it is necessary to present pedagogical proposals that involve the family and society in the development of activities that enable students with disabilities to have autonomy and independence (within their limits) in relation to other individuals. This means, acquisition of reading, writing, calculation and other school content, as well as all the knowledge accessible to their cognitive condition. According to Mantoan (1997, p. 68), “it is up to the school to find educational answers to the needs of its students”.

In this work we will emphasize the literacy of children with intellectual disabilities through Specialized Educational Assistance (SEA), without the commitment to systematize notions of reading, writing and quantification.

We realized throughout the work that coexistence with other non-disabled children, in an inclusive socio-educational environment, becomes a primordial condition to facilitate the learning and development of children with intellectual disabilities, through strategically planned actions and understanding the process of learning and its development.

Legal basis of Inclusive Education

Inclusive Education can be identified from the first article of the Universal Declaration of Human Rights (1948), in which all signatory countries recognize that “all human beings are born free and equal in dignity and rights. Endowed with reason and conscience, they must act towards each other in a spirit of fraternity”, emphasizing the values of freedom and equality as the foundations of a social vision that respects differences.

Based on the above, we realize that the principle of inclusion defends that society must provide the

conditions so that all people have the possibility of becoming active agents in their environment. For this to happen, we must think about restructuring society, where people with disabilities can fit into any environment, that is, in all aspects of the subject’s life.

On the contrary to popular belief, where the student must adapt to the school. From the perspective of inclusion, it is the school that must adjust to the students’ needs. Knowing them individually, respecting their potential and meeting their needs with pedagogical quality.

There are international legal frameworks that support Inclusive Education in the world, namely: Universal Declaration of Human Rights (1948), which cites in its article 7 that “everyone is equal before the law and, without distinction, has the right to equal protection of law [...]”; Jomtien Declaration (1990), which establishes that all people must have access to education and satisfy their basic learning needs; Declaration of Salamanca (1994), which had as its object of discussion in its conference the educational attention to students with special educational needs; and the Guatemala Convention (1999), which approved the Inter-American Convention about the Elimination of All Forms of Discrimination against Persons with Disabilities, establishing that people with disabilities have the same human rights and fundamental freedoms as other people.

In relation to Brazilian territory, inclusion gained momentum after the Declaration of Salamanca (1994) and with the promulgation of LDBEN (Law of Guidelines and Bases of National Education) No. 9,394/96, and currently through Law 13,146/2015 known as “Inclusion Law”, which establishes national parameters in proposing the inclusion of people with disabilities. Therefore, Brazilian society has developed instruments that guide public policies and social practices that contemplate the ideal of an equal society for all.

Let’s look at some more documents that legally support Inclusive Education in Brazil: Federal Constitution (1988), which guarantees in its art. 208, section III, “specialized educational assistance for

people with disabilities, preferably in the regular education system”; Child and Adolescent Statute (1990), which guarantees in art. 54 “specialized educational assistance for people with disabilities, preferably in the regular education system”; National Education Guidelines and Bases Law (1996), which obliges the municipality to offer and implement inclusive education within the scope of Early Childhood and Elementary Education; National Policy for the Integration of People with Disabilities (1999), which comprises the set of normative guidelines that aim to ensure the full exercise of the individual and social rights of people with disabilities; National Education Plan (2001), which establishes the minimum standards of school infrastructure to serve students with special educational needs and guarantees the initial and continuing training of teachers to meet the students’ needs; National Guidelines for Special Education in Basic Education (2001), which reaffirm the country’s commitment to “the challenge of collectively building the conditions to serve well the diversity of its students”.

Therefore, and taking as a reference all the legislation presented, we conclude that the inclusive school must be concerned with guaranteeing the quality of teaching for each of its students, recognizing and respecting diversity, seeking to offer activities according to their potential and needs. In this sense, for students with disabilities, Specialized Educational Assistance emerges as educational support.

Specialized Educational Assistance - SEA

According to Batista and Mantoan (2006), the imprecision of the concept of disability had consequences for clarifying this type of service in regular and special schools. The SEA¹ is a specific intervention in the teaching-learning process of children with intellectual disabilities and not merely an educational technique complementary to school knowledge.

In specialized educational assistance, students build knowledge for themselves, which is essential for them to achieve academic knowledge. Here, it does not depend on an external assessment, based on the evolution of academic knowledge, but on new parameters relating to its achievements in the face of the challenge of knowledge construction. (Batista & Mantoan, 2006, pp. 22-23)

The society imposes limitations on students with disabilities when it says they are incapable of learning. In this way, it fails to realize that this student has diverse experiences and is capable of learning and expressing knowledge. In this context, the SEA aims to:

Provide conditions and freedom so that students with mental disabilities can build their intelligence, within the framework of intellectual resources available to them, becoming agents capable of producing meaning/knowledge. (Mantoan, 1997, p. 25)

A child with disabilities need a learning environment that encourages the development of their capabilities, taking them away from the passive, knowledge-receiving position that is biased in regular education. For this to happen, we must offer these students²:

- Classroom environments that encourage learning, such as: studio, corners, workshops, etc.;
- Development of adaptive skills: social and communication;
- Development of habits of personal care and autonomy.

Based on the above, we present below the meaning of Special Education and Specialized Educational Assistance so that educational actions can be designed to serve students with disabilities.

The Special Education is defined, based on LDBEN 9,394/96, as a type of school education that permeates all stages and levels of education. This definition allows us to separate “special education” from “special school”. It also allows special education to be seen as a resource that benefits all students and

¹ Specialized Educational Assistance - SEA - in Portuguese “Atendimento Educacional Especializado - AEE”

² Available in: www.geocities.com/usinapgo/educacao_especial/curriculo.htm.

that encompasses the teacher's work with all the diversity that constitutes his group of students.³

The Specialized Educational Assistance arises from a new conception of Special Education, legally supported, and it is one of the conditions for the successful school inclusion of students with disabilities. This assistance exists so that students can learn what is different from the common education curricular content and what is necessary for them to overcome the barriers imposed by disability.⁴

In a proposal for *Inclusive Education*, it is recommended that all individuals with disabilities be enrolled in regular classes, which is based on the principle of education for all. Faced with this new educational paradigm, the school must be defined as a social institution that has the obligation to serve all children, without exception.

Education, Psychology, Social Rights and Intersectoriality

About the nature and specificity of education

In studies of Historical-Critical Pedagogy, Dermeval Saviani (2011) states that understanding the nature of education involves understanding human nature and the work is what sets humans apart from other animals. Thus, the objective of education is to identify the cultural elements that need to be assimilated by individuals so that they become human, and it is necessary to discover the most appropriate ways to achieve this objective.

It is important to say that the systematization of cultural and erudite issues is replicated in the knowledge disseminated by the school since it has an important role in the socialization of systematized knowledge and that everything the school does can be considered as a curriculum. It is interesting to understand that curriculum is not just classical knowledge to be disseminated, but all the activities carried out by the school that consider the diversity of the social group that attends it.

The core activity of the school is configured in the transmission of instruments of access to elaborated knowledge since they are essential for the maintenance and reproduction of society. For Saviani (2011), it is the end to be achieved that determines the teaching-learning methods and processes, in this discussion he presents a disagreement with the Escola Nova that classified all transmission of content as mechanical and anti-creative, therefore, it would be a wrong way to think that creativity was jettisoned by the accumulation of knowledge.

For Saviani, freedom will only be achieved when the acts are mastered at the moment the mechanisms are fixed, hence the importance of literacy to appropriate new knowledge. The literacy process is long, but necessary to acquire the basic elements and signs of learning for the subject in the society in which he or she is inserted. In this perspective, the object of learning becomes a second nature that it is not possible to imagine the human being devoid of this nature of reading and writing, since it is through the school mediation that the transition from spontaneous knowledge to the systematized knowledge of popular culture to erudite culture.

We are faced with a dialectical movement with the addition and exclusion of some determinations, this movement is dialectical because it is intertwined with all social relations experienced by man in society that lead to the construction and deconstruction of paradigms and references over time. Saviani states that the nature of education is a non-material work whose product is not separated from the production aimed at the formation of humanity as second nature, which occurs through the pedagogical relations historically established among men.

Psychology and its repercussions on education

Psychology participates in political, economic, ideological and cultural events taking into account the various directions of the educational process due to the existence of different conceptions of psychological development. The philosophical-epistemological orientations are very important

³ Mainieri, 2005, p.19

⁴ Mantoan, 1997, p. 22.

for understanding: objectivism, subjectivism, interactionism and the cultural-historical perspective (Scalcon, 2002).

Objectivism brings the perspective of the essence of the world and is determined by a divine, non-human spirit, in a Platonic perspective. The milestone for finalizing the speculative nature of psychology was 1879 with Wundt in the first laboratory that presents a historical evolution of psychology and its theorists. In this context, behaviorism replaced consciousness as the object of psychology for behavior from Dewey in education because it is controllable, observable and predictable.

In the 19th century, the emerging capitalist society demonstrated interest in the study of human behavior and psychology as an instrumental science is seen with the purpose of promoting social equalization, such as Work Psychology and School Psychology. However, it served the social division into classes, justifying them (tests, psychometrics) and thus, education used this bias to explain differences in school performance.

Subjectivism states that human consciousness is the result of subjective sensations, as said by Marx and Engels "it is not consciousness that determines life, but life that determines consciousness" (Marx & Engels, 2007, p. 94). With this current we have the Escola Nova that seeks to respect the child's personality and thus, form an active and productive man and along these lines, we have the Escola Tecnicista along the behaviorist lines that sought to control behavior to maintain the political, economic and cultural order.

In the vision of interactionism that has Jean Piaget as a precursor, we come across his genetic epistemology that questioned how knowledge grows and evolves. With these ideas he stated that it is from the interaction between subject and object that knowledge results, always mediated by human action. Thus, learning is an active construction and not just memorization. This theoretical perspective did not take into account sociocultural factors in the formation of consciousness.

In the current of the cultural historical perspective that has as theorists Vigotski, Luria and Leontiev,

the influence of post-revolutionary Russian psychology occurs and brings a divergence to both biological reductionism and mechanistic behaviorism. In the concern to produce a psychology relevant to medical education and practice, historical-cultural psychology is founded. This psychology starts from the social to the individual where knowledge is constructed in subject-object interaction based on socially mediated actions, hence its central concept: mediation. Vigotski presents signs as a representation of reality since the relationship between people is measured by symbolic systems that are basic and control psychological activity through language. In this context, pedagogical practice is seen as a social practice.

An interface between Historical-Cultural Psychology and Historical-Critical Pedagogy

In Historical-Critical Pedagogy, the epistemological foundation is historical-dialectical materialism in opposition to Hegel's idealism, where Marx brings the concept where reality determines the consciousness that portrays the materialist vision of society. In this approach, human reality is seen as a concrete reality and as a synthesis of multiple determinations, that is, man is essentially social in nature.

Historical-Cultural Psychology considers school education to be an instrument that mediates the relations between the child and the world, between learning and development, which as such is materialized through pedagogical intervention. This theory is very concerned with the comprehensive manner man and because it is a pedagogical theory focused on the organic whole, it is difficult to present what is central or peripheral. Thus, the teaching method is based on the dialectical conception of science, a trajectory to be followed.

According to Scalcon (2002), the central element of critical historical pedagogy is objective knowledge produced historically and the Zone of Proximal Development has the fundamental theoretical element of social practice, which is its starting and ending point. Psychology is fundamental to

pedagogy when it analyses, explains and describes the process of children's cognitive development through their higher psychological functions, thus we can affirm that the psychological basis of historical-critical pedagogy is historical-cultural psychology itself, based on the thinking of Saviani and Vigotsky.

Social rights, human rights

The study of human rights promotes many debates in society with a view to its fight for the social and fundamental rights of the individual. According to Bobbio (1992), human rights are historical rights that arise from the battles fought by man as a result of his own emancipation and the transformations that these struggles bring about. Therefore, understanding the guarantee of rights in Brazilian society is important to understand the path of construction of its citizenship, thus exposing the social and political panorama in the struggle to acquire fundamental rights and the legislation that reinforces the maintenance of these rights.

Brazilian political opening at the end of the military period guaranteed the restitution of political and civil rights that had previously been suspended. However, only a part of the population, made up of the richest and most educated, benefited. "Strong urbanization favored political rights, but led to the formation of metropolises with a large concentration of marginalized populations" (Carvalho, 2012, p. 194).

In Brazil there is a great appreciation of the Executive Power which, according to Carvalho (2012) is due to social rights having been implemented during dictatorial periods. Thus, the people are in search of a political messiah or "savior of the country". This way of thinking weakens the legislature, which now plays a supporting role in the establishment of democracy and the construction of social rights.

With the difficulty in understanding "democratic actions", the population needs localized and emerging actions from public authorities to resolve problems related to health, education and security. The enactment of laws that guarantee the inclusion

of people with disabilities in all social spheres seeks to guarantee compliance with the 1988 Citizen Constitution that states: "everyone is equal before the Law". However, for cultural and historical reasons, society needs to be guided to respect this norm and direct that only through public policies that contemplate them, can people enjoy a democratic dawn and defender of democracy that promotes equal rights and the respect for human dignity, already guaranteed in the Universal Declaration of Human Rights (1948).

When it comes to fundamental rights and guarantees, it is necessary to understand that there are differences between rights and guarantees. Rights are optional and legally speaking, they are available to individuals or legal entities; however, guarantees are instruments made available to people to ensure the use, enjoyment and enjoyment of rights (Chagas, 2014).

In this dialogue to guarantee rights, it is important to highlight the characteristics of Article 5 of the Federal Constitution: imprescriptibility, inalienability, irrevocability, inviolability, universality, effectiveness, interdependence and complementarity. In this study, non-renounce will be provoked. This characteristic reveals that no person can give up their rights and guarantees, although, in some cases, withdrawal may occur (Chagas, 2014).

Art. 5 Everyone is equal before the law, without distinctions of any nature, guaranteeing Brazilians and foreigners residing in the country the inviolability of the right to freedom, equality, security and property, in the following terms: [...]

VIII – no one will be deprived of rights due to religious belief or philosophical or political conviction, unless they invoke them to exempt themselves from the legal obligation imposed on everyone to refuse to comply with alternative provision, established by law;

XXI – associative entities, when expressly authorized, have the legitimacy to represent their members judicially or extrajudicially (Chagas, 2014, pp. 69-71).

According to Barroso (2009), one of the first causes of judicialization in Brazil was the process of redemocratization. This historic event transformed the Judiciary from a technical-specialized department into a true political power. In this way, the transformation strengthened the judiciary and placed it closer to society in terms of demanding social justice, which is often neglected by government public policies or private issues.

For public policies for people with disabilities to be efficient and effective, it is necessary to think of intersectorality as an attitude capable of minimizing bureaucracy in the acquisition of public services. Intersectorality is suggested, because in the case in question it is education and in this field of knowledge the best methodology that produces a satisfactory effect on the student is interdisciplinarity in which the field of knowledge is seen integrated with the others and not in isolation. Thus, thinking about intersectorality allows us to infer that the individual will be understood in their entirety since, in order to resolve some demands, the support and commitment of various public sectors is necessary for the effective resolution of the problem presented. You need to work in a network.

There is no interdisciplinarity without decentralization of power and its objective is collective and supportive work (Assmann, 1998). Also, in this same light, we must think about intersectorality. Since the worsening of poverty and social inequalities due to the fragility of the Brazilian social protection system, intersectorality emerges as the protagonist of contemporary social policy (Monnerat & Souza, 2014).

Effectively, the concept of intersectorality is primarily linked to the discussion of interdisciplinarity which, as it is older and has greater bibliographical production, suits as a reference. Hence the importance of explaining the main features of interdisciplinarity as the most epistemologically worked, although not exhausted, paradigm of the concertation of knowledge with a view to a thicker and more comprehensive knowledge of complex realities. (Pereira, 2014, p. 27)

The federal government currently presents some official programs with an intersectoral design, such as the Saúde da Família Program and the Bolsa Família Program. All of these programs seek intersectoral coordination among the different sectors responsible for promoting social and public policies in the states of the federation through political dialogue.

It is no exaggeration to say that the focus of intersectorality in Bolsa Família is restricted to inducing coordination among the three main areas of social policy, namely: health, education and social assistance, since the collection of conditional requirements is related to school attendance, adherence to the services of the basic health unit and the strong presence of social assistance occurs because it is the policy that coordinates the Program, considered in official documents as intersectoral. (Monnerat & Souza, 2014, p. 45)

When it comes to the Saúde da Família Program, the Ministry of Health advises that its action must be intersectoral through partnerships signed with different social and institutional segments. However, the greatest impasse is “the persistence of the endogenous conception prevalent in the health field and which is expressed in the practice of its professionals” (Monnerat & Souza, 2014, p. 44).

At this point, the program’s difficulty in maintaining a permanent medical professional in the multidisciplinary family health team is presented, due to the insistence of the biological paradigm that weakens the perception of health problems resulting from the living conditions of individuals, family and community.

According to Machado (2008), working from the perspective of intersectorality allows the opening of a space for dialogue and conflict negotiations. The world has been going through several transformations and there is an increasing need to work with articulated actions in favor of resolving/addressing the population’s social problems.

Intersectorality involves the expectation of greater capacity to resolve situations, effectiveness, as in all experiences it is clearly recognized that it is built on the need of people

and sectors to face concrete problems. It is the concrete issues that mobilize people; they are the ones who create the possible space for interaction and action. (Machado, 2008, p. 3)

In SUS Law 8,080/90, intersectorality is perceived when health actions are articulated with social policy. We have as an example: The Saúde da Família Program (mentioned previously) and the Agente Comunitários de Saúde Program, which are considered basic health care strategies and serve as access to the SUS. The Saúde da Família team acts in an intersectoral manner when it establishes partnerships with different social and institutional segments with the purpose of intervening and directing actions with the families and communities assisted by the program.

The Ministry of Social Development, through the Bolsa Família Program, seeks to end the fragmentation of State intervention in the social area. This program carries a very evident intersectorality bias when it articulates actions among school, health and social assistance. It is clear that over time some families have left a situation of poverty and achieved space in capitalist society.

It is worth pointing out that social assistance needs to be strengthened in some sectors through public competition, such as the Centro de Referência a Assistência Social – CRAS, which has a large number of hired professionals and who, for political reasons, end up practicing assistance and favoring some “colonels”. who are in power. It is necessary to have a technical memory in the practice of social service in order to empower the subject through citizen awareness and the development of public policies capable of reducing bureaucracy in access to social assistance not as a “favorite”, but as a “beneficiary” (Monnerat & Souza, 2011).

Currently, the disabled, who are included in the popular stratum in a zone of social vulnerability, face difficulty in accessing public social assistance policies due to the bureaucracy and spheres of power located in municipal and state departments. It is believed that promoting a dialogue between municipal/state departments so that the disabled person and their family are assisted at the first

contact with the public sector is an innovative and relevant action to resolve the problems presented. In other words, its demand will be analyzed and forwarded to and in order to meet the needs of the disabled in the shortest possible time, from an intersectoral and contemplates the perspective of the inclusive education proposal. Thus, the SEA will be carried out at school with the disabled person, taking into account their totality as a citizen with effective civil and social rights in the society to which they belong.

Considerations

Law No. 13,146/2015, also known as the “Inclusion Law”, should be considered an advance in the process of achieving the rights of people with disabilities in society, even taking into account what the 1988 Federal Constitution recommends on the equality of all before the Law. Many rights are now targeted with this legislation to strengthen true inclusion, although it is necessary for society to understand this legislation and begin to practice inclusion as a matter of law and not compassion.

Inclusive education is the type of education indicated as the effective path to building citizenship and social participation from the perspective: Brazil, a country for everyone. Werneck (1997, p. 42) states that “[...] inclusion comes to break down crystallized barriers around stigmatized groups”. Thus, the inclusion of people with disabilities in the regular education system reflects the first indication of social-citizen inclusion, in which pedagogical measures capable of guaranteeing access to learning and knowledge in everyday school life as well as the entire system must guarantee health and social assistance to the student.

The theoretical basis of historical-critical pedagogy and historical-cultural psychology allows us to understand inclusive practice beyond disability, but based on the social constructions of the subject insofar as it respects their organic and social condition in the teaching and learning process.

The school must not only fulfill its bureaucratic condition (complying with established norms), but it must be an inclusive space, committed to minorities, as in this way it will become a decision-making space in line with the global context (globalization) and its challenges. From this perspective, what we really need is a school that is not afraid to take risks, is courageous in questioning current norms and seeks innovative directions that meet the needs of inclusion in accordance with current legislation and problematizing new legislation that guarantees people rights in society.

With regard to school, it is interesting to emphasize a topic that is always discussed in educational debates: school failure. In fact, this occurs due to several aspects: economic, cultural, social, psychological, among others. It is at this moment that the methodological line must follow the path of historical-critical pedagogy, which allows the survey of problems and the search for solutions by those involved in the educational process. This type of failure is more visible in low-income classes who, on a daily basis, face obstacles (sometimes insurmountable) in their daily school lives, arising from their compromised social condition. In this composition, the school attitude, differentiated from the student reality, contributes to academic failure that raises or develops negative self-esteem, confirming the situation of misery that is often imposed on them by society.

Rego (1995) presents capitalism as an exclusionary mode of production, especially when applied to peripheral societies, those that were colonies of exploitation in the mercantilist period. In this argument, the intimate connection between politics and education is presented, which clearly displays the antagonism of social classes and, to illustrate, Brazil is mentioned where, according to IBGE/2022, there were approximately 62.5 million poor people (people who live below the poverty line). So, how does a school inclusion process work with this clientele who are already condemned to social exclusion even before they were born? This is the first vital barrier that these classes must overcome.

In order to exemplify a case of school failure, when we analyze the psychological aspects of a child with intellectual disability: it is necessary to remember that their cognitive development will not be able to reach the last stage proposed by Jean Piaget of cognitive structuring, the formal operational one. That is, she or he becomes stagnant in the concrete operation that conditions her knowledge of the world to dependence on the support of objects, her experiences and their mental representations. In order to try to minimize this problem, it is necessary to present pedagogical proposals that involve the family and society in the development of activities that coherently frame children with disabilities in learning and exercising behaviors and conduct that are more appropriate to the social routines of their community. In fact, these pedagogical proposals and school (educational) objectives must enable the disabled student to have autonomy and independence (within their limits) in relation to other individuals; for this realization of rights, financial resources capable of meeting the demands necessary for the inclusion process are necessary.

With the scientific and ethical development of humanity, from the beginning of this century, studies and research have showing that individual differences, whether cognitive, physical or sensorial, do not constitute an irremediable fatality, nor do they disable people from the fullness of their personal and social achievements. Each individual, with their particularities, is endowed with a potential that, systematically guided, can provide, as far as possible, their self-realization. Therefore, what we intend to do here is to defend the construction of an inclusive society that makes a commitment to minorities, including students with special educational needs.

In order to achieve this premise: inclusion of people with disabilities in schools, the creation of an intersectoral program, capable of understanding the needs of individuals with disabilities and providing the necessary guidance, is suggested. This can be done from the human and integral vision that will be conveyed in the intersectorality proposal, based on the theoretical knowledge of interdisciplinarity

in the field of education. It means in education, knowledge dialogues among fields of knowledge and in this way, it will also be in intersectoral practice, the individual is seen in an integral way (comprehensive manner) and associated with the influences that society can provide, seeking to mitigate the obstacles presented to the acquisition of social and fundamental rights.

It is believed that every child should have the right to be included in an educational program, regardless of their learning possibilities, especially because the meaning attributed here to the educational process goes beyond the limits imposed on a program restricted to formal education. As well as, every educational space presupposes coexistence among peers. The possibility of coexisting, exchanging and experiencing everyday situations is an implicit objective in the learning process and human development.

The right of all individuals to education, as a possible path to integration with the social environment, must be respected, regardless of the student's difficulties or disabilities. Because, if education is a right for everyone, we need to promote the fight for quality education for all and for a public school that meets the educational needs of all students.

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