

Academic Activism for Inclusion: The case study of the UNESCO Chair of Inclusion in Higher Education & CINESUP Foundation (Chile)

*Isabella Quatera**

Abstract

The number of students with disabilities enrolled in Italian and foreign universities is constantly increasing. We cannot overlook the fact that this phenomenon presents some criticalities that do not always result in the active participation of the most vulnerable in university life. The present work aims to provide a relevant testimony by the author in the Latin American academic context. In particular, the article focuses on the experience of academic activism that has been taking place in Chile for thirty years and, specifically, at the UNESCO Chair Inclusion in the Higher Education (University of Santiago de Chile USACH) and through the CINESUP Foundation (International Center for Equity and Inclusion in Higher Education), on the thought of Prof. Francisco Javier Gil (1951-2021) whose objectives are: the equitable and permanent access of students with excellent academic performance and students with disabilities to university higher education.

Keyword: Inclusion; university education; disability; activism; public advocacy.

First submission: 31/08/2022, accepted: 07/11/2022

Available online: 20/12/2022

Introduction

For decades, people with disabilities have remained hidden in their homes, in dependencies, in the trail of families and the people closest to them and the word “activist” has always had a subversive connotation. However, it is on the way to equal opportunities for all, those who converge the “activists” that give life to this publication.

* University of Milan Bicocca - Ambassador of the UNESCO/OREALC Chair of Inclusion in Higher Education (Chile).

Doi: 10.3280/ess2-2022oa14529

This contribution is intended to reflect and delineate the close correlations that exist between inclusion, academy, disability and the common good, seeking to identify inclusion only as a product but as a process that leads to possible practices for construction of a syntax of the common good. Deepening on the conditions and pathways for common an effective education in our contemporary reality, where you can reconsider collective mind-set attitude that involves the whole perception of our world.

In the Latin American context, several scholars (Gil et al., 2012; Gonzalez, 2016; Ferreyra et al., 2017) have contributed to the academic activism that allows to include underrepresented youth in Higher Education by different barriers: disability, socioeconomic, original people, gender, among others. In this context, in Chile a group of academics for 30 years have designed, implemented and evaluated various mechanisms that facilitate access and permanence of students excluded from the traditional Chilean system. The UNESCO Chair in Inclusion in the Higher Education whose headquarters are located at the University of Santiago of Chile, has created various programs and access routes to students, in order to include in a qualitative, equitable, effective all talents.

The university plays a central role for the acquisition of high levels of professional development connecting innovation and scientific research. That are essential factors supporting the inclusion, social cohesion and active citizenship. One of the priorities is to implement support actions, in order to guarantee equal opportunities in learning. In fact, numerous studies show that the lack of access to higher education or the early drop out of studies have to do with learning disabilities Addressing the challenge of the inclusion of disability in higher education means to exercise empathy, developing inclusion tools, stablishing equity as cornerstones of active welfare allowing everyone to act their right to learn. Therefore, we find the need to seek new horizons of meaning, which not only supports the inclusion of students with disabilities in high education, but also reinforces their active participation in their academic path, a wider process, which is a life project. Based on these premises, in order to find possible solutions for this empirically identified problem, The objective of this paper is to explore starting from a conceptual theoretical framework concerning the epistemological foundations of Special Pedagogy and what are the possible challenges to be able to implement an inclusive university education.

Common good, evolution and activism for disability

The issue of the common good is a broad-spectrum issue, which refers to

the concept of communist, which denotes what begins, where he ends his own and embraces others. In addition, man, as an individual, is part of a whole and suffers the influences of reality historical and social: it is first and foremost a person who tends essentially to communion. For what There is community, however, it is not enough that the ego is lost in the other; the escape of ego must be determined at the same time also in the other, by contagion to the community as a whole (Esposito, 1998).

Common goods are the most important grammar of a possible change. The practice of the "common", based on equal access and decision always shared, is not related to product categories, but experiences of welcome and active participation of an entire ecological community, which gradually, in a great network woven from below, can transform all our global experience. To weave this canvas, we must defend the meaning of this term in an ecological, systemic and holistic, based on the real needs of the community (Mattei, 2011).

The commitment to the common good, therefore, is to take care and make use of, for on the other hand, those practices that are developed according to the practice of participation and the inclusive society; referring to a model capable of offering a place for all in the community. A familiar and authentic place, where to establish a seat in another that is different from oneself. A place to live diversity, understood as an opportunity for an authentic encounter with the other, giving residence to the other in the relationship, giving him the welcome and feeling his potential.

The delineation of an inclusive society is articulated in common principles of citizenship: the recognition of the rights of the person; respect for diversity; construction of spaces, places, facilities to meet, take care and take responsibility for the needs. It is a place of opportunity, a society that looks at interconnections (Quatera, 2017). This means reflect on the meaning of education, especially in the academic world.

The paradigm of the common good underlies social inclusion, which is to be understood as a complex intertwining of the well-being of individuals, family conditions and the presence of social networks that must be capable of promoting relationships and opportunities. If the term social inclusion refers to giving everyone the opportunity to actively participate in social life, as citizens, we realise how important it is to promote practices and strategies aimed at fostering the inclusion of all individuals, including those who find themselves in difficult social inclusion situations. The strategies and actions to be promoted must aim to remove forms of social exclusion. Just think of the complex world of disability.

It was from the second half of the 20th century that interest in the quality of life and well-being of persons with disabilities became more consistent,

thanks above all to the promulgation of the Universal Declaration of Human Rights (1948), and this construct developed as a political issue around the mid-1960s (Andrews, 1986; Cummins, 1996b). In this scenario, the paradigm of the ‘common good’ subtends that of the individual good for all people, excluding none.

The conceptualization of disability and re-knowledge as a scientific, political and social survey with its own entity is relatively new, according to the paradigms of the social sciences (Bourdieu, 1998, Bourdieu and Wacquant, 1995; Dávila, 2004).

Disability assumed as a field of investigation involves a series of players, positions and agreements, the relationships established within sometimes becomes force and struggle, because any cultural or symbolic position allows each person to exercise a certain power socially recognized. It is also recalled that traditionally it has been considered that disability is a problem that has interested in particular only people “affected”, as a problem derived from individual health conditions from a perspective, anchored to functionalist developments and in terms of tragedy. Personal or social deviation (Rosato et al., 2005). Consequently, the subjects are labelled as “deactivated” in a context that presents patterns of behaviour and socially valued function according to binary categories: health/disease, disability/normal, valid/invalid (Rosato et al., 2005).

The ideology of normality generates a conceptual and methodological development that tends to install a presumed biomedical cause of intelligence and ability, which due to natural causes, would be unevenly distributed among the subjects. In the case of people with disabilities, the ideology of normality defines them by what they do not have; their deficit, their deviation, their absence and their lack (Balza, 2011). This is a constant idea that creates the feeling that the normal is something obvious, that it is not necessary to explain, because for common sense it is a category of demarcation between those who satisfy the needs of society and those who do not (Karsz, 2004).

This approach has perpetuated the stigmatization of people with disabilities and perpetuates the one-dimensional medical-biological model. In the academic world, the sociologist Talcott Parsons (1951) argues that the normal state of the human being in developed Western societies is “good health”. In his work, *The Social System* (1951) refers to the relationship between disease and abnormality. Therefore, he believes that the disease must be defined as a form of deviant behaviour, dysfunctional and harmful to the achievement of social objectives, an obstacle to the proper functioning of society.

Although Parsons’ work has attracted widespread criticism from professionals and activists, mainly because of its deterministic tendencies,

however, it has had a great impact on the social sciences and on the actions of many academics at universities around the world.

From the sixties and with greater force in the seventies, disability began to be conceived not as a health problem or as a personal tragedy. Goffman (1963) questioned this orthodox view that problems associated with disability are the direct result of individual deficiencies. Stigma appears as a characteristic of the subjects that it incapacitates due to total social acceptance. These ideas received an additional impulse from Foucault, who affirmed that mental illness and other forms of deviation were the result of social constructions generated by an increasingly dominant and moralistic social order (Foucault, 1975).

The theoretical contributions of this period (Scotch, 1988; Albrecht, 1976; Blaxter, 1976 and Townsend, 1979) were the basis for the construction of a new conceptualization of disability as a social construction, highlighting the situation of segregation, discrimination and oppression (Oliver and Barnes, 2012). Although each of these studies, at different levels, has called attention to the various economic and social consequences of the ascription of the identity disability, the causes of the individual and collective disadvantage of persons with disabilities were long uncontested. The challenge to the established opinions did not come from the universities and the academy, but from the same persons with disabilities.

They remember the grassroots organizations controlled and run by people with disabilities, in the United Kingdom, as the Union of people with physical disabilities (UPIAS - Union of the Physically Impaired Against Segregation, 1974), which acted mainly through correspondence and had to maintain a confidential nature of activist writings among its members. These writings were forced to maintain confidentiality because many of the members lived in institutions and extensive discussion and analysis UPIAS on disability is found in the *Fundamental Principles of Disability*, published in 1976 (United Kingdom) that redefined disability as something that a society intolerant to any form of biological imperfection, both real and imaginary, attributes and imposes to the lives of people with deficiencies. The responsibility for the disadvantage experienced by people with disabilities shifts from the person with disabilities to the organizations and institutions of contemporary society. Together with the Network for the Liberation of People with Disabilities (1981), these British organizations have provided a fertile ground for disabled activists to explore and reconfigure the concept of disability.

Subsequently, American scholars also entered the field and agreed with the British social model, albeit with some different facets. The main differences between the English and American social models are that the former's focus is on social structures and their impact on people with disabilities, while the

latter's focus is on social roles and the social situations that preclude their attainment.

The Independent Life Movement was founded by Ed Roberts is developing, a social movement that took its first steps in the struggle for civil rights in the United States at the University of Berkeley. The Movement was guided by the action of a group of people with functional diversity who needed personal assistance to carry out their daily activities. The struggle was carried out by civil organizations, universities and associations of war veterans. Its objective was that people discriminated against their functional diversity could leave hospitals and institutions and even their homes, where they were confined, so that they could live and participate in the community.

The philosophy of the Independent Life Movement is based on four pillars: all human life has the same value; all, whatever their functional difference, are capable of making decisions; people with functional diversity have the right to full participation in society. In 1972, with minimal funding, the Berkeley Center for Independent Living (CIL) was founded. The core values of the Berkeley CIL dignity, peer support, consumer control, civil rights, integration, equal access remain at the heart of the independent living and disability rights movements.

Organic intellectuals (Gramsci, 1971) produced the theoretical corpus that formed the basis of the politicization of disability, the activation of activism and the development of studies on this. Key texts include Hunt (1966), Finkelstein (1980), Sutherland (1981), Oliver (1990) and Barnes (1991). Based on personal experiences and sociological points of view, these writings represented a direct challenge to conventional thinking and the practice of stigmatization and segregation of disability. In addition, although the emergence of the social model of disability provided the "great idea" (Hasler, 1993) for the mobilization of people with disabilities, the acceptance in universities and academy was a very slow process.

In fact, until the 1990s, Disability Studies in universities used to be located in a narrow circle of academic disciplines, including medicine and psychology. The result is an extensive literature that documents the scope and nature of chronic illness, its consequences for daily life and its impact on social relationships, the sense of identity and self (Barnes and Mercer, 2010). However, in recent years a more radical perspective has emerged, led by mostly disabled writers working in humanities and cultural studies at universities in North America, Australia and New Zealand. This led to the request for a more critical interdisciplinary approach to the study of disability (Clear, 2000; Hahn, 2002). All this has stimulated important debates about the role and development of the social disability model within university

structures along with the relationships between disability activists and professional academics (Delanty, 2001).

It is also noted that almost ten years ago, the General Assembly of the United Nations adopted the Convention on the Rights of Persons with Disabilities and its Optional Protocol, ratified on May 3, 2008. The adoption of the Convention took place after decades of the UN to change attitudes and approaches towards people with disabilities. The purpose of the movement was to reclaim the public perception of persons with disabilities as individuals and as active members of society.

On the one hand, therefore, the neoliberal economic model has contributed in increasing social fragmentation and processes of individualization (Beck, 2003) and social exclusion (Lenoir, 1974; Silver, 1995) and on the other hand, globalization and expansion of civil society, have contributed to the creation of a new social fabric and fed back to the principles that produced the struggle for rights and differences: gender, ethnicity and sexual preference, such as deconstruction, intersubjectivity, alterity (Derrida et al., 2002; Levinas, 1994; Rosato et al., 2005).

In the academic field, Disability Studies with their own identity and as a specific field of study (Oliver, 1998; Shakespeare and Watson, 2002) examine the meaning, nature and consequences of disability. There has also been growing interest in interdisciplinary research (Scotch, 1988), for example, recent studies suggest that the use of “markers” of cross-stratification (Siordia, 2016) can help provide new information about the non-random distribution of Risk factors that can increase disability processes and in college courses, students are taught to focus on the experiences experienced by people with disabilities in practical terms. The field focuses on increasing access to people with disabilities for civil rights and improving the quality of life (UNESCO, 2015).

The driving force of symbolic dimensions to accessibility

Education can change society and higher education is called to vigorously promote the processes of social inclusion, with a view to permanent learning for all and open to the most vulnerable. We cannot ignore that this presents some critical problems and does not always translate into an active participation of the most fragile subjects. In fact, numerous studies show that the lack of access to higher education or early abandonment exposes people, especially if they have a disability (OECD, 2011).

Accessibility cannot be reduced to purely technical dimensions and accessibility cannot be reduced to a service provided by the interested parties.

The existence of a disability service at the university level is a necessary but insufficient condition to promote inclusion as an added value for the entire academic community. Inclusion can be developed in accessibility by focusing on the educational and academic success of students. Beyond the purely technical problems, accessibility is a social imaginary that determines the relationship between the academic world and diversity (Ebersold, 2014) and in the case of disability it can attract paradoxical mandates (Ebersold, 2016) or it can be a driving force when it brings significant utopias.

The role of organizational contexts is enormous. Organizational contexts have an impact on the attitudes of stakeholders towards diversity and disability, their willingness and ability to change their habits and be open to innovation. They define the symbolic contexts and play a key role in the institution. The gap between the identity represented by the disability and the true underlying stigma (Goffman, 1963) is framed, in the academic world, by questioning and the intrusiveness resulting from attitudes and behaviours that are contrary to the rituals that govern interactions with social norms, as well as the formal and informal rules that govern the life of universities (Ebersold and Cabral, 2016). For these reasons, it is useful to take into account, in order to operate in the construction and development of universal design for all in the academic world, both structural and cultural accessibility through the principle of adjustments reasonable (Moliterni, 2011).

The concept of reasonable adaptation finds its references in the 2006 UN Convention, which in art. 2 says the following: “reasonable accommodation indicates the necessary and appropriate changes and attitudes that do not impose a disproportionate or undue burden, when required in a particular case, to guarantee persons with disabilities the enjoyment and exercise, in equal conditions with others of all human rights and fundamental freedoms”. Other references can be demonstrated in the Convention, in articles 14 and 24 and article 3 of the Constitution of the Italian Republic (1948), where, in the second paragraph, the principle of substantive equality was established, “It is the duty of the Republic suppress the obstacles of economic and social order, which in fact limit the freedom and equality of citizens, prevent the full development of the human person and effective participation”.

Also as recited in articles 19, n.10 of the Constitution of the Republic of Chile (1980) “The education aims at the full development of the person in the different stages of his life and “within the framework of the International Convention on the Rights of Persons with Disabilities, ratified by Chile in 2008, “the States Parties will ensure a system of inclusive education”.

All these provisions are framed in the construction and development of this Universal Design for All able to express an inclusive society, without any form of exclusion. Therefore, reasonable adaptation refers to the improvement

and transformation of the contexts of learning, work and life that require forms and modalities of intelligent mediation and institutional actions for the purposes of broader university and social inclusion. Through the necessary evaluation forms, a greater commitment is required in the pedagogical plane, teaching and organization for the implementation of concrete actions for the adaptation and organization of learning environments by academic actors of these “agreements” they can and should have burned promoters, to provide students with adequate tools and experience opportunities. Therefore, it is necessary that the social, cultural and academic contexts of universities are increasingly capable of reducing these obstacles to participation in the learning and training process, improving access to culture and using appropriate forms of compensation. An arrangement is much more reasonable than most, from a photographic and descriptive perspective of a specific situation, which is positioned along an evolutionary path, according to a redesign of the contexts urging useful contributions to improve quality and general experience formative of life (Roy and Schippers, 2016).

Reasonable accommodation, in the perspective of the social model of disability, therefore, must be based on the identification of useful tools and strategies for the promotion of both specific and general competences, and especially for the application of pedagogical constructions and didactic participated, aimed at developing autonomy and capacity (Walker and Unterhalter, 2007), personal and social well-being (Robeyns, 2017), in increasingly significant contexts, with a view to lifelong education/learning (UNESCO, 2015).

The writer and Puerto Rican educator Antonio Pedreira (1934), in his *Insularismo* shows the exploration of our identity and heritage, and urges readers to think critically about the role of history, culture and the development of idiosyncrasies of our island. In this book, Pedreira also warns about the effects of island thinking and the risk of being trapped in an insular mentality. Explicitly encourages students to broaden their horizons, think and act beyond the boundaries of their island. Therefore, in the thirties the author already promoted the importance of ways of thinking and learning and the global mentality and accessible to all and now has come to take those ideas and fill the islands in all our minds and reaffirm the purpose and the intrinsic value of higher education. It is important to build networks.

Making higher education accessible means contributing to the delineation of each person's life project, in a work of educational, professional, personal and social orientation: at the university, it asks to be involved not only in terms of teaching and research, but also in the development of the Third Mission (Formica, 2016) that is seen in the university an active role in the promotion and development of local contexts, both locally and internationally,

approaches and the interconnection of formal, non-formal and informal training.

In a social and pedagogical approach to disability and diverse forms of diversity, attention should focus not so much on the individual as on the community and on the conjugation of rights and duties between the person and the community, to foster the process of self-realization personnel in a collective social civitas (Goodley, 2014).

The Latin American Context

Latin America presents dynamics, in the process of growth that are making an important effort to include previously marginalized groups into higher education. It is constituted in regions that have placed the concern for quality at the centre of the public agenda, in all countries, with different approaches. They have diversified the offer and sought to give a public guarantee that the services provided meet the commitments acquired before their students and society. However, they are also regions characterized by inequality, and by the growing awareness that education, being a necessary condition to improve the social situation of the less privileged population is not enough to overcome the barriers to mobility and ensure access to better life conditions. In the Final Declaration of the Regional Conference on Education Superior for Latin America and the Caribbean (CRES, 2018) recites “the vertiginous changes that occur in the region and in the world in crisis call us to fight for a radical change for a more fair, democratic, egalitarian and sustainable society.

In particular, the movement of people with disabilities in Chile, which began in 1969 with the Chilean Association of the Disabled (ASOCHILI), has had different participations in the country's historical moments. ASOCHILI, formed during the Popular Unity, became inactive during Pinochet's dictatorship, but the historical leaders who formed it continued to develop through the tools given to them by their own praxis. that gave them their own political and territorial praxis in the turbulent politicisation of the 70s and 80s. With the return to democracy in the 1990s, the movement reorganised and demanded a single disability law, which ended with the creation of the National Disability Fund (FONADIS). In the 2000s, people with disabilities joined the growing student and later feminist social movements (Ramirez, 2021). The current disability movement in Chile is an amalgamation of at least two generations of leaders and the result of a historical path. The current leaders are characterised by their critical professional training in universities, globalisation and exchange with other social movements around the world, and communication through digital media.

Among these leaders, one who has crossed generations is Juan Ortega, whom we could fairly situate as one of the architects of what would later become the National Collective for Disability (CONADIS). He, a historical leader of the movement of people with disabilities in Chile and recently deceased, was the main promoter of the first citizen's meeting on disability that took place in the centre of Capital, and in which many people with disabilities gathered without knowing the purpose, but motivated by the heat of the ardent social protest. The movement of people with disabilities quickly saw the need to be part of the voices of one of the large organisations that took a leading role during the outbreak of Social Unity. From that moment on, numerous self-convened councils of people with disabilities were these took place in various places in the Capital, and then spread to the rest of the country. These leaders and the participants were generating links and intense work within the framework of the social revolt.

Since the Chilean social revolt that began on 18 October 2019, groups and movements have emerged that are fighting for the recognition of the dignity that has been taken away from them; one of them is made up of people with disabilities. The slogan of the last social revolt in Chile in October 2019, centred on the concept of "Dignity". With this term, squares were renamed squares and slogans were created that would cross all social strata. This was very relevant for people with disabilities and the collectives' groups that met in the first town halls at that time, as the lack of dignity has been lack of dignity has been an unfortunate historical reality for persons with disabilities in Chile, and their demand, a struggle. The country has been characterised by the violation of the rights of persons with disabilities and for creating precarious and undignified living conditions in multiple dimensions. Poverty, charity, forced institutionalisation, homelessness and social confinement have been the realities that have marked the disability that have marked disability in Chile. Therefore, the demand for dignity has been deeply rooted in the history of persons with disabilities, and with it their history, and with it, the movement became highly politicised.

CONADIS was formed through the self-management of current and historical leaders, and its articulation was due to self-management and dialogue between organisations that were already organisations that were already consolidated in the country. Today, CONADIS is a valid interlocutor in the country for talking about disability in Chile.

The charitable tradition of disability in Chile coupled with the lack of recognition that has placed this group in a deep social marginalisation have been made possible thanks to the successful implementation of capitalist social justice measures, the effects of which have been devastating in the

Chilean health and rehabilitation system over the last 50 years (Lapierre, 2020).

People with disabilities have the right to participate in political and public life on equal terms, not only because it is an individual right, but also because, as stated in point (m) of the Preamble to the Convention on the Rights of Persons with Disabilities (2006), their contribution is essential to society, thus, the “general welfare and diversity of their communities, [...] their full participation will result in a greater sense of belonging for these persons and significant progress in the economic, social and human development of society”. From this perspective, it can be said that rights are valuable for individuals and are also valuable for the community, as they contribute to the quality of existence of others (Squella, 2021).

The work of the most current Constituent Convention, the constituent body of the Republic of Chile in charge of drafting a new political Constitution of the Republic after the approval of the national plebiscite held in October 2020 and whose creation and regulation was implemented through Law 21. 200, published on 24 December 2019, which amended the Political Constitution of the Republic of Chile to include the process of drafting a new constitution regarding the human rights of persons with disabilities, particularly on the right to participate in political and public life, was expressed in a series of principles that were intended to regulate its operation. Among the principles stated in Article 3 of the General Rules were, for example, the primacy of human rights, equality and non-discrimination, inclusion and popular participation. The way the Constitutional Convention addressed the participation of persons with disabilities suggests that it aimed to achieve substantive equality.

The Convention ceased to function and was declared dissolved on 4 July 2022 and the proposed constitution was rejected by a majority in the Chilean plebiscite. However, what remains are great topics for discussion and propulsion in terms of activism and inclusion in the country.

A century ago, reformist students proclaimed that the pains that we have left are the liberties that we are missing and we cannot forget it, because they still remain and there are many, because poverty, inequality, marginalization, injustice and social violence are not yet extinguished in the region. The university students of today, like those of a century ago, we pronounce ourselves in favour of the science from humanism and technology with justice, for the common good and rights for all and all” (CRES, 2018). The Academics, gathered in Cordoba (Argentina) reaffirm with this declaration (June 14, 2018) the postulate of Higher Education as a social public good, a universal human right, and a duty of the States. These principles are based on the deep conviction that access, use and democratization of knowledge is a

social good, common, essential to be able to guarantee the basic human rights and essential for good living, the construction of a full citizenship, social emancipation and educational inclusion.

“Education, science, technology and the arts must be medium to freedom and equality, guaranteeing them without distinction of ability, social, gender, ethnicity, religion or age” (CRES, 2018).

The internal gaps between the States of Latin America, in recent years, have increased and the high migration of the Latin American population shows lack of opportunities that affect all younger populations. In the specific case of higher education, UNESCO encourages educational innovation, the needs of students and the consequent increase in opportunities especially in vulnerable groups and with disadvantages.

In the twenty-first century and since UNESCO assumed among its priorities the higher education, in Latin America there has been an unprecedented increase in university sector and its complexity. Access to higher education, academic achievement and permanence in universities, to be entitled to and access the world of work constitutes a considerable challenge for students, their families, for the institutions themselves, and in particular the universities (Gil et al., 2018). Since decades, and with greater strength in the last twenty years, the universities of Latin America have had actively taking part, of the massive arrival of students, especially from who, having outstanding trajectories in their school context, had been marginalized or they find excluded (Gil et al., 2018). This challenge over admission constitutes a great-unsolved question of current societies.

In Chile, access to institutions of higher education has become more widespread in the last decade and the effect is that more students come from disadvantaged contexts than before. The access to very prestigious universities follows in the same way that before: unequal, segregated and students from vulnerable contexts, continue having today much less likely to access and remain than students from advantaged sectors from the socioeconomic and cultural point of view. Access has been democratized in a quantitative rather than a qualitative way, costing a process of very unequal spread (Gil et al., 2018).

In the case of Chile, the university selection test (PSU) is the admission test used by all universities (39 institutions: 27 public universities and 12 private). Given its key role, it has been the subject of multiple studies that have contributed to dismantle the myth of the PSU test, as an instrument of meritocratic admission to university, demonstrating the relevance of economic inequality. Social and highlighting the harmfulness of this test for students from more vulnerable sectors. It is important for universities and society that they favour access, insertion and permanence of all and all students. First, by

an aspect of fair restitution of the right to education without exclusion of any kind. Secondly, because in the development phase in which Chile is located, one of the most urgent challenges that the trajectories of individuals are not assimilated to a destination (Dubet, 2004). To respond and to open to groups of historically excluded students, such as students with disabilities and admit the best candidates is necessary to minimize the entry barriers and universities should be articulated strategically, diversifying the access mechanisms. How does all this materialize? According to Blanco (2006), universities present multiple barriers in their access, selection, financing and curriculum systems, which presents the participation and learning of certain student populations, such as disabled people and all those who come from contexts in which they are in disadvantage. This leads to many not being able to enter or remain in this system and that, therefore, they cannot improve their position in the social fabric, among others multiple consequences (Briones, 2016).

National and international institutions have encouraged the development of action measures affirmed with the purpose of correcting the design of opportunities and restoring rights of those who come from the most neglected social sectors and situations of disability. The affirmative action and in this case of reasonable accommodation (Moliterni, 2011) in the context is materialized in instruments that allow entry and maintenance in the university to people who, having the merit and the academic talent for life University does not manage to be successfully included because of its social origin, other elements external to their merits (Gil et al., 2018) and their disability. The objective of this initiative aims at the construction of an education for all and all, an education that builds common educational spaces close to the needs and characteristics of each student. An education that generates conditions for learning and the full participation of their student body (Echeita, 2008) in the direction of the common good and of an inclusive education.

Why is it important to build inclusive contexts in higher education and in academy? According to Meller (2010), the university is a mechanism of social mobility for minorities, therefore the exclusion of such a system implies consequences, social and personal for those who cannot access or continue their university studies. This is evident when considering the situation of students with disabilities (Briones, 2016).

The 15% of the world population presents some kind of disability; this figure in the future could increase, due to the aging of the population and also to the increase of chronic health problems (WHO, 2011).

Despite this sustained increase, the university institution is described as one of the most exclusionary environments for the entry and permanence of students with disabilities (UNESCO, 2005).

In Chile, the percentage of adults with disabilities reaches 20%, which is equivalent to two million six hundred thousand people approximately (SENADIS, 2016). In the past ten years the number of people with disabilities in Higher Education has increased considerably and it is maintained that this figure will continue to rise (Konur, 2006).

According to the last National Disability Survey of the Ministry of Social Development, with the permanent technical advice from SENADIS of the Government of Chile (2015) on education in the adult population, equal to or greater than 18 years (age ≥ 18) the average number of years of study for people who are in a disability situation it is 8.6% out of a total of 14.2%, while, for people who are not under that situation, it is 11.6%, evidencing that people in a disability situation study, on average, fewer years than national population. Although the Chilean State has made progress in generating laws that support the inclusion of people with disabilities, Higher Education has not had the momentum registered in the other levels (Basic and Secondary Education), considering the cycle less inclusive training (IESALC-UNESCO, 2005). The 20% of the Chilean adult population without disability has completed higher education. In the other hand the percentage of adult population Chilean with a disability that finishes studies in Higher Education reaches only 9% (SENADIS, 2016).

There is a slight difference in the average number of years of study completed, a slightly lower figure was observed in women (6.8%) from men (7.7%). People who are in rural areas, with disabilities (6.9%), have fewer years of average schooling that students in the same condition that live in the area urban areas (7.5%). The importance of the geographical variable within the processes of exclusion in education, a barrier to accessibility is demonstrated but due to the zone conditions (SENADIS, 2016). However, there is a general regulatory framework on the social inclusion of people with disability to society, where it is indicated that the institutions “shall incorporate the innovations and curricular adjustments, infrastructure and support materials necessary to allow and facilitate access for people with disabilities to courses or existing levels, providing them with the additional resources they require to ensure their permanence and progress in the educational system” (Law 20.422/2016, article 36). Due to the autonomy of Chilean universities, the decision to create special admission systems for students with disabilities as to design and implement programs or strategies for its inclusion, are decisions of each institution and therefore do not depend on entities external. The access possibilities of these students are not independent to the socioeconomic situation or of provenance. This shows a lack of conditions for the continuation of a life project for all and it is evident that there are access gaps beyond the admissions systems. The UNESCO

Chair of Inclusion in University Higher Education (University of Santiago) has created several programs and access routes inclusive of students, which have been shown to be efficient and this is how they are described below.

Propaedeutic Program: created in 2007, designed to include students socially talented people who, for reasons beyond their abilities do not enter university, these students are those of the top 10% of the establishments attached to the program. The program is comprised of two stages. The first consists of five months of preparatory courses provided during the last semester of high school to students whose cumulative GPA from 9th to 11th grade has placed them in the top 10% of their class rank. The preparatory classes provided at this stage are taught every Saturday and involve three subjects: Math, Language, and Personal Development. the Propedéutico is not a paternalistic program; it rewards academic merit, not poverty. The university does not take responsibility for other social problems the students may bring to college and redirects them to networks of social protection provided through Municipalities in order for them to take advantage of the programs provided there.

Pares Program: is an initiative that seeks to promote access to talented and disabled students. The selection process of the quota includes evaluative instances focused on the detection of academic skills and personal resources higher to the average. This directed to talented student with disabilities who have graduated from secondary education and have with skill and interest in pursuing professional or technical studies at the University of Santiago of Chile.

This directed to talented students with disabilities who have graduated from secondary education and have with skill and interest in pursuing professional or technical studies at the University of Santiago of Chile. It has specific services and resources and as a purpose the reduction or elimination of critical barriers for access to learning and participation. Tutorial for taking notes: service granted to those who have any barrier due to a disability that prevents or limits the possibility of taking notes in their classes; route assistance a service granted to students who face a barrier due to a disability that prevents or limits their autonomous movement within the campus. Socioeducational path: service that seeks to strengthen the permanence of the students from an integral support, which assumes as a focus the promotion of the actor, participation and student responsibility, in the university context. Among the dimensions that it addresses, it is necessary to specify the monitoring of its academic process, the support for the development of student initiatives that aim at inclusion, the link with external and internal networks, and the orientation for the application for benefits. Technological resources: it has a resource centre in which disabled students can use or

request for loan different equipment that allows their access to information, such as: digital magnifiers, recorders, FM equipment, computers with Jaws software, among others. Instances of inclusion training: it is aimed at academic and service units that require acquiring technical tools and theoretical principles for the design of strategies that favour the university inclusion of students in a situation of disability. The instances that are offered are: workshops, talks and training courses. Accompaniment to teachers: the Program provides the accompaniment service for teachers who have students with disabilities. This accompaniment consists in the delivery of information on the adequacy requirements and guidelines regarding didactic strategies that allow for equal opportunities in the teaching and evaluation processes. Adequacy of written material: service that is carried out in collaboration with the academic Units to favour access to study and evaluation material.

Pace Program: Program of Accompaniment and Effective Access (PACE) is a public policy of the state of Chile. Seeks to restore the right to higher education, guaranteeing a quota talented to students whose cumulative GPA from 9th to 11th grade has placed them in the top 15% of their school rank students from vulnerable sectors, present in 574 establishment of secondary education and accompanied by 31 Higher Education Institutions. This allows to increase equity, diversity and quality in higher education, as well as generating new expectations in the young people of secondary education.

Ranking 850 Program: this program at the University of Santiago de Chile offers an exclusive admission opportunity for students with maximum (850) ranking who do not obtain the minimum PSU score needed to apply (under 475). This is another step in positive actions of the University of Santiago de Chile that, in 2012, created the Access Program Inclusive Equity and Permanence (PAIEP) in order to articulate all access actions inclusive and permanence developed by the University.

Explora - Scientific Talent Program: is an initiative born from joint work between the University of Santiago de Chile and Explora de Conicyt, which seeks to guarantee access to higher education for young people with outstanding scientific career. It is aimed at middle school students who demonstrate a scientific school career and are interested in continuing a career in that area. To favour the permanence in higher education of young people who enter for these through the University of Santiago of Chile, through the Inclusive Access Program, Equity and Permanency (PAIEP), makes available to students the Services of Accompaniment for Learning and Permanence, which are free, are focused on first year subjects and are developed mainly by

tutors couple The tutors are students of the University who attend third year or higher, who have approved a diagnosis and initial training focused on inclusion issues, inspired by the principles of UNESCO and aspects of the operation of PAIEP. Further, they receive monthly training focused on pedagogical, methodological aspects, disciplines and inclusion. The PAIEP (Inclusive Access Program, Equity and Permanency) thus arises within the framework of a policy of affirmative action, understanding this as "A set of strategies that seek to correct the design of opportunities and Today, it is positioned as an entity specializing in the accompaniment of transition processes to the university higher education, with services that are open to all students of inclusive access and students who enter year by year in the University of Santiago.

CINESUP Foundation: this Foundation contributes, in Chile and abroad, to the inclusion of secondary education in higher education, through the creation, implementation and continuous improvement of access models free of any kind of arbitrary discrimination. It was born as a consequence of the creation of the Inclusive Access and Permanence Programme (PAIEP) and at the behest of its founder Prof. Francisco Javier Gil (1951-2021) is developed through four lines of action, all of national and international scope:

- *Promotion and Networks*: develop programmes and actions that promote the inclusion of students in higher education institutions in various contexts, creating networks with civil society organisations and government institutions that promote programmes that tend to reduce existing gaps, regardless of the geographical location where young students meet.
- *Education for global citizenship*: through peace education, we develop various programmes for young people, teachers and school communities as a whole to promote the values of inclusion, equity, human rights and diversity among the communities they are included in.
- *In-person and online training*: generating technical support for leaders and teachers at all levels of education, public and private, civil society organisations, seeking to promote greater equity of access for young people traditionally excluded from higher education.
- *Public advocacy*: assist civil and governmental organisations in the implementation of educational inclusion policies, as well as in the development of quantitative and qualitative research programmes on Diversity, Inclusion and Equity, in collaboration with Universities and International Organisations.

- *Building life project*: accompany all students: through the end of their school year. Give them a free comprehensive online programme and the necessary resources to access it. The programme aims to strengthen and improve social-emotional, academic and comprehensive skills. Placing the main focus on building the student's life project and on inclusion in higher education.

Conclusions

In line with the fourth Sustainable Development Goal (SDG) of the Agenda for Development adopted by UNESCO (2030), higher education must exercise its vocation cultural and ethical, contributing to the generation of political definitions and practices that influence necessary and desired changes of the communities. Higher education must be the emblematic institution of consciousness and States must promote a vigorous policy of expanding the offer of university education, together with the revision of the procedures for accessing the system; the generation of affirmative action policies, with based on gender, ethnicity, class and disability, to achieve universal access, permanence and the degree. In this context, higher education systems must be painted with many colours (CRES, 2018), recognizing the heterogeneity, so that higher education is a medium and a model of equalization and not an area of privileges. As said Mario Benedetti (1999), there are few things as deafening as silence. In this sense, Higher Education institutions have the responsibility to advance the understanding of problems with social, economic, scientific and as well as the capacity to cope with them, for which they must assume the leadership in the area of knowledge creation, stimulating critical thinking and active citizenship to address challenges associated with inequality, exploitation of the planet and human understanding (CRES, 2018). Such commitments give substance to the policies Institutions that include social rights and duties understood as quality policy that transforms the processes of education and training, organization, institutional management and social participation.

Through this work, we wanted to present a model of transition with equity to the universities, fruit of more than twenty years of implementation of inclusion strategies and equity and how the reinterpretation of disability by activists during the years and studies on inclusion has had a major impact on perceptions and in the analysis of disability in universities and faculties at the international level: especially in Chile, as a guiding case for a new thinking about the right to inclusive education for all. The growth of disability studies within the academy by some Academics of disability means that there is an

affirmation of academic values new and sensitive near the students in the direction of accessibility, accompaniment and permanence in the university, second the principle that: the talents are equally distributed between rich and poor, in all ethnic groups and in all cultures (UNESCO Chair Education Inclusion and Higher Education, 2009) and among in all skills.

In conclusion, points of interest and reflection are: diversification of the mechanisms of admission and free mobilization of knowledge and the principle that our ideas and initiatives are not for profit. The fundamental principle on which we have designed and implemented the different models of inclusion in university higher education are based on the following principles that academic talents are equally distributed between rich and poor, in all ethnic groups and cultures, genres and abilities, according to the inspiring thought of Prof. Francisco Javier Gil (1951-2021) founder of the UNESCO Chair in University Inclusion at the University of Santiago de Chile.

References

- Albrecht G.L., ed. (1976). *The Sociology of Physical Disability and Rehabilitation*. Pittsburgh, PA: The University of Pittsburgh Press.
- Andrews F. (1986). *Research on the Quality of Life*. Ann Arbor, Michigan: Institute for Social Research, University of Michigan.
- Balza I. (2011). Crítica feminista de la discapacidad: El monstruo como figura de la vulnerabilidad y exclusión. *DILEMATA*, 3(7): 57-76.
- Barnes C. (1991). *Disabled People in Britain and Discrimination: a Case for Anti-Discrimination Legislation*. London: Hurst.
- Barnes C., and Mercer G. (2010). *Exploring Disability*. Cambridge: Polity.
- Beck U. and Beck E. (2003). *La individualización*. Barcelona: Paidós.
- Benedetti M. (1974). *Poemas de Otros*. Buenos Aires: Editorial Alfa.
- Bernasconi A. (2008). Is there a Latin American model of the university?. *Comparative Education Review*, 52(1): 27-52. Chicago: The University of Chicago Press. DOI: 10.1086/524305.
- Blanco R. (2006) Inclusión en la educación superior. In *Caminos para la inclusión en la educación superior en Chile*, 37-40. Santiago: Fundación Equitas.
- Blaxter M. (1976). The Meaning of Disability: A Sociological Study of Impairment. *Sociology of Social and Medical Care Series. Journal of Social Policy*, 6(3): 378-380. Cambridge: Cambridge University Press. DOI: 10.1017/S0047279400006930.
- Bourdieu P. (1998). *Una invitación a la sociología reflexiva*. Buenos Aires: Siglo XXI.
- Bourdieu P., Wacquant L. (1995). *Respuestas por una antropología reflexiva*. México D.F.: Grijalbo.

- Briones B. J. (2016). Inclusión: construyendo una universidad sin barreras. In *Aprendizajes del Programa de Acceso Inclusivo, Equidad y Permanencia 2012-2015*. Santiago: Universidad de Santiago de Chile.
- Clear M. (2000). *Promises, Promises: Disability and Terms of Inclusion*. Leichhardt, NSW: Federation Press.
- Constitution of the Republic of Chile (1980). Supreme Decree No. 100. Last edit with Law 20516. 2011. Fixed the refunded, Coordinated and Systematized text of the Political Constitution of the Republic of Chile. Ministry General Secretariat of the Presidency. <http://www.leychile.cl/N?i=242302&f=2011-07-11&p=>.
- Constituzione della Repubblica Italiana (1948). *Gazzetta Ufficiale* (GUn.298 del 27-12-1947) <http://www.normattiva.it/uri-res/N2Ls?urn:nir:stato:costituzione:1947-12-27!vig=>.
- Convencion Constitucional Política Republica de Chile Propuesta (4 Julio 2022). <https://www.chileconvencion.cl/wp-content/uploads/2022/08/Texto-CPR-2022-entregado-al-Pdte-y-publicado-en-la-web-el-4-de-julio.pdf>.
- CRES (2018). *Final Report. III Conferencia regional de Educación Superior para América Latina y el Caribe*. Universidad Nacional de Córdoba: Argentina, 14 de junio de 2018.
- Crow L. (1996). Including All of Our Lives: Renewing the Social Model of Disability". In *Exploring the Divide: Illness and Disability*, 55-73. Leeds: Disability Press.
- Cummins, R. A. (1996b). Assessing quality of life. In R.L. Schalock, *Quality of life*. Volume I: Conceptualization and measurement. Whashington, DC: American Association on Mental Retardation.
- Davila L.O. (2004). Adolescencia y juventud: de las nociones a los abordajes. *Ultima década*, 12(21): 83-104. DOI: 10.4067/S0718-22362004000200004.
- Delanty G. (2000). *The University in the Knowledge Society*. Buckingham: Open University Press.
- Dubet F. (2004). *L'école des chances. Qu'est-ce qu'une école juste?*. France: Editions du Seuil et La République des Idées.
- Ebersold S. (2014). Enseignement supérieur, orchestration de l'accessibilité et handicap. In *Les processus discriminatoires des politiques du handicap*. Grenoble: PUG.
- Ebersold S. (2016). Youth with disabilities and transition to adulthood. In *Rethinking disability: The emergence of new definitions, concepts and communities*. Antwerpen-Apeldoorn Belgium: Garant.
- Ebersold S. and Cabral L.S.A. (2016). Enseignement supérieur, orchestration de l'accessibilité et stratégies d'accompagnement. *Education et francophonie*, 44: 134-153. Doi: 10.7202/1036176ar.
- Echeita G. (2008). Inclusión y exclusión educativa: voz y quebranto. *Revista electrónica Iberoamericana Calidad, Eficacia y Cambio en Educación*, 6(2): 9-18.
- Esposito R. (1998). *Communitas. Origine e destino della comunità* Torino: Einaudi.
- Ferreya M., Avitable C., Botero J., Haimovich F. and Urzua S. (2017). *At a Crossroads: Higher Education in Latin America and Caribbean. Directions in Development*. Washington, DC: World Bank.

- Finkelstein V. (1980). *Attitudes and Disability: Issues for Discussions*. New York: World Rehabilitation Fund.
- Formica C. (2016). *Terza missione. Parametro di qualità del sistema universitario*. Napoli: Giapeto.
- Foucault M. (1975). *The Birth of the Clinic: An Archaeology of Medical Perception*. New York, NY: Vantage
- Gil F.J. and Del Canto C. (2012). The Case of Propedéutico Program at Universidad de Santiago de Chile (USACH). *Pensamiento Educativo. Revista de Investigación Educativa Latinoamericana*, 49(2): 65-83. DOI: 10.7764/PEL.49.2.2012.6.
- Gil F.J., Orellana M., and Moreno K. (2016). Revisión del proceso histórico sobre equidad en la educación superior chilena. In *Equidad en la Educación Superior: Desafíos y proyecciones en la experiencia comparada*, 137-151. Santiago de Chile: Ediciones El Desconcierto.
- Gil F.J., González A., Orellana M. Moreno K. and Rahmer B. (2018). Crítica y Acciones para un acceso equitativo y permanencia efectiva a la educación superior universitaria. El rol de las instituciones de educación superior en contexto diversos. In *Educación Superior en América Latina y el Caribe. Estudios retrospectivos y proyecciones*, 238- 264. Córdoba: CRES/UNESCO.
- Goffman E. (1963). *Stigma: Notes on the Management of a Spoiled Identity*. Englewood Cliffs, NJ: Prentice Hall.
- González A. (2016). *Aspirar a una universidad selectiva y concretar las aspiraciones: factores determinantes. Calidad en la Educación*. Santiago de Chile: Consejo Nacional de Educación.
- Goodley D. (2014). *Dis/ability Studies. Theorising Disablism and Ableism*. London, New York: Routledge.
- Gramsci A. (1971). *Selections from the Prison Notebooks*. London: New Left.
- Hahn H. (2002). Academic Debates and Political Advocacy: The US Disability Movement. In *Disability Studies Today*, 162-189. Cambridge: Polity Press.
- Hasler F. (1993). Developments in the Disabled People's Movement. In *Disabling Barriers – Enabling Environments*, 278-284. London: Sage in association with the Open University
- Hunt P. (1966). *Stigma: The Experience of Disability*. London: Geoffrey Chapman.
- IESALC-UNESCO (2005). *Estudio sobre la repitencia y deserción en la educación superior chilena*. Santiago de Chile: Instituto Internacional para la Educación Superior en América Latina y el Caribe.
- Karsz S. (2004). *La exclusión: bordeando sus fronteras: definiciones y matices*. Barcelona: Gedisa.
- Konur O. (2006). Teaching disabled students in higher education. *Teaching in Higher Education*, 3(11): 351-363. DOI: 10.1080/13562510600680871.
- Lapierre M. (2020). Análisis del sistema de salud chileno desde una perspectiva de justicia, en el marco del movimiento social del 18 de Octubre de 2019 en Chile. *Revista Izquierdas*, 49: 4384-4403.
- Lenoir R. (1974). *Les Exclus: un français sur dix*. Paris: Seuil.
- Lévinas E. (1994). *Outside the Subject*. Palo Alto: Stanford University Press.

- Ley n. 20422 (2016). Normas sobre Igualdad de Oportunidades e Inclusión Social de Persona con Discapacidad. Ministerio de Planificación. Gobierno de Chile. <https://www.leychile.cl/N?i=1010903&f=2016-06-28>.
- Mattei U. (2011). *Beni comuni. Un manifesto*. Bari: Laterza.
- Meller P. (2010). *Carreras Universitarias: Rentabilidad, Selectividad y Discriminación*. Santiago de Chile: Uqbarr.
- Moliterni P. (2011). *Studiare all'università*. Milano: FrancoAngeli.
- National Disability Survey (2015). Ministry of Social Development. Government of Chile <https://unstats.un.org/unsd/demographic-social/meetings/2017/new-york--disability-egm/Session%204/Chile.pdf>.
- Network for the Liberation of People with Disabilities (1981). The Manifest <https://disability-studies.leeds.ac.uk/wp-content/uploads/sites/40/library/LNPD-cold-issue-1-part-1.pdf>.
- OECD (2011). *Inclusion of Students with Disabilities in Tertiary Education and Employment education and training policy*. Paris: OECD. <http://www.oecdilibrary.org/docserver/download/9111011e.pdf>.
- Oliver M. (1998). ¿Una sociología de la discapacidad o una sociología discapacitada?. In *Discapacidad y sociedad*, 34-58. Madrid: Morata.
- Oliver M. and Barnes C. (2012). *The New Politics of Disablement*. Basingstoke: Palgrave, Macmillan.
- Orellana M., Moreno K. and Gil F.J. (2015). *Inclusión a la universidad de estudiantes meritorios en situación de vulnerabilidad social*. Santiago de Chile: Oficina Regional de Educación para América Latina y el Caribe (OREALC/UNESCO).
- Parsons T. (1951). *The Social System*. New York: Free Press.
- Pedreira A. (1934). *Insularismo*. Puerto Rico: Editorial EDIL.
- Quatera I. (2017). Inclusion e come strategia per il bene comune. *Rivista MeTis Mondì educativi. Temi, indagini, suggestioni*, 7(2): 366-381. Bari: Progedit.
- Rahmer B., Miranda R., and Gil F.J. (2013). *Programa de Acceso Inclusivo, Equidad y Permanencia de la Universidad de Santiago de Chile: una política universitaria de acción afirmativa*. Plenary presentation at 3rd Latin American Conference on Abandonment in Higher Education (III-CLABES). Mexico D.F., Mexico, 13, 14 and 15th November.
- Ramírez J. [CLACSO TV] (6 de abril de 2021). Revuelta popular y proceso constituyente en Chile: debates anticapacitistas desde movimiento social [Archivo de Video. Minute 15:15]. <https://www.youtube.com/watch?v=nh8venke2ws>.
- Robeyns I. (2017). *Wellbeing, Freedom and Social Justice: The Capability Approach Re-Examined*. Cambridge: Open Book Publishers.
- Rosato A. and Vain V. (2005). Antropología y construcción de alteridades. In *La construcción social de la normalidad*, 40-51. Buenos Aires: Noveduc.
- Roy I. B. and Schippers A. (2016). Special issue: Quality of life and family quality of life: Recent developments in research and application. *Journal of Intellectual & Developmental Disability*, 41(4): 277-278. DOI: 10.3109/13668250.2016.1234958.

- Scotch R. K. (1988). Disability as the Basis for a Social Movement: Advocacy and the Politics of Definition. *Journal of Social Issues*, 44(1): 159-72. Doi: 10.1111/j.1540-4560.1988.tb02055.x.
- SENADIS (2016). *Report Discapacidad en Chile. Pasos hacia un modelo integral del funcionamiento humano*. Ministerio de Desarrollo Social. Gobierno de Chile.
- Shakespeare T. and Watson N. (2002). The Social Model of Disability: An Outmoded Ideology. *Research in Social Science and Disability*, (2): 9-28.
- Silver H. (1995). Reconceptualizing social disadvantage: three paradigms of social exclusion. In *Social Exclusion: Rhetoric, Reality, Responses*, 57-80. Geneva: International Labour Office.
- Siordia C. (2016). Self-Care and Mobility Disability at Mid-Life in Lucky Few, Early- and Late-Baby Boom Birth-Cohorts. *Journal of Health Disparities Research and Practice*, (9)2: 216-228. School of Community Health Sciences. Las Vegas: University of Nevada
- Squella A. (2021). *Dignidad*. Valparaíso: Universidad de Valparaíso.
- Sutherland A.T. (1981). *Disabled We Stand*. London: Souvenir.
- Townsend R. M. (1979). *Poverty in the United Kingdom. A Survey of Household Resources and Standards of Living*. Berkeley: University of California Press.
- UNESCO (2005). *Guidelines for inclusion: Ensuring access to education for All*. Paris: Unesco.
- UNESCO (2015). Sustainable Development Goal (SDGs) Agenda for Development 2030. *Declaration and Framework of Action for the realization of the Sustainable Development Objective 4*. Paris: UNESCO.
- United Nations (2006). *Convention on the Rights of Persons with Disabilities (CRPD)*. New York <http://www.un.org/disabilities/documents/convention/convoptprot-e.pdf>.
- United Nations (1948). *Universal Declaration of Human Rights*. 217 A (III). <https://www.refworld.org/docid/3ae6b3712c.html>.
- UPIAS (1976). *Union of Physically Impaired Against Segregation. Fundamental Principles of Disability*. London: UPIAS.
- Walker M. and Unterhalter E. (2007). *Amartya Sen's Capability Approach and Social Justice in Education*. Basingstoke: Palgrave Macmillan.
- WHO (2011). *International Classification of Functioning, Disability and Health: ICF*. Geneva: World Health Organization.