

ATTITUDINAL BARRIERS: THE EXCLUSION THAT LIMITS THE ACCESSIBILITY OF PEOPLE WITH DISABILITIES

**BARREIRAS ATITUDINAIS: A EXCLUSÃO QUE LIMITA A ACESSIBILIDADE DE
PESSOAS COM DEFICIÊNCIA**

**BARRERAS ACTITUDINALES: LA EXCLUSIÓN QUE LIMITA LA ACCESIBILIDAD
DE PERSONAS CON DISCAPACIDAD**

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ABSTRACT: The objectives were to identify the main exclusionary barriers in the life of young and adult students with disabilities and to discuss the role of the school as a public institution in combating discrimination and prejudice, generated by the lack of attitudinal accessibility. With a qualitative and exploratory and descriptive approach, participants were 6 students with varied disabilities from public schools in Porto Velho (Rondônia), a teacher and a blind master's student, in 2019-2020. After 4 meetings in small groups, on Google Meet, the analysis was based on thematic categorization (BARDIN, 2011). The results indicate that the attitudinal barrier has been the most difficult to overcome for all participants, leading to a lack of accessibility in the school and university space, to pursue studies and professionalization; greater reflection and awareness of their rights to accessibility, and the need for empowerment through social engagement.

KEYWORDS: Inclusive education. Accessibility. Attitudinal barrier.

RESUMO: Os objetivos foram identificar as principais barreiras excludentes na vida do estudante jovem e adulto com deficiência e discutir o papel da escola e da Universidade como instituições pública no combate à discriminação e preconceito, gerados pela falta de acessibilidade atitudinal. Com abordagem qualitativa e do tipo exploratória e descritiva, teve como participantes seis alunos com deficiências variadas de escolas públicas de Porto Velho (Rondônia), uma professora e um mestrando cego, em 2019- 2020. Com metodologia da roda de conversa e problematização, em quatro reuniões em pequenos grupos através do Google Meet, deu-se a análise baseada na categorização temática (BARDIN, 2011). Os resultados indicam que a barreira atitudinal tem sido a mais difícil de transpor para todos os participantes, levando à falta de acessibilidade no espaço escolar e universitário para prosseguir com os estudos e a profissionalização, a necessidade de mais reflexão e

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conscientização sobre os direitos da pessoa com deficiência e de empoderamento por meio de engajamento social.

PALAVRAS-CHAVE: *Educação inclusiva. Acessibilidade. Barreira atitudinal.*

RESUMEN: *Los objetivos fueron identificar las principales barreras excluyentes en la vida de los estudiantes jóvenes y adultos con discapacidad y discutir el papel de la escuela como institución pública en la lucha contra la discriminación y los prejuicios generados por la falta de accesibilidad actitudinal. Con un enfoque cualitativo y exploratorio y descriptivo, participaron 6 alumnos con variadas discapacidades de escuelas públicas de Porto Velho (Rondônia), un docente y un alumno de maestría ciego, en 2019-2020. 4 encuentros en pequeños grupos, en Google Meet, el análisis se basó en la categorización temática (BARDIN, 2011). Los resultados indican que la barrera actitudinal ha sido la más difícil de superar para todos los participantes, provocando una falta de accesibilidad en el espacio escolar y universitario, para cursar estudios y profesionalización; una mayor reflexión y conciencia sobre sus derechos a la accesibilidad y la necesidad de empoderamiento a través del compromiso social.*

PALABRAS CLAVE: *Educación inclusiva. Accesibilidad. Barrera actitudinal.*

Introduction

In the search for a space to share learning, it is of great relevance the discussion of themes that address the target student of Special Education, regarding their rights based on laws, the forms of accessibility that aim to ensure the practice of these rights and the role of the teacher and the pedagogical team in the context of inclusion.

The survey conducted with students with disabilities from the public network of Porto Velho, in the years 2019 and 2020, seeks to interpret the complaint of these young people and adults regarding their inclusion in society and how the school or university has been meeting this need. From this pilot survey, we conclude that the main problem, among others, can be summarized as the lack of accessibility for students with intellectual, visual, physical, hearing, or other disabilities. The research is extended to people with different disabilities to reach the same result: that the lack of accessibility is harmful to social inclusion, but that, recognizing the several types, according to the theoretical reference (BRASIL, 2015; SASSAKI, 2002) - architectural, programmatic, methodological, instrumental, in transportation, communications and digital - the attitudinal accessibility is of fundamental importance to students with disabilities and results in the forwarding of reflections in this sense.

The research, with a qualitative, exploratory and descriptive approach, has as its methodology the conversation wheels and the problematization inspired by Paulo Freire (1981). The technical resources were made possible by the platform made available on Google Meet,

in which the meetings took place in the years 2019 and 2020, in pandemic times of Covid-19. As a method of analysis, Bardin (2011) is used regarding thematic categorization. The main perceptions are recorded and discussed the ways out for these students to find some empowerment on how to deal with attitudes of rejection, discrimination, prejudice and superiority. In view of the information obtained, the reflections are directed to the educator's function in face of the invisibility of the person with disability and the need to seek new solutions to this problem, which dates back to the history of the ancient world and extends to the contemporary world. Nowadays, more than ever, in times of remote teaching and new ways of socializing knowledge, new methods are needed to achieve the learning of these students, based on the knowledge of their academic needs and social rights and their psychological universe which, in the final analysis, is responsible for pursuing or dropping out of their studies.

The National Policy on Special Education from the Perspective of Inclusive Education (BRAZIL, 2008), the Brazilian Law of Inclusion / Statute of the Person with Disabilities (2015), the Guiding Document of the on-site Evaluation Commissions for Higher Education Institutions with a focus on Accessibility (BRAZIL, 2016), as well as important studies in the area are taken as theoretical basis. The focus on exclusion and attitudinal accessibility was due to the concern of teachers and researchers about the Inclusion in the "Perspective of Inclusive Education", that even with the significant advances in recent years, questions arise about access and permanence of people with disabilities in school, to the extent that family members and even education professionals defend the Special School as the proper and appropriate place for these students, a reality to be questioned.

Thus, the article is defined in three parts: the first part seeks to briefly understand the attitudinal barriers that permeate the history of Special Education. The second part discusses the current barriers that hinder the student's social accessibility, focusing on attitudinal barriers, based on the theoretical approaches presented in the conversations. The third part argues about attitudinal barriers and the role of the teacher and society in overcoming them, in the hope of a more inclusive and less excluding world.

Inclusion in different historical times and attitudinal barriers

History has shown different conceptions about Special Education, whose main attitudinal barrier has resulted in the exclusion of people with disabilities from various social contexts. Correia (1997) reports that Special Education has its History since the Ancient Ages, whose exclusion practices with death, abandonment and explicit rejection were common and accepted. In the Middle Ages, people with disabilities were associated with demons and witchcraft, savagely persecuting and exterminating them. Another position of this Era portrayed disability as a mark of divine punishment, that is, atonement for sins.

Ferreira (1994) reports that the attention to the "disabled person" starts in the 16th century, when medicine starts to categorize it as a pathology, leaving the religious scope.

In the centuries that followed, until the 19th century, the institutionalization phase began. In this period, they were segregated in residential institutions to protect them. It was only in the middle of the 20th century that special schools and classes appeared, inside public schools, with the objective of providing a differentiated service to these people. History records the important role played by Frenchman Jean Marc Itard, (1774-1838) in the early nineteenth century, considered to be the father of Special Education, who, with his studies, challenged medicine and the school system of the time and managed to take a big step forward in the understanding of disability.

About the historical movement regarding disability, Jannuzzi(2004) and Mazzota (1982) report that, in Colonial Brazil, disabled people were ignored by the public power and by society in general, however, due to the influence of philanthropy, always present in some way. At the end of the 19th century, the first governmental institutions were created to attend the deaf and the blind, being a historical landmark the creation of the Instituto dos Meninos Cegos (1854), followed by the Instituto dos Surdos-Mudos (1857).

According to Jannuzzi's studies (2004), the consolidation of a Special Education in Brazil is due to two strands: the medical-pedagogical and the psycho-pedagogical, sometimes emphasizing the medical aspects, sometimes the pedagogical ones. However, it was with the work of Helena Antipoff (1892-1974), from her studies in France, with the creation of the Laboratory of Applied Psychology in the School of Teacher Training (Minas Gerais, in 1929), that a first approach to inclusion was made, proposing the composition of homogeneous classes and creating the Pestalozzi Society of Minas Gerais (1932), which expanded throughout the country. There is no doubt that the attitudinal barriers of this time were put in check with the initiative (and the struggle) for equal chances for all in free schools. However, school

requirements did not give the desired opportunity, continuing to segregate students in special classes, in common schools and in specific institutions. Law No. 4.024, of Directives and Bases, promulgated on December 20, 1961 (BRAZIL, 1994, p. 78), "created the Federal Council of Education, and in it appeared the expression 'education of the exceptional' contemplated in two articles (88 and 89)". It is a legal landmark in the area of Special Education, unifying in a national system the actions focused on this area, according to Mazzotta (1990).

With the advent of the new school, which claimed schools with integrative and active methods, influenced by the development of Psychology, the History of Special Education in Brazil starts to count on the expansion of specialized institutions. It was still a segregationist model. It cannot be denied that there was an advance in specialized care for the different disabilities. The government, however, exempted itself of its commitments, leaving to the private initiative or philanthropic organizations this task. According to Bueno (1993), only at the end of the 1970s, the first teacher-training courses in the area of Special Education were implemented, in higher education and post-graduation courses. Changing the march of legal barriers, the enactment of the Brazilian Federal Constitution of 1988 brings, in its core, the reform in the educational system with several official actions, justifying the need to achieve "equity", seeking the universalization of access to school for all and the "quality of education".

The studies by Mendes (2006) indicate that the discussion about inclusion in Brazil starts to be highlighted in the 1990s due to the influence of American culture, considering the reform movements in the educational system, such as the World Declaration on Education for All (BRAZIL, 1990) and the Declaration of Salamanca (BRAZIL, 1994).

These guiding documents were essential for the consolidation of the debates and, consequently, the organization, in the form of law, to define and ensure accessibility for all. It can be observed, for example, that the adequacy in literary works and others were clearly dealt with in Law number 10.098/2000, which establishes rules and criteria for the promotion of different forms of accessibility and that it is not an offense to copyright and the reproduction of literary, artistic or scientific works, as long as they are for the exclusive use of blind people, whether they are students or not in regular schools.

In 2001, Law nº 10,172 was instituted, dealing with Special Education, in the National Education Plan. In its Article 5, it indicates the service in the multipurpose resource room in a shift opposite to the one the student studies, not being a substitute for regular classes, and may also be held in Specialized Education Service centers (SES) of the public network or community institutions, religious or philanthropic, non-profit, in agreement with the Secretary of Education or equivalent body of the States, Federal District or Municipalities (BRAZIL, 2009).

In 2002, Law No. 10.436 was enacted, which recognizes the Brazilian Sign Language - LIBRAS - as a means of communication and legal expression of deaf communities. In addition to these guiding documents, Brazil published Resolution CNE/CP, No. 1/2002, on the National Guidelines for the training of teachers of Basic Education, for the implementation of curricula in response to diversity and the specificities of people with special educational needs. However, to consolidate the Era of Inclusion in Brazil, radicalizing against the old (and permanent) barriers to accessibility, the National Policy on Special Education, from the Perspective of Inclusive Education (BRAZIL, 2008) was enacted in 2008, changing important concepts in an attempt to eliminate obstacles to inclusion. Thus, the terms "classes" and "special schools", respectively, were replaced by Type 1 and Type 2 Multifunctional Resource Rooms. Following this change, it also brought the concept and guidelines for an adapted curriculum, which is now considered a Flexible and Dynamic Curriculum.

Other debates have been held in the Brazilian society, especially regarding teacher training, which is no longer exclusive to those who work in Special Education schools, to train professionals who serve the school for all, that is, who recognize Special Education from the perspective of Inclusive Education. The publication of Law No. 13.146/2015, establishing the Brazilian Law of Inclusion of People with Disabilities, with the conceptualization and specification of forms of accessibility was important to think about the need to recognize the school inclusion of people with disabilities, beyond the right constituted and recognize that, without meeting the prerogatives of that law, there is no inclusion.

Instruments and Method

The research aims to identify the main exclusionary barriers in the lives of people with disabilities. A qualitative, exploratory research was carried out, based on the development of conversations. Four virtual meetings were held through Google Meet, in 2019 and 2020. Six people with various disabilities participated in the research, five of them enrolled in public schools in Porto Velho, state of Rondônia, one blind master's student, and one high school teacher.

The data were collected from the answers given by the respondents to the central research question: *What are the main exclusionary barriers in the life of a person with disability?* For the analysis, the empirical data from the conversations and reflections presented by the collaborators were considered. In this sense, we used the thematic categorization proposed by Bardin (2011), about the complaint(s) that prevent the accessibility of students

with disabilities, arriving then at the category Attitudinal Accessibility. Protocols of the recorded speeches of the participants in the virtual meetings were prepared, listing them according to the frequency of the desired occurrence and the thematic cut-out was followed, according to the criterion of expressiveness, proceeding to the analysis through the required theory in light of the documents of the area and authors who study Special Education and accessibility.

Inside the conversation circle: what this data says and reflecting on it

The conversation circle, in research, is characterized by the meeting of people interested in discussing a certain theme, previously established by the researcher. It is a method of collective resonance, which consists of creating spaces for dialogue, in which people express themselves, listen to others and to themselves, stimulating the construction of the autonomy of the subjects through problematization, sharing of information and reflection for action. Being in agreement with Moura and Lima (2014, p. 99), we opted for this problematization methodology:

The conversation, in our research, is a space of formation, of exchange of experiences, of fraternization, of letting off steam. It changes paths, forges opinions, which is why, in the process of choosing the instruments of data production for our doctoral research, the conversation circle emerged as a possibility to relive the pleasure of exchange and to produce data rich in content and meaning. This text aims, among other purposes, to tell how it all happened. Pull up a chair, let's talk.

The problematization methodology, which emphasizes dialog, goes beyond a simple empathetic listening or recording of some speeches. It starts from a deep respect for the interlocutors, for the subjects that use the word in an attempt to express their feelings, their history, and what they think. Thus, restricted by the impediment of a face-to-face conversation, we used the media resource of online video provided by the Google Meet tool. At first, they felt awkward in face of the unusual situation, but, by means of love and mutual respect, without judging each other's perceptions, they felt quite at ease to express what they felt, make their comments, and actively participate in this methodological moment. Therefore, we believe in the conversation circles as an instrument that uses loving dialog, based on dialectics, without leaving methodological rigor, as Paulo Freire (1981) teaches us.

In the conversation circles, dialogue is the methodological tool par excellence, but not just any communication act, but a sharing act in which several interlocutors are added and the

listening moments are more numerous than the speaking ones (MOURA; LIMA, 2014). The interactions obtained in the conversation rounds were built on listening and speaking, on problematization and reflection that arose naturally, whether through a comment, a disagreement or acquiescence.

The collaborators were asked: what are the main exclusionary barriers in the life of a person with disability? The discussion about Programmatic Accessibility was mentioned by all the participants with disabilities, who said that the laws, today, guarantee access to school, but it wasn't always like this. That family members took them to the Special School, because they thought that the regular school was not for children with disabilities. They reported that the difficulties to overcome the barriers put up by the school's methodology and the challenges in the educational process occurred because of the teachers' lack of knowledge about the pedagogical resources that could favor learning. They also emphasized the issue of attitudinal accessibility, because although the teachers showed a lot of affection and affection for the students with disabilities, there was no systematized work aimed at their specific needs, in addition to not promoting actions or situations favorable to a natural approach. In addition, there was the absence of invitations to participate in activities inside and outside the school, which bothered them a lot, because they felt that such attitudes did not favor inclusion. About physical accessibility, they reported embarrassing situations due to the lack of covered ramps in school spaces and the lack of accessibility in certain school environments, as well as the lack of signaling.

According to Freire (1981), there is no true dialogue if there is not, in its subjects, a true thinking (praxis). As the conversations progressed in reflections about the practice lived by the participants, the advances in their critical thinking could be noticed, because they realized that the attitudes that hinder attitudinal accessibility were part of a long process of exclusion, ignorance and lack of empathy, which caused people with disabilities to be placed on the margins of society. A harsh reality, but not devoid of hope. We reflected on the true Freirian thinking, which must lead oppressed people to free themselves from the situation of oppression, seeking, in communion with their companions, alternatives to overcome the impeding barriers. In this case, the attitudinal barriers.

In fact, the problem of inclusion is still a debate that goes through several levels of discussion in the Brazilian educational systems. Since the beginning of the inclusion movement, in the 1980s, the perspectives for a new non-exclusive and inclusive educational model have been discussed. Today, despite significant advances in the inclusion of students with disabilities in Brazilian schools, there is still a considerable number of parents and education professionals

who question the presence of these students in the classroom and defend the existence of special schools to attend to these students.

The global movement for inclusive education is a political, cultural, social and pedagogical action, triggered in defense of the right of all students to be together, learning and participating, without any kind of discrimination (BRAZIL, 2008). If inclusion is a political, cultural, social and pedagogical action, this article seeks not definitive answers, but to reflect on the antagonistic barriers that oppose this action, because the paradigm of inclusion has suffered or is suffering the greatest resistance, since three decades have passed since the apex of this movement and Education from the Perspective of Inclusion is still being discussed. In the political field, significant progress has been made in terms of public policies, numerous laws, decrees, norms, ordinances, conventions, and plans. This is a range of legal documents which guarantee the rights of people with disabilities, in all their needs, for the full exercise of their citizenship. According to Carneiro and Dall'Acqua (2014, p. 11), "in the school aspect, although the documents provide that education is a right for all, school has never been for all. Therefore, if the paradigm of inclusion still remains at the level of perspectives, it is not for lack of laws, that is, programmatic accessibility is ensured, which, according to Sasaki (2002), is the elimination of barriers present in public policies (laws, decrees, ordinances, rules, regulations, among others), but the necessary transformations for inclusion in the school space are not yet promoted.

Are the barriers of the Inclusion paradigm implicit in the anthropological culture of the Brazilian people, in the cultural and social miscegenation of people? Brazil is a nation made up of indigenous people, blacks, Europeans, Latinos, Orientals, among others; and the old conceptions of segregationism are part of the Brazilian people's imaginary, since colonization, or else there wouldn't still be barriers and the domination of this paradigm in the culture. We know that there is, in the social practice, a great barrier that resists the efforts of specialists, technicians, teachers, family members and people with disabilities, who fight for their rights to have political, cultural, social, and pedagogical visibility. Here, the motto "Nothing about us without us" stands out, which confirms the struggle of people with disabilities for participation and inclusion, as protagonists of their own history, avoiding the defense of interests that are alien to their cause.

Restricting itself to the pedagogical area, we reflect on what role the school has been playing in face of the Inclusion paradigm. According to what Brazil (2008, p. 1) states:

"The school has historically been characterized by the view of education that delimits schooling as a privilege of a group, an exclusion that has been legitimized in educational policies and practices that reproduce the social order." Also, according to Brazil (2008, p. 1):

From the school democratization process on, the inclusion/exclusion paradox becomes evident when the education systems universalize access, but continue to exclude individuals and groups considered to be outside the homogenizing standards of the school.

Thus, the first impact of school exclusion, received by the family of the child with disabilities, occurs when they enter the school, especially if there are associations or educational institutions in the city that offer special care. In this case, some institutions, when sought by the family members, under the allegation that they are not prepared to attend that student, end up suggesting to enroll him/her in the special school. It is obvious that this is a euphemistic way for the school to say that it does not want to live with that child with disability, nor provide this coexistence to other students, when it does not do so explicitly, despite the current legislation indicating that Special Education is ensured in the National Policy for Special Education from the Inclusive Perspective (2008). Undoubtedly, the biggest exclusionary barrier to be faced by a person with disability is to live in an environment that excludes him/her, directly or indirectly.

In this perspective, indirectly, when treated with indifference, not caring, inaccessibility, intrinsic prejudice and overprotection. Directly, the denial of rights, bullying, intimidation, prohibitions in social events, limits and differentiated rules, in short, all forms of prejudice and discrimination that keep people with disabilities away from living with the differences peculiar to all human beings. The situations mentioned by the collaborators lead us to think about exclusionary barriers. Exclusive barriers can be considered as all those that hinder or limit the safe and autonomous access of the person, whether with disabilities or not, to any environment, whether public or private. These barriers may be natural or caused. The term "caused" is used to justify the buildings built by human hands or created by their attitudes. In this context, in order to delimit the reflection, the attitudinal barriers and their exclusionary impact on the social, school, and professional life of people with disabilities are addressed with greater emphasis.

Certainly, attitudinal barriers offer the greatest resistance to the consolidation of the paradigm of Inclusion. Attitudinal barriers are defined by making a brief analysis in the text of the statute for the person with disability (2015), in its third article, item 4, which presents the following concept: "e) attitudinal barriers: attitudes or behaviors that prevent or hinder the social participation of the person with disability in equal conditions and opportunities with other

people". The confrontation to overcome the damages generated by the presence of attitudinal barriers leads to a discussion about attitudinal accessibility. Brazil (2015) says that attitudinal accessibility refers to the perception of the other, without prejudice, stigmas, stereotypes, and discrimination. All other types of accessibility are related to this one, because it is the attitude of the person that drives the removal of barriers. In this sense, Rodrigues (2018, p. 30) ensures that without attitudinal accessibility no other form of accessibility happens and without accessibility there is no inclusion.

In this context, when observing the public and private spaces in any Brazilian city, one verifies the few accessibility conditions for people with disabilities, whether in transportation, on public roads, or in urban architecture. It is obvious that the precariousness and the lack of attitudinal accessibility inhibit people with disabilities from occupying their spaces in the world: in regular educational institutions, at work, in culture, and even in churches. It is understood that not offering the forms of accessibility to people with disabilities is still a discriminatory action. According to the Statute of the person with disability, in Article 4, paragraph one:

Discrimination is considered to be any form of distinction, restriction or exclusion, by action or omission, which has the purpose or effect of impairing, preventing or nullifying the recognition or exercise of the rights and fundamental freedoms of persons with disabilities [...] (BRAZIL, 2015).

In view of the above, the expression "by action or omission" is analyzed. Exclusive action is understood as that which imposes obstacles, restricts or excludes people with disabilities from access and permanence, from the guarantee of their rights, from opportunities on equal terms with others, etc. The omission is antagonistic to the action, because, many times, it goes unnoticed, is disguised, indifferent, and inhumane. Usually, people with disabilities have their rights violated by the omission of the family, the school, society, and the government. Being omission contributes to solidify even more the attitudinal barriers. The omitted subject does not prevent, does not avoid, and does not care about issues that disrespect the rights of people with disabilities. As far as the breaking down of barriers resulting from the lack of attitudinal accessibility is concerned, a greater commitment from society, educational institutions, and the State is required in order to establish and strengthen public policies that contribute to the formation of a more democratic society, inclusive and a fair school, capable of ensuring an education for all, with principles, values and pedagogical practices aimed at breaking the inappropriate attitudes, caused by omission, discrimination, prejudice, fear, disgust, overprotection, indifference, among others, when it comes to people with disabilities.

It was found that the lack of architectural accessibility, in transportation, in culture, in information, in communication, and in services, contributes to the exclusion of people with disabilities from spaces considered essential to their constitution as citizens. In this sense, the role of each one in society calls attention. Conscious citizens can engage in the fight to build a country for all, without barriers, and if these exist, that the necessary conditions to overcome them are provided. Understand that there is not one single path to follow, but, as historical beings, the paths are made through choices and decisions. In this sense, we resort to the Declaration of Salamanca (1994), which attributed to schools a fundamental role in the consolidation of a more democratic and fairer society, with less discrimination. Thus, the school is consolidated as a fundamental space for the development of an inclusive society, but it is necessary that everyone is aware that attitudinal accessibility is the way to achieve this goal.

It is necessary to think about the factors that affect human formation in order to break through the barriers posed by the lack of attitudinal accessibility, since it seems to be a path towards the ideal society. Pointed out by the collaborators as a problem, Attitudinal Accessibility may be a path towards an inclusive society, because, all over Brazil, there are movements of people with disabilities who fight, supported by their families, friends and professionals who work for the consolidation of inclusion. They fight for autonomy, to have the freedom to follow paths without any kind of barriers. Education certainly has, then, a complex task: that of not allowing people with disabilities to be invisibilized by the social system, by public policies, by teachers and managers who deal directly with inclusion. However, awareness is needed. This is an education for empowerment.

Final remarks

The research participants, people with several disabilities, were unanimous in registering the great inconvenience generated by the lack of accessibility. Besides the logic of what this causes in their lives, hindering their studies, work, professionalization, leisure and access to cultural goods, the strongest mark in everyone's speech was the lack of attitudinal accessibility. They understand that it is very painful to notice in others the expression of prejudice, discrimination, and the lack of attitudes and actions when facing complex situations. They register that they perceive stigmas and stereotypes, starting from their own family, due to lack of knowledge, but that extends to the school or University, in the overprotection or neglect of their specific needs. They feel that all the other accessibilities are related to the attitudinal one, to put an end to the barriers.

We reflect on the barriers that limit and take away the dignity of the person with disability and on exclusionary attitudes that underestimate the human being, shackling him/her into a world apart, invisible and cruel to those who just want an opportunity to live with dignity in an accessible world. However, it is evident that a change in the behavior and culture of a people goes through an Education of excellence, which promotes the well-being of the person in the midst of human diversity. This is a difficult task, because the attitudinal accessibility requires that the person be open to the different, to the new, to the challenge, in short, also to get rid of all the fear and prejudice that, sometimes, are present in the Brazilian society. The answer to the change in attitude or behavior is intrinsic in each individual, in their actions or reactions, as well as in the educational and formative processes.

In this sense, how to re-educate feelings? How to gauge emotions? How to transform social spaces for the development of a new inclusive culture in all its aspects? The questions are abundant, but they should lead to a deep reflection on the role of each person in all of this. Are people open to this great change? In light of this, attitudinal accessibility is a relevant issue for Brazilian society to think about the inclusion of people with disabilities. There is no lack of examples of attitudinal accessibility. And different from what was put by the collaborators, many schools, nowadays, are changing their internal architectural structures (doors, handrails, ramps, restrooms, Braille signaling), their pedagogical methods, whether in the Multifunctional Resources Room or in the common room, giving access to all spaces. Teachers try to adjust their teaching and evaluation methods, produce pedagogical material for everyone and that also reach the student with disabilities, the rhythm, the way of explaining, speaking, and the presentation of the activity, promoting inclusion. But is this the reality in all schools?

In this context, it is individual attitudes that generate collective attitudes, such as attention, respect for differences, kindness, solidarity, fellowship among students, and mutual help. The lack of attitudes from leaders, managers of public and private intuitions, leaders from different sectors of the community, especially those who are in a position to deliberate on resources, in face of the challenges of inclusion, should not frighten nor paralyze the understanding that attitudinal accessibility, in practice, can change a collective situation. This article is not intended to discuss the various barriers to successful inclusive education. All forms of accessibility are considered important and complementary in order for the central objective to be achieved, that of inclusion in school and social practice and, for such, an adequate school with essential principles of quality in education is sought, reaffirming the emancipatory and inclusive potentialities of the schooling processes. Of the types of accessibility, there is no doubt that attitudinal accessibility is the possible path to an inclusive society, in fact and in law. Without attitude, the other types of accessibility will continue as obstacles. Everything can stay as it is: in perspective. The attitudinal accessibility to be implemented with actions that promote equal opportunities to those who are different and who need the elimination of barriers. In times of individualism and cultivation of self-centeredness, this must be registered. It is necessary to break the paradigm of exclusion within inclusion, based on attitudes centered on indifference, prejudice, and discrimination, which form the biggest and cruelest barrier, the attitudinal one.

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