

Artículo corto.

The challenge of health's extended view and the multidetermination of health and disease's process of people with disabilities.

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Abstract

The Federal University of Santa Catarina (UFSC) together with the University of Vale do Itajaí (UNIVALI) develop a research entitled "The health care of the physical disabled in Santa Catarina - reality and challenges." This paper aims to present and discuss in the event the ideas of the project mentioned above. The project has a mixed methodology approach, but it will emphasize the qualitative one. The Culture Circle will inspire workshops with the teachers of disabled people in schools. It is expected to promote the disabled's integration in the social and educational environment. It is very important to present and discuss the ideas in this project in a dialogic form and with this, to enable the dissemination of scientific knowledge through inter circulation and intercollective ideas.

Keywords: permanent education, physical deficient, inclusive education.

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El reto de la salud desde una vista amplia y la multiple determinación de procesos en la salud y enfermedades de personas con discapacidad.

Resumen

La Universidad Federal de Santa Catarina (UFSC), junto con la Universidad de Vale do Itajaí (UNIVALI) desarrolla la investigación titulada "La atención en salud de los discapacitados en Santa Catarina - realidad y desafíos". Este documento tiene como objetivo presentar y discutir el tema y sus ideas relacionadas. El proyecto tiene un enfoque de metodología mixta, haciendo énfasis en lo cualitativo. La cultura busca inspirar a desarrollar talleres con los profesores de las personas con discapacidad en las escuelas. Se espera promover la integración de las personas con discapacidad en el entorno social y educativo. Es muy importante para presentar y discutir las ideas de manera dialógica hacia este proyecto, lo que permite la difusión del conocimiento científico a través de vías intracolectivas y la circulación de ideas.

Palabras clave: educación continua, discapacitados físicos, educación inclusiva.

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Introduction

The Federal University of Santa Catarina (UFSC) together with the University of Vale do Itajaí (UNIVALI) develop a research entitled "The health care of the physical disabled in Santa Catarina - reality and challenges" this research was approved on the PRONEX notice of CNPQ.

It is a study of quantitative and qualitative nature, in which its subjects are the physical disabled people residing in the cities of Florianópolis, Palhoça, São José and Itajaí, their families, involved social actors and health workers, whose data collection instruments are the interviews based in forms with closed questions (with the disabled and social workers involved).

The overall goal is to analyze the health's situation and the care to the physically disabled person in the cities of Florianópolis, São José e Palhoça (that belong to the Regional Health of entire Florianópolis), and Itajaí (that belongs to the Regional Health of Itajaí). And specifically to: 1) Identify the epidemiological profile of people with disabilities living in the metropolitan region of Florianópolis and Itajaí (gender, age, place of residence, employment, income, marital status, education, cause, type and the time of deficiency); 2) Comprehend the quality of life of the physical disabled people living in the metropolitan region of Florianópolis and Itajaí; 3) Analyze the support networks for the disabled and the public care received; 4) Comprehend, in the workers' perspective, the organization of the health's team working process from Rehabilitation Center and the continuity of care, in respect of this service with primary care; 5) Acknowledge the main ethical/bioethical questions that permeate the care to the physically disabled in the entire Florianópolis' municipal health services and Itajaí, from the health's professional experience; 6) Investigate the accessibility of health services in primary care for people with physical disabilities, in the city of Florianópolis, in its view, and of health professionals and managers; 7) Analyze the history of care taking, of health interventions and public policies for the physical disabled in Santa Catarina state.

At Univali – in Itajaí, this study was approved by the research notice of FAPESC (Research Support Fund of Santa Catarina state), but with an adding in the specific goals, which were the following: 1) To know what schools the disabled attend; 2) To discuss and conceive upon the inclusion process of the physical disabled people in schools, considering the experiences of educators inside of classroom and in the Paulo's Freire Culture Circle.

The physical disability results from changes, lack and/or malfunction of any structure or body system, regardless of the cause. About the physical disability can be understood as a change in the body that causes difficulties in movement of people and restrain them in participating freely in life, being also perceived as a disadvantage, resulting from commitment or inability, which limits or restrains the individual's motor performance (Fernandes et al., 2011).

It can be congenital or acquired. According to Duarte and Werner (1995), the disability is congenital when presented since the birth of the individual, and is acquired when, in the course of development, the person suffers an injury of a cerebral, spinal cord, muscle or osteoarticular origin.

According to the Pan American Health Organization (PAHO), 98% of the 85 million of disabled people do not have adequate assistance in Latin America, without the access to its constitutionally established rights. From the total of people with disabilities, 80% of them live in developing countries such as Brazil (Elias et al., 2008).

The relationship between disability and inability highlights that the marginalization of the disabled is social, as there are compensation mechanisms that could allow the disabled to live with dignity and normally. It is not just the deficiency that recurs on the exclusion; the answer that society gives to this physical limitation is crucial (Schoeller; Bonetti, 2014).

At this moment the disability and the violence are articulated, and result in serious public health problems, globally, affecting primarily young men, due to traffic accidents (Cripps et al., 2011; Gutiérrez et al., 2014).

Nowadays, the practice of social inclusion is discussed at national level and assumes that, in order to introduce everyone, the society must be able to meet the demands of all its members. It shall provide access to public services, cultural goods and products from social, political, economic and technological advancement of society (França; Pagliuca; Baptista, 2008; Brazil, 2009).

Unlike countries with study centers and researches focused exclusively for the social condition of deficiency, Brazil still lacks of researches to this subject (Cavalcante, 2009). There is slight knowledge on behalf of society and on health services themselves about the reality of life of these people, since, despite their large number, they do not live with the collectivities, given the huge educational, social, cultural and architectural barriers created. Those who live in the community are those who attend schools. Legally, the school inclusion is backed with the 208 Article of the Brazilian Constitution that specifies that the state must ensure “specialized educational services for the disabled, preferably in a traditional school system”, a condition that is also part of the 54 Article of the ECA (Statute of Children and Adolescent) (Brazil, 1988).

The legislation also obliges schools to have traditional educational teachers prepared to work with disabled students. In other words, a disabled child does not need to look for a specialized school. It has the right to attend public institutions, and is the duty of educators to elaborate and enforce activities that take into account its specific needs. In order that the teacher can prepare and enforce these activities, it is necessary to be prepared to work in the school's inclusion process. The most frequent argument of educators is that they are not and have not been prepared to work with school inclusion (Egler, 2003). The author believes that one of the factors that contributes to this reaction is the lack of knowledge to teach students with disabilities or difficult learning, especially in the conceptualization, in the etiology, in the disabilities prognosis and learning problems, and that they need to know how to enforce the methods and specific techniques for the school learning process of these students. To bring about changes in the Brazilian reality and to approach an ideal presumption, the Ministry of Education and Culture (MEC) established the National Guidelines for Special Education emphasizing two main topics: the organization of the Educational Systems to fit the needs of the student with educational and special needs and the early and continued

formation of educational teachers (Brazil, 2001). It is known that the inclusion does not fit the traditional paradigm of education, and requires a different model of the existing proposals. These different proposals come from the knowledge, experiences and teaching practices of these professionals (Egler, 2003).

The National Education Plan 2014-2024 reports that the continued formation brings the idea that the teacher's education does not end with the conclusion of its initial preparatory course, but concerns the necessity about the permanent formation of teachers, a constant improvement. The Basic Education Census considers as continued formation courses with a minimum workload of 80 hours specifically related to the following areas: (i) kindergarten (0-3 years); (ii) preschool (4 and 5 years); (iii) the early years of primary education; (iv) the final years of primary education; (v) high school; (vi) adult education (EJA); (vii) special education; (viii) indigenous education; (ix) rural education; (x) environmental education; (xi) human rights education; (xii) gender and sexual diversity; (xiii) the rights of children and adolescents; (xiv) ethnic-racial relations and Afro-Brazilian and African history and culture education; and (xv) others. In 2013, the following areas represented for more than 1% of the courses: preschool (13.9%); early years (13.3%); special education (10.6%); kindergarten (7.2%); final years (5.1%); high school (3.8%); EJA (3.4%); rural education (1.4%); environmental education (1.3%); and ethnic-racial relations and Afro-Brazilian and African history and culture education culture (1.0%).

There is a big gap in the establishment of a policy for physical disabled people, whose assistance is provided through a disorganized and disjointed manner, with a slight participation and organization of the public sector that are of different orders: public disregard about who they are and where the disabled people are; input mechanisms in the health sector; the constant care they need; and how they are included into the process of school inclusion. Given this context, this paper aims to present ideas of PRONEX and FAPESC projects to be discussed at the event.

Methodology

A. Study Group

The research site is the city of Itajaí, dating back to Azorean occupation in mid-1650, being one of the oldest cities in Santa Catarina state. There live 182.404 inhabitants with a population density of 631.16 inhabitants per square meter, and it is located by north of entire Florianópolis, at the mouth of the Itajaí-Açu river. It is based on the port and fishing economy. The Port of Itajaí is responsible for the major part of exports from southern Brazil. The health sector has 21 municipal health units, including 10 clinics and 11 basic units, with 41 ESF teams (Family Health Strategy) as well as a unit of the SAMU emergency service. In the education sector, there are 66 Municipal Child Centers, 28 primary

schools, 5 isolated schools and school groups, 7 full time educational centers and 1 Youth and Adult Education Center (CEJA). The study target population are the people with acquired physical disability identified by the ESF from the city and the educators who work with these people in traditional school. The inclusion criteria are: being physical disabled, with acquired disabilities, paraplegia, paraparesis, monoplegia, monoparesis, quadriplegia, tetraparesis, triplegia, triparesis, hemiplegia, hemiparesis, amputation or limb absence, limbs with acquired deformity, amputees and ALS. Exclusion criteria are: congenital deficiency, ostomates, mastectomized and dwarfism.

B. Research Tools

This mixed picture research adopts qualitative and quantitative approaches. It is emphasized that this study only highlights the qualitative part.

For the data collection, with focus on the quantitative approach, a survey of epidemiological information on individuals with disabilities will be applied in order to set up the profile of these users. The survey consists on a socioeconomic information collection, about the habits and lifestyle, attitudes that hinder the mobility to perform activities and the survey about the quality of life will be the World Health Organization Quality of Life Instruments (WHOQOL_bref), developed by WHO, validated for Brazilians by Fleck and contributors. The WHOQOL_bref survey, consisted of 26 questions, it is multidimensional and assess the overall quality of life (two items), as this in four areas (24 items): physical, psychological, social and environmental). They will also use the Olsom scale and the APGAR family. With the survey application, it will be possible to identify the profile of the disabled and the school that it attends.

To implement the qualitative study approach it will be used the workshop technique. The practice of the workshops precisely consists in the practice of the thinking craft and the feeling about life.

C. Procedures

The Culture Circle proposed by Paulo Freire will inspire workshops with educators. The Culture Circle is a teaching unit that replaces the traditional school, is formed by a group of people to discuss their work; a group of people who have an existential situation in common; but not through the banking concept, but through the idea that there are two people who know different things and can learn from each other thought a dialogic relationship.

The dialogue to Paulo Freire is an act of "utter the world". Moreover, it is thought this act that man transforms the world. For Freire (Freire, 1983), "dialogue is the meeting of men mediated by the world to pronounce it, not running out, in the relation of me-you. To be a dialogue it must have humility, a deep love of the world and man, intense faith in men, faith in its power to make and remake to create and recreate, in their vocation to "be more".

The dialogic relationship between men provides the development of each, in which the individuality, personal characteristics and language are respected. In this relationship, knowledge is acquired and it aims the humanization of man and its recognition in the other, with the same opportunities of being more. In this dialogic relationship, man seek humanism that is the obligation to change any situation that is preventing the man of "being more" (Saupe, 1998).

The pursuit of being more is a part of the man's vocation; man's incompleteness characterizes it as a being in a constant pursuit and in a constant construction and reconstruction, implying the insertion of the unfinished subject in a permanent social searching process. However, this search of being more cannot be done in isolation, individualism, but in communion. The being more that is searched in, leads to be more selfish, of dehumanization (Freire, 1983).

Only the dialogue, which implies a critical thinking, is able to generate it. Without it, there is no communication, and without this, there is no true education. The reasons for this true education is in problem-based education, where there is a dialogical - dialectical relationship between educator and student, where both learn together (Freire, 1983).

The facilitator is the person that the group will put as an organizer of the basic issues of the meetings and referrals arising from the relationship and familiarity of the Culture Circle components. The method consists of moments that interrelate (Gadotti, 1991): the stage of investigation, the stage of theming and the stage of questioning. The stage of thematic research is the search of topic or generating word, which is the one taken from educators' everyday universe, is the core of the method. They can be located in concentric circles, which start from the most general to the most specific. Very often, a situation can arise in which the group of individuals do not specifically express the generating themes, suggesting the lack thereof. However, we have the appearance of the "silence theme". This fact makes us think that individuals silence themselves in the face of overwhelming force of "extreme situations" and adapt to it. Freire states that these situations should not be bypassed, but analyzed, studied in its different aspects and faced, otherwise they will re-appear with vengeance later (Freire, 1987; Gadotti, 1991). The Step of theming is the moment of the world's awareness of, by analyzing the social meanings of generating the themes. The topics are coded and decoded on the awareness stage. The encoding is the representation of a situation experienced in their daily work and relates to the generating word. It covers the aspects of the problem to be studied. In the encoding, the participants of the Culture Circle formulated their understanding of the topic, questioning and inquiring them. In the stage of questioning, the educator inspires the student to overcome the magic and uncritical view of the world, for an enlightened stance. At this moment happens the critical unveiling. In this coming and going from the concrete to the abstract and from the abstract to the concrete, we go back to the concrete problem. It is a needed action so people can see and analyze

the phenomenon, process and things. The ultimate goal of the method is the awareness. Education for liberation must culminate in a transformative praxis, act of educating. Knowing the things extensively and discovering what is inside of you can transform them. The consolidation and data analysis will have as the main question the identification of the physical disabled resident in the city of Itajaí. The Itinerary and the Culture Circle data research will be analyzed by the Content Analysis proposed by Bardin (Bardin, 2009).

Following the recommendations by resolution 196/96, the anonymity of respondents will be respected, so they will be identified with fictitious names. Before the interviews, it will be delivered to the subjects involved the term of Informed Consent (Brazil, 1996). The proposed study does not present risks or possibility of damage to any dimension of the human being. Participation will be voluntary, without pay under the terms of the full exercise of individual autonomy and freedom, which includes the broad requirements of access to any information about the study. The Ethics Committee in Research of the UFSC and Univali approved the project.

Expected results

The inclusive school is an attractive topic for all areas due to the variety of social and epistemological meanings that can be attributed to the term. Recover the discourse of school inclusion is a condition not to repeat the mistakes in recorded history, in this sense is necessary to review the concept and history. The definition of the term "disability" is determined by socio-cultural representations of each community, in different generations, and the development of scientific, political, ethical and economic that company. The socio-cultural foundations of this terminology have always been marked by strong feelings of rejection, prejudice and social exclusion, as not all people could fit in so-called normal behavior patterns and they present different characteristics were treated with prejudice and exclusionary form (Ferreira, 1993).

In the literature of ancient Rome we found reports that disabled children born to the beginning of the Christian era were drowned because they are considered abnormal and weak (Ferreira, 1993). In Greece, Plato, in his book "The Republic" reports an appreciation of the physical aspect as a synonym for strength and beauty, so therefore the disabled are discriminated against, and many hidden times of local or sacrificed society.

In the mid-seventh century, with the advent of the Middle Ages, attitudes and feelings towards the sensory limitations of individuals become contradictory and ambivalent, ranging from extreme rejection, pity, to the super-protection (Amiralian, 1986). The blind and deaf, at this same time, were revered as prophets and seers, diviners, because they were assigned to them gifts and supernatural

powers. Now psychotic, the attitude of society was different, because in times of crisis, it was believed that the devil was possessing the body of the individual (Amiralian, 1986).

Still in the early seventeenth century: "...emerged the beginnings of a form of care characterized as welfare (hospitals, shelters and prisons), in which Christian organizations lent support to patients of all kinds. Still, little interest had by those people who were still marginalized by society. " In the Renaissance, with the appearance of science, a new way of thinking and acting of the company began the search for rational explanations for the behavioral differences. The major contributor to this change was the doctor Pinel who brought the scientific-cultural milieu of his time a new understanding of the term disability. These concerns have emerged as the medical science developed in Europe and has been with Pinel, a French physician of the eighteenth century, there was a significant change in term disability design, while taking the magical-spiritual social representation, becoming understood as synonymous with disease (Farias, 2004).

As in all areas of biological science, this change in design enabled an organismic reflection of "deficiencies" in the scientific field in Europe, which was characterized in this period, as a careful attitude, given that medical science began to study , understand and propose ways of treatment.

According Amiralian (1986), these institutional initiatives in Europe, particularly in France, were fundamental, and still are today, for the social inclusion of these carriers, since it began in earnest to study and analyze the behavior of these individuals, the principles governing the acquisition of these behaviors and social influences these acquisitions. From then Amiralian (1986) says that the concept of exceptionalism is no longer considered "disease" and becomes a condition in which certain individuals have and which educational, social, psychological and medical measures specific are required that may foster their development and to facilitate their satisfactory integration into society. The Special History of Education in Brazil was official in 1854, when Pedro II founded in the city of Rio de Janeiro, the Imperial Institute of the Blind Boys (Farias, 2004).

In 1857, it was founded the Imperial institute of Deaf Education whose school was focused on the literary education and vocational education of boys and deaf-mute girls 7-14 years. Seventeen years later started in Brazil, actions for psycho-pedagogical care to the mentally disabled, as Juliano Moreira Hospital in Bahia (Farias, 2004). For Mendes (2001) this historical period was directly related to the neglect of the population and the government for the health and education of people with special needs because of the few health facilities and existing education will be shown, for they had only six special institutions and prevailing conception of the disease around the disability.

Already in the Republican period after the First World War (1914 -1918) was an industrialization outbreak in Brazil and the need for skilled labor favored the re-structuring of the Brazilian educational system. And linked to these changes began the research on the topic deficiency, especially in the field of psychology, and we started to question the constitutional origin and incurability of disability. It is valued intelligence tests. It spent to enhance the possibilities for interventions because the deficiency could be motivated by the lack of adequate stimuli or incorrect learning process (Hoefelmann, 2003).

At this time the concept of disability was directly related to organic causes, which were produced in the early development of the person. This design has brought two important consequences: the need to detect all disorders and awareness of the need for special educational attention. Special schools have expanded because they were considered to be positive due to the lower number of students per class and individualized education. With this, it reinforced the social and educational segregation of their students (Martín; Marchesi, 1995).

The purpose of the special school was the student "disabled" to reach the same goal of students considered "normal", but following different ways, using different strategies in another school, with peers also considered disabled and expert faculty. However, the Special School distanced himself from initial goals and became a welfare institution without educational function (Hoefelmann, 2003).

For Freire (1995), it is important that teachers know that education is not responsible for the transformation of society, but need to clearly define the role it plays in this transformation process, developing with his students an educational proposal that will lead them to take ownership. If the contents historically constructed in a critical and reflective way.

Popular education presupposes seeking a critical understanding of the lived world, why the events that occur and the reality in which they live. Educational practice requires an education that prepares a citizen for citizenship, seeking to mobilize for social change.

Dialogue to Paulo Freire is an act of "rule the world". And it is through this pronouncement that man transforms the world. For Freire (1983, p.93), "dialogue is the meeting of mediated men around the world to pronounce it, not running out, so the I-thou relationship." To be dialogue should have humility, a deep love of the world and man, strong faith in man, faith in his power to make and remake, to create and recreate, in their vocation to "be more".

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its recognition in the other, with the same opportunities to be more. This dialogic relationship man seeks humanism that is the commitment to turn any situation that is preventing the man of "being more" (Saupe, 1998).

The pursuit of be part of the vocation of man, man's incompleteness characterizes it as a being in constant pursuit and constant construction and reconstruction, involving the insertion of unfinished subject a permanent social search process. But this search of being more can not be done in isolation, individualism, but in communion. Being more that search individualism leads to be more selfish, of dehumanization (Freire, 1983).

Only dialogue, which implies a critical thinking, is able to generate it. Without it, there is no communication, and without this there is no true education. The reasons for that true education is in problem-based education, where there is a dialogical-dialectical relationship between educator and student, where both learn together (Freire, 1983).

For the educator-learner, dialogical, problem-solving, the program content of education is not an imposition, is the systematic organization and added the people, those documents he handed in a structured way. Education becomes "A" to "B", ie a horizontal relationship where there is a relationship of sympathy between the poles, there are parts of each of the other, there is an intercom. To put into practice the dialogue, the educator should be placed in a humble position of those who know do not know everything, recognizing that the illiterate is not a man without knowledge, but someone who has a life experience is so it's a keeper We know, and we have much to learn from him (Gadotti, 1991).

The opposite concept of problem-based conception is the banking education. This is perhaps the teacher and the students, those who do not; the educator is the thinking and the students, the thought; the educator is to say the word and the students, who listen docilely; the educator is chooses and prescribes the option and the students, who follow the prescription (Gadotti, 1991).

In the banking concept predominate no dialogics relations, there is a relationship without love, without humility, without hope. Where "A" is about "B", i.e., a vertical relationship. The teacher leads the students to rote memorization of narrated content. Thus education becomes an act of depositing, in which the students are the depositories and the teacher the depositor. If the educator is what students know and those who do not know, it is up to him to give, give, take, transmit their knowledge to the second (Freire, 1983).

Faced with this legal explanation realized that the problem is not only in fact include new students in mainstream school, but to seek new procedures and rethink the training of teachers to ensure quality education for all students. The educator is a reference to the student, their training emphasizes its role

both in the construction of knowledge, as in the formation of attitudes and values of citizens. But educators do not learn in a vacuum, but rather in an interdisciplinary way, for then allow you to extend the knowledge and conduct exchange of experiences (Montoan, 2003).

The main effects will be on the identification of the epidemiological profile and quality of life, as well as in the field of expanded vision of health and multidimensionality of the health condition of people with physical disabilities. Among these are the field of the Unified Health System (SUS) and of the formation of inclusive educators. The SUS consists of the universality principles, integrality, and equity and are only possible to implement from the deep knowledge of different social groups reality of life and the determination of their health-disease process. The public policies planning and the SUS' operation intrinsically depend on this knowledge. Clearly, the public health services in the city of Itajaí and in Santa Catarina state lack information about the disabled people that live there. Moreover, if it does not know how these subjects live, where they study, how they get sick, and what kind of health and rehabilitation care they need and receive. This, in spite of being a plan to the physical disabled in Santa Catarina state. On the other hand, the physical disabled suffers specific determinations in its sickening process, since its health is permeated by the disability condition. This study will unveil who is and how does the physical disabled live, enabling the SUS to re-plan its actions in order to intervene with precocity and more effectiveness with this group it represents. In addition, it will unveil the being more of inclusive educators, promoting the integration of the disabled in the social and educational environment with a consequent improvement in the quality of life of the disabled people. The academic results include dissertations and term papers of Physiotherapy, Nutrition and Nursing courses and international and national scientific magazines publications, conferences proceedings and the organization of the International Seminar in Nursing Rehabilitation Updates event in Florianópolis.

Conclusions

It is expected that this project can be discussed at the event in a dialogic manner, and with this, to enable the dissemination of scientific knowledge through inter circulation and intercollective ideas. For this project integrates different studies, aiming to understand whom the physical disabled people living in the entire Florianópolis and entire Itajaí are, how and where they live: their epidemiological profile, ways of coping (individual and familiar), their deficiency, which schools are offered to them and the continued education for inclusive teachers.

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