Conditions of Psychosocial Possibilities of a Psychology Student with a Motor Disease of Cerebral Origin

Condiciones de posibilidad psicosociales de una estudiante de psicología con enfermedad motora de origen cerebral

Condições de possibilidade psicossociais de uma estudante de psicologia com doença motora de origem cerebral

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Abstract

This research was conducted in the Psychology program of the *Corporación Universitaria Minuto de Dios* – Uniminuto – main campus (Bogotá, Colombia). Its objective was to understand the conditions of psychosocial possibilities that were present throughout the development of the educational process of a psychology student with athetoid cerebral palsy. In this investigation, the student fulfilled a double role by being the case study subject and a research assistant. The research methodology included a literature review and the systematizations of similar cases; an autobiographical reconstruction of the educational experience in higher education; and diverse interviews conducted with significant actors involved in the experience (immediate family members, study partners, teachers, and administrative staff). In the analysis, it was established, based on Foucault (2007) and Courtine (2006), that the discursive practices maintaining social relationships with people with disabilities are the monstrous gaze, commpasive gaze, and empty gaze of subjectivity. Based on a Foucauldian perspective of discourse analysis, three conditions of possibility were identified as resistance exercises to said discursive practices, and at the same time, key in developing better educational processes for diversity: 1) dissolve the correlation between cerebral palsy and cognitive impairment; 2) question the specialized know-how about disabilities; and 3) overcome the fear to interact with diverse bodies.

Keywords

XXX; XXX; XXX

Resumen

La investigación se llevó a cabo en el programa de Psicología de la Corporación Universitaria Minuto de Dios —Uniminuto—, sede principal. Tuvo como objetivo comprender las condiciones de posibilidad psicosociales que estuvieron presentes en el desarrollo del proceso educativo de una estudiante de psicología con enfermedad motora de origen cerebral atetósica. En esta investigación la estudiante cumplió doble rol al ser el sujeto del estudio de caso y asistente de investigación. La metodología de la investigación contempló la reconstrucción autobiográfica de la experiencia educativa en educación superior y la realización de entrevistas a los actores significativos de la experiencia (núcleo familiar, compañeras de estudio, docentes, y administrativos). En el análisis se estableció con Foucault (2007) y Courtine (2006) que las prácticas discursivas que mantienen las relaciones sociales con las personas en condición de discapacidad consisten en la mirada monstruosa, la mirada compasiva y la mirada vacía de subjetividad. Desde la perspectiva foucauldiana del análisis del discurso, se identificaron tres condiciones de posibilidad, como ejercicios de resistencia a dichas prácticas discursivas y, a su vez, claves para desarrollar mejores procesos de educación para la diversidad: (a) disolver la correlación entre parálisis cerebral y discapacidad cognitiva, (b) cuestionar el saber-hacer especializado sobre la discapacidad, y (c) superar el miedo a relacionarse con los cuerpos diversos

Palabras clave

inclusión; discapacidad física; estudiantes con necesidades especiales; análisis de discurso; desventaja educativa

Resumo

A pesquisa foi realizada no programa de Psicologia da Corporação Universitária Minuto de Dios —Uniminuto—, campus principal. Esta visou compreender as condições de possibilidade psicossociais presentes no desenvolvimento do processo educativo de uma estudante de psicologia com doença motora de origem cerebral atetósica. Nesta pesquisa, a estudante desempenhou um duplo papel como sujeito do estudo de caso e assistente de pesquisa. A metodologia da pesquisa incluiu a reconstrução autobiográfica da experiência educativa no Ensino Superior e a realização de entrevistas aos atores significativos da experiência (núcleo familiar, colegas, professores e administrativos). Na análise, baseada em Foucault (2007) e Courtine (2006), estabelecemos que as práticas discursivas presentes nas relações sociais com as pessoas com deficiência são: o olhar monstruoso, o olhar compassivo e o olhar vazio de subjetividade. Desde a perspectiva foucaultiana da análise do discurso, identificamos três condições de possibilidade, como exercícios de resistência a essas práticas discursivas e, ao mesmo tempo, dicas para desenvolver melhores processos de educação para a diversidade: (a) dissolver a correlação entre paralisia cerebral e deficiência cognitiva; (b) questionar o saber- fazer especializado sobre a deficiência; e (c) vencer o medo a se relacionar com os corpos diversos.

Palavras-chave

inclusão; deficiência física; estudantes com necessidades especiais; análise de discurso; desvantagem educacional

Introduction

Some reflection studies on experiences about educational processes in higher education of people with disabilities. For example, some higher education institutions (HEIS) have developed discussions and programs revolving around an inclusive education, recognizing the progress some entities have made to this end and performed an analysis of the progresses and barriers in that regard (Aldana, 2015; Cárdenas, Parrado, & Romero, 2012; Chacón, 2016; Garzón & Molina, 2014; Leguizamón & Molano, 2014; Tamayo & Naranjo, 2013). Also, the Ministry of National Education, in partnership with other institutions, built an overview of an inclusive higher education by gathering experiences from different institutions and analyzing the factors involved in implementing it (Ministerio de Educación Nacional & Universidad Nacional Abierta y a Distancia, 2014; Ministerio de Educación Nacional & Corporación Unificada Nacional [CUN], 2014).

In reviewing the research papers or systematizing experiences in inclusive higher education, specifically regarding people with cerebral palsy or cerebral movement disorders, few papers were found directly involving students with disabilities, since most of the benchmarks are reflection and analysis studies. Among the investigations seeking to know about and understand the inclusion experience through student's voices, is the one conducted by Salinas, Lissi, Medrano, Zuzulich, and Hojas (2013). The authors developed a qualitative study, based on grounded theory, analyzing the conditions facilitating or hindering the experiences in higher education of 14 Chilean students with visual, auditive, or motor disabilities. This study shows interest in approaching the experience told by the students themselves to describe how they have constructed meaning through their academic process, from basic school to university, by performing two analysis: a descriptive analysis, in which students identified the stages of their educational process and enrolling in the university, considering personal, social, and contextual factors; and a relational analysis, considering student's internal characteristics, such as academic performance, external or contextual factors that were facilitators or obstacles in their educational experience. Among the aspects identified favoring the process, is the social support, especially the role of the family and peers with disabilities; the universities´ support programs; and students´ proactive attitude and will to succeed. Aspects hindering the process include teachers' and students' attitudes, especially during the school stage, since at the university level it slightly improves. Nonetheless, the lack of teacher training and poor curriculum adjustment, as well as the limited access to higher education and few learning aid resources, were identified as great barriers.

In Colombia, Dueñas and Lizarazo (2009) carried out an investigation in the Biology program of *Universidad Pedagógica Nacional* with deaf students to characterize how the inclusion process with these students has been addressed in the curriculum project and how this has contributed to the construction of professional knowledge. Through a case study, by means of interviews and focus groups, the experiences of teachers, administrative staff, hearing students, and the deaf community were collected.

As a precedent in Uniminuto, Melo (2014) systematized the University's Well-being center the experience in providing assistance to students with motor and sensory disabilities, by interpreting analysis categories such as access, permanence, well-being, graduation-employment, participation-empowerment, and proposed guidelines to build an institutional policy in said educational center. Regarding the question about the elements that constitute Uniminuto's experience with people with visual, auditory, and motor disabilities, a systematization was presented that was carried out in three stages: planning (issue definition), historical reconstruction (active actors that live/lived and describe the experience-institutional context), periodization (meaningful events that allow identifying periods over time). The latter was interpreted critically considering the actors' participation through socialization.

Throughout the document, it is possible to observe an interest in prioritizing reflections on feelings and meanings based on subjects' active participation. In conclusion, the institution's experience was recognized as constructive and affirmative in relation with an inclusive education, by incorporating entry mechanisms; flexibility in the admissions process; providing support to students through scholarships; progress in structural/architectural flexibility; care in programs aimed specifically at students; actions aimed at raising awareness among the higher education community, and assisting teachers in the classroom. However, the research highlights the need to develop an institutional policy for people with disabilities and other population groups enabling an inclusive process toward diversity, strengthening permanence, graduation, and subsequent employment. Similarly, this research invites to make greater efforts in reference to the adjustment and flexibility of the curriculum, teacher training, and facilitating academic-administrative processes.

In this horizon of inquiry for a more inclusive higher education, the objective of this investigation was to understand the conditions of psychosocial possibilities that were present during the university educational process of a psychology student with athetoid cerebral palsy, from the point of view of the student's experience and the voice of the people the student identified as significant. Regarding that, it is necessary to specify the study's theoretical and methodological perspective.

Cultural and discursive psychology

The second psychology that began in the late 20TH century sought to position culture at the same level as biology and economy, shaping individual human nature. This proposal referred to as cultural psychology is characterized, according to Cole (1990), for emphasizing the mediated action in a context. This author insists on the importance of the genetic method broadly understood to include historical, ontogenetic, and micro-genetic levels, basing their analysis on daily life events and assuming that the mind arises from the people' joint mediated activity. Based on this perspective, the mind is co-constructed and distributed. It also assumes that individuals are active agents in their own development, but they do not act in environments entirely of their own choice. Finally, it uses methodologies from humanities, as well as the social and biological sciences.

Brunner (1990) proposes that to avoid falling into the anti-historical and anti-cultural nature, which is a fundamental problem, of contemporary psychology, cultural psychology must be concerned with the rules that human beings resort to when creating meaning in cultural contexts, because "not even the most powerful causal explanations of the human condition can make sense and be feasible without being construed in light of the symbolic world that constitutes human culture" (Brunner, 1990, p. 133).

This author also posits a narrative as one of the main tools that are available to build and negotiate meanings. Narrative psychology, as it is also known, "discusses an approach of a I narrator and I narrated; an I, raised to a rapporteur who weaves their discourse on the go, tracing argumentative lines, devising plots, building events, and creating meanings" (Garay, Iñiguez, and Martínez, 2005, p. 120). From a relational approach, they understand self-narration, not as a private cognitive structure, but rather as a discourse about the self.

The main principle of the discursive psychology proposal is language comprehension according to its use. From this perspective, discourse is a practice, and as every social practice, it is possible to define its conditions and production context:

> Discourses are, therefore, from the point of view of Michel Foucault, social practices which is why based on Foucault (1969), more reference is made to discursive practices, understood as rules, constituted in a historical process progressively defining for a specific time, groups,

> or communities, the conditions enabling an enunciation. Although Foucault does not deny discourses are made up of signs, he rejects that discourses only use signs to show or reveal things. Discourses do more than just use signs, which makes them irreducible to language and word (Foucault, 1969). In that sense, the task during the analysis is to treat discourses as practices systematically forming the objects they speak of (Foucault, 1966) and abandon the consideration of discourses as sets of signs or significant elements representing a reality. (Garay et al., 2005, p. 109)

In conclusion, Campos (2014) established that the current possibilities of developing a postmodern cultural psychology lie in discursive psychology. This author proposes taking on the principles of socio-constructivist social psychology and its object of study would be how the construction of (a social group's) cultural identity relates to the construction of the identities of institutions and their social actors. "Said identities would have as a common denominator the flow of social discourse and as the operational term of analysis, the subjective positionings referring to the social group and its institutions and actors" (Campos, 2014, p. 54).

The body-subject viewed from the "normal" and "anomalous" antinomy

According to Foucault (2007), a rule brings with it a regulatory project in which everything that does not adjust to it is deviant, in other words, abnormal. This argument serves to justify exclusion logics. Discourses on the body have been done by means of the normal and abnormal antinomy:

> The anomalous body operates in opposition to an ideal body and that is why a body is anomalous when it abandons the space in the corporeal rule, […] it questions the established order, said order, according to time and space, may be determined by the regulations, religious dogmatism, scientific power, or by aesthetic canons (Vignolo, 2008, p. 16).

Consequently, the relationship between body and history is narrow, the body acquires its meanings through the ascriptions and projections in social and cultural contexts; in other words, culture penetrates and defines bodies in our society. From Courtine's (2006) cultural anthropological perspective, the history of human deformity also refers to the gazes turned toward them throughout the 20TH century. The display of the abnormal in fairs, museums, and subsequently, in human zoos formed a relationship with what is perceived as different. Subsequently, they lent their faces to relate it to danger. In this way, the exhibition contributed to concentrating collective anxieties and spread the power of normalcy throughout the whole society:

> A clear formula of Georges Canguilhem elucidates this relationship between the monster and the rule: in the 19TH century the madman is in the asylum where they serve to teach reason and the monster is in the embryologist's jar where they serve to teach the rule. [...] the savage serves to teach civilization, while underpinning that natural hierarchy of races required by colonial expansion. Behind the morgue windows, the cadaver receiving the Sunday crowd of curious people reinforces the fear of crime. Among the shadows of the anatomical wax museum, the figures of meat stripped by congenital syphilis instill the danger of sexual promiscuity, the practice of hygiene, and the virtues of prophylaxis. (Courtine, 2006, p. 206).

The historical process of humanizing monsters begins with teratological knowledge, since it reorganizes the thinking of what is monstrous. The enigma is solved with the laws of science and silences the explanations of a demonic kind and of feminine or incestuous delusions. Thus, medicine and biology became the owners of the gazes and discourses on deformed bodies and concerns emerge about the teratogenic effects of the environment.

"Isidore Geoffroy Saint-Hilaire was able to eliminate the confusion between what is monstrous and abnormal, classify the anomalies according to the severity of their nature, and reserve the word 'monstrosities' for the most serious deviations" (Courtine, 2006, p. 226). Although there is a change in sensitivity and a path to reeducation is opened, the medical power legally affects the fulfillment of civil rights by placing conditions on procreating, considered as the final solution. But it will be the consequences of war that provoke the most crucial rupture between monster and human body; the guilt and moral obligations will cause thousands of mutilated people to be seen as disabled, developing a medical and social culture of remedy.

Finally, it is useful for the psychosocial comprehension of gazing at deformed bodies to consider the relationship Kappler (as cited by Díaz, 2012, p. 35) established between the notion of monstrosity and that of abjection. The former, as mentioned above, appears to be historically linked to that which departs from nature's course or goes against it. The monstrous gaze generated by the European colonization of the Americas contributed elements of analysis for the study of the "colonial bodies-abject bodies" and their relationship with the bodies referred to as disabled:

> The nomination and appearance of abject bodies (in the sense with which they are considered by Judith Butler), and consequently of bodies that *matter*, is both a knowledge / power strategy and a concrete event of the taking over of power by *reasonable and intelligible* bodies that will illegally hold the privilege of nominating / dominating other bodies. […] Indians, women and disabled people, insofar as oppressed bodies, embodied power relations can be considered within a multiple abjection process because of how the gaze or view spatializes and disposes of them. Abject bodies then, as posited by Butler (2002: 19): –… abjection (in Latin, *ab-jectio*) literally implies the action of throwing out, discarding, excluding and, therefore, assumes and produces a field of action based on which difference is established. (Díaz, 2012, p. 34)

Methodology

For Bonilla and Rodríguez (1997), the main characteristic of qualitative research is its interest in capturing reality “through the eyes” of the people under study, in other words, based on the subject’s perception of their own context and experience; in other words, the spotlight and voice are returned to the own subjects themselves. From this research perspective, a case study methodology was chosen as the methodological horizon, which is not based on a hypothesis or theory, nor does it intend to generalize the observations; nonetheless, it provides the confidence needed to achieve new knowledges about the case, novel theoretical findings, and keys to the evaluation and intervention in the field of inclusive higher education. For Del Rincon and Latorre (cited by Jiménez & Comet, 2016, p. 6), the case study should be considered as a strategy aimed at decision-making; Its true power lies in its ability to generate hypotheses and discoveries, in focusing its interest on an individual, event, or institution, and in its flexibility and applicability to natural situations.

The case study is that of a 23-year-old woman, psychology student, diagnosed with athetoid cerebral palsy (ACP). It is important to clarify that the participant fulfilled a double role in the study as the case study’s subject and research assistant; this latter function was shared with another student. ACP, according to Truscelli, Le Matayer, and Leroy-Malherbe (2006), is a heterogeneous entity within the group of cerebral palsy, where the physical component is independent of the mental component. It is considered a neurological disorder generating a disability with neuromotor implications expressed in posture and movement. ACP is characterized by involuntary upper limb distal movements.

There are several causes relating to prenatal, perinatal, and postnatal factors, with a prevalence between 1.5 and 3 for every thousand live births (Gonzales & Macias, 2008). ACP is characterized by a persistent motor alteration entailing altered movements and difficulty in carrying out voluntary movements. At a skeletal muscle level, it is possible to find alterations in low muscle tone, increased active muscle tone, and the presence of pathological reflexes; cognitive compromise and comorbidity with neurological alterations may occur, but it is not the disease's main characteristic (Carreño, 2008). There is a classification according to the disease's clinical manifestations of the affected body parts (hemiparetic, monoparetic, diparetic, quadriparetic, and triparetic), and relating to the alterations in muscle tone and involuntary movements (spastic, athetoid, dystonic, ataxic, hypotonic, and mixed).

Considering the difficulty in understanding the case study subject's verbal language, we decided to complete the autobiography through the of writing short stories reconstructing the most meaningful moments of the educational experience, starting with rehabilitation institutions, through middle school and high school, until higher education. The researcher read the texts out loud to the student and questions were formulated to clarify or explain more in-depth, which were subsequently answered in writing. Thirteen micronarratives were prepared as a result of this exercise.

During the second phase, the most significant actors of the experience were chosen: family members (father, mother, sibling), one friend, three peers, three teachers, and three administrative staff, who were interviewed individually and in a group using semi-structured interviews addressing 4 aspects: how they know the student and what feelings and concerns does they student generate in them, what the process like, the relationship's most significant moments, and the lessons learned from this relationship. The fourth aspect was developed around the qualities possessed and challenges faced by the student to practice their profession. This last aspect, is not taken into consideration in-depth in this article since it is the raw material of a second research product prepared by the student with the purpose of sharing based on their experience, psycho-pedagogical guidance with people with disabilities conducting higher education studies.

For this discourse analysis, the Foucaldian perspective was used, which differs from content analysis in that:

> It is a method that analyzes all language production, specifically verbal language (without disregarding the audio-visual side that also possesses discursivity), with the purpose of identifying the ideological-political and rhetorical-emotive components in all acts of communication

> and information. Simultaneously, it relates said components to one or several discursive regimes, in the continuity and discontinuity of history (González-Domínguez & Martell-Gámez, 2013, p. 164).

Iñiguez and Antaki (as cited by Garay et al., 2005, p. 108), suggest a discourse is a set of linguistic practices that maintain and promote certain social relationships; therefore, discourse analysis consisted in studying how these practices act at the present time, maintaining and promoting said social relationships. In this sense, discursive practices that maintain the social relationships established with people with disabilities were defined based on the review of that posited by Foucault (2007) and Courtine (2006), these are the monstrous gaze, compassive gaze, and empty gaze of subjectivity.

Said discursive practices of power, functioning as analysis categories, were tracked in the discourses resulting from the autobiography and from the semi-structured interviews conducted with the significant actors of the experience. This exercise allowed revealing how they were present throughout the educational process. Simultaneously, the conditions of possibility built during the experience in terms of resistance exercises to the discursive practices of exclusion already mentioned were identified, analyzed, and understood.

Considering the ethical considerations of this research, the student with the double role (participant and research assistant) completed an informed consent to protect their identity, as well as details of their story that are not part of the study; thus, we proceeded with the other significant actors who were interviewed.

Results

According to Foucault (1996), discourses build objects (such as disability) and its practices; therefore, based on discourse, it is also possible to analyze conditions of possibility for said discursive practices, in other words, "toward what provides motive for the random series of those events and sets the limits" (p. 33). In this sense, the conditions of possibility identified are 1) dissolve the correlation between cerebral palsy and cognitive disability; 2) question the specialized know-how about disability; and 3) overcome the fear of interacting with diverse bodies. We intend these findings to be translated into rules to make progress in actual and transformative education processes for diversity.

Dissolve the correlation between cerebral palsy and cognitive disability

The most relevant condition of possibility related to cerebral palsy is the cognitive ability as a discursive practice. In the formal educational field, intelligence has been the determining factor of student's enrollment, permanence, success, and failure. It establishes a hierarchy among a group of individuals biologically or socio-culturally able to respond to some pedagogical devices based on memory, analytical, and interpretative skills, in contrast to others that, apparently, lack the skills to respond to said devices. In Colombia, the sociocultural construction around quality social imaginaries is still strongly influenced by the concept of intelligence, organizing public and private schools and HEIs hierarchically. Social imaginaries embedded in institutions greatly define the subjects educated there and their life projects. Currently, in Colombia, there is an important debate in this field with the *Ser Pilo Paga [*being a nerd pays off] program. Some of the questions asked include *What happens to those that are not nerds? Who measures what being a nerd is?* and *what can be done so that a society that respects fundamental human rights achieves an education where everyone is a nerd?* This program is the reflection of the effects of public policies promoting segregationist practices (Observatorio de la Universidad Colombiana, 2016).

That being said, this situation is exacerbated if the condition of possibility of the cognitive ability in people with cerebral palsy is located, since the probabilities of enrollment, permanence, and success are minimized notably. In the prevailing educational system, knowledge is homogeneous for everyone, regardless of the biological or cultural particularities, and it is designed so that everyone learns the same things at the same time. By not having a clear inclusion policy for people with disabilities, institutions isolate subjects or the latter compete to achieve certain pedagogical objectives under standard criteria, which generate exclusion and high levels of frustration.

For this research, the assistance process provided by the University's Well-being center played an important role: it arranged the communication with the father-caretaker to establish the difficulties and possibilities of the case. This contributed to overcoming the social imaginary of cognitive disability; the psychosocial staff of the University's Well-being center resorted to using biomedical language, understanding that cerebral palsy is associated, based on common-sense, to a lack of intelligence. So, they adjusted their diagnosis to ACP. This denomination emphasizes motor rather than cognitive functioning.

Thus, the first actions undertaken were at a neuropsychological level, aimed at measuring intelligence, and subsequently, focused on understanding the energy expenditure generated in ACP. This enabled the University's Well-being center to manage the university's infrastructure upgrades aimed at facilitating movement when entering and inside the facilities. Thus, transforming a social imaginary based on scientific evidence lead to inclusion being expressed in the university's physical infrastructure.

In the classroom, the discursive practice on cognitive ability also went through a transformation in pedagogical terms to open a condition of possibility: "I thought that, because of their motor difficulties, which I saw, she had cognitive difficulties, I assumed the cognitive difficulties" (Teacher B).

Teachers initially face several questions based on fear: "What should I do?"; "Is she going to be in my class?"; "How do I teach her?"; "What will the process of teaching her be like?"; "How am I going to focus around her?"; "Will she pay attention?"; "Does she see the image moving all the time?"; "Will I have to make eye contact with her all the time?"; "How will I tolerate her being close to me without getting annoyed at her movements?"; "Does she need help to find a seat?"; "Will all the tables need to be cleared away?"; "Will she need a separate chair"; "Will she be able to sit by herself?"; "Will she need to be carried?" (Teachers A and B).

These questions are some of the teachers' reactions to the diverse bodies at the school, which tend to increase because of the insecurity generated by the lack of experience, education, and skills to assist students with diverse educational needs. Additionally, they seek to answer the question about cognitive ability without having the specialized psychometric tools. However, the lack of specialized staff to provide assistance and the absence of assistive technology for inclusive education is compensated by teachers' ability to reflection and action expressed in, firstly, approaching the student with the certainty that the keys that guide the process lie within them, since they have a know-how product of their previous teaching experiences; secondly, resorting to students' support, whom can help solve the teacher's doubts; and thirdly, finding a relationship style with their student that establishes an emotional bond infused with trust and camaraderie.

> […] I was afraid to face […] because I did not know how to talk to her, I did not know how to understand her, I did not know if she was going to understand me, but when I tell her I am going to treat her just as I treat the others, and I see how she reacts, and she contributes, and she participates, and she speaks, and expresses herself, I say there is no problem. (Teacher A).

As mentioned, cognitive ability as a condition of possibility mediated by intelligence, and it, in turn, is measured through evaluation devices. In this regard, the reasonable adjustments to said devices occupy a significant place, given ACP's motor compromise. Among these reasonable adjustments are the following: not waiting for the student to seek out tutoring, but rather seek the student out and work with them one-on-one to better get to know the level of their competencies; take computer-based exams; provide more time for oral presentations, which they must deliver just as their peers; and face the anxiety these generate in them, since they are correlated with increasing twitches and obstructing verbalization processes.

For this case study, academically, the student held its teachers' and peers' admiration for her abilities, among which the following stand out: memory capacity and self-reflection capacity.

Question specialized know-how about disability

The case study's discursive practice, which allows identifying the experience's differentials, is the disruptive manner in which the subject and their family support network understand the disability. It is noteworthy to mention how the family almost uninterruptedly deploys all its personal, professional, economic, and emotional resources to configure some discourses and practices about disability that question traditional models. Without denying the disorder and the motor and relational limitations that it generates, a comprehensive development is always sought, where the formal educational dimension is a decisive factor, and they do not tolerate or justify any form of physical or symbolic violence because of their condition.

For Foucault (1996), "discipline is a control principle of discourse production. The former sets the latter's limits by matching an identity that has the form of a permanent update of rules" (p. 22). Hence, the family network, aware that educational institutions, their staff, and society, in general, are not prepared for inclusive processes, within the childrearing guidelines was prepared to respond to the demands of a social context that excludes, discriminates, and does not wait.

For the family, initial diagnoses were always restrictive in terms of giving hope about cognitive and motor development. In spite of this, they went to many educational centers that in their majority, justified not allowing admission in their lack of facilities, equipment, or specialized staff. Others educational centers granted admission in compassive attitude with the situation, but without an actual educational commitment. These experiences led the family system to deploy a series of exercises within the framework of the fulfillment of rights for people with disabilities, obtaining access to state health and educational services.

Years of rehabilitation in the company of psychology professionals encouraged enrolling in a HEI, a process also marked by the rejection of several HEIs that never notify clearly about the reasons for non-acceptance. Once again, family network had to resist experts' opinion as to the few possibilities of admission, permanence, and completing a career. Until the student was admitted to Uniminuto.

Although adapting to the prevailing pace was an important coping resource triggered during the higher education experience, it generated a tension between adapting to the context's demands based on external criteria and the difficulty of behaving based on their own criteria. There is so much pressure that the subject ends up losing themselves, but, as asserted by Foucault (2007): "where there is power, there is resistance" (p. 116), and the subject resists the orders about themselves that determine the discourses and practices about disability.

> Many times, social inclusion programs, from my point of view, tend to be discriminatory, for example, like when a person has spent most of their time with "chuecos" cripples[1], they believe that because they spent so much time with "chuecos" cripples they know a lot about what "chuecos" cripples go through, so they believe they have the right to approve many things, like for example, when you go to the park and you see the cripples playing boccia, and then you just sit and watch them, I say it because it happens to me, and then the coach, who is not cripple, comes and asks you why don't you play, you tell him thank you but no, that you are just going to watch and then they tell you "oh, but you can, you are capable, or are you just lazy?", do you know what I mean? Like they want to speak for you [...]. So, what I see in the inclusion programs is that a lot of times, they just want to act like parents, care-takers, and no, they should rather give us the tools and let us realize on our own if we are capable or not, or if we fulfill the qualities to do so, in other words, that we ourselves somehow, in sum, find out the hard way." (Friend)

For this case, the student´s resistance exercises involve rejecting any "special" treatment in a higher education context. First, she stopped attending the University's Well-being center assistance spaces, where students with disabilities are assisted; second, she stopped requesting personalized tutoring; third, she stopped accepting a differential admissions process

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[1] Colloquially referring to people who, due to their condition, keep their heads bowed involuntarily.

for internships; and lastly, she rejected an internship offer in which the company complied with state social inclusion requirements, but from the student's point of view, the role suggested did not allow to develop professional competencies in psychology. As mentioned, breaking with what is and is not allowed by the dominant discourses of medical and psychological knowledge regarding disability generates tension with professional personnel, it questions their role, it questions their power.

The ultimate expression of this student´s resistance process is making autonomous decisions about which medical tests, treatments, and medications to take, as many of them are aggressive at the motor or emotional level. These decisions are respected by the family network, leaving aside what they consider to be right or wrong to give rise to the exercise of self-determination. The internship experience allows the student to look at themselves as a subject and object, to inquire into and question the inclusion processes. The "rehabilitation" process strengthened her, it also excluded her, and finally, it exhausted her, and based on this analysis, questions arise about why rehabilitate and who to rehabilitate for. Limiting the discourses and truth practices on disability is an exercise of accepting the condition, while requiring society to accept her as she is, and she consciously withdraws from continuing to be linked to aggressive processes to fit a mold:

> [...] I have always been typecasted, I have always been told that there are only two extremes, walking or not walking, speaking well or speaking poorly [...] I cannot and must not live in these extremes, and I cannot simply because I am neither black or white, I am gray, I do not fit in either extreme because I walk, but I do not walk well, I speak, but I do not speak well. (Student of this case study).

In this resistance exercise, *silence* occupies an important place, which is not only to prevent the physical energy expenditure produced from speaking, but her silence is a conscious response to the emotional fatigue caused by having to explain who she is to a world that does not see her, nor hear her, outside of the normal-abnormal antinomy.

Overcoming fear when interacting with diverse bodies

The diverse bodies' movement throughout the university is deeply regularized: the same entrance, the same route, and the same exit; they remain constant in place, time, and mode. Additionally, it becomes a ritual to receive the same greeting and the same "infantilized" treatment from collaborators who end up configuring their support network to be able to mobilize throughout the university and access the institution's general services, but it is a relationship without a bond; it is a relationship where language does not appear, where discourses are not woven.

The diverse bodies become visible when the agglomeration in the hallway blocks the way and students are forced to become aware that they share the space with others. Not always, nor in all cases, do they perform this reflective process, their nonverbal language denotes contempt and they are not willing to inconvenience themselves to give way, neither in the hallway or in the elevator.

> […] when we left the class with people who were not part of the psychology program, there was always that look, but that look that is not dissimulated, but that is like [indifferently]: "what is wrong with her?" And we have always manifested that this should not happen, that we get angry when people look at her that way, if they are curious, they should at least dissimulate, but most people look at her intriguingly and I sometimes feel that morbid fascination limits her, so, we have always fought against that and we have told them so, and sometimes, she has also answered back. Or, for example, on Transmilenio, we have also encountered people that do not move, they have to give up their seat or give way, but, on the contrary, people just walk by and are indifferent toward her. (Peer B)

In the classroom, students can spend a whole semester without interacting, without even knowing the name of their peers. Regarding the diverse bodies, they look for a place in the room to stay away from them, in general, they express their opinions without considering that among their classmates, there are people with disabilities. This guideline of a routine avoidance relationship configures a pattern of invisibility of the other, makes it easier to handle the situation of sharing the same space with diversity.

> There were several instances when the teachers forgot that […] she was in the classroom and they did not prepare a test for her, so, the first one of us that completed the test would help her answer it. One time, a teacher did not directly ask her, but instead asked me what was usually done for testing and [she] was right in front of me and got really angry when she heard that and told her: "why don't you ask me?" That it was her… who else but her to tell them how she could answer the tests, and the teacher was surprised because she did not expect her to react that way. (Peer B)

This experience shows how to deal with the discomfort generated by interacting with diversity, which, in some teachers, is expressed as neglect and rejection. One of the most unfortunate experiences narrated by the student and her peers was when, during an oral presentation, the teacher, unable to understand her, started to repeat what she said out loud, causing the student's anxiety to increase and not letting her finish the presentation. Her discourse cannot circulate like that of others. This experience evidences the order of discourse that Foucault (1996) speaks about:

> No one will enter the order of discourse if they fail to meet certain requirements or if they are neither, at the outset, qualified to do it. More specifically: all regions of discourse are not equally open and penetrable; some are highly defended (differentiated and differentiating), whereas others appear nearly wide open and are put without prior restriction at the disposal of any subject who speaks. (pp. 22-23)

Unlike those who avoid interacting with a student with a disability, there are also those who seek to reduce the estrangement, they pull up a chair, so they sit next to them and seek to start a conversation. As in the case of the teachers, students are filled with doubt when building a relationship: "[…] maybe she will get angry, or maybe she will feel bad if I question her too much? is she aggressive?" (Peers). Once the fears have been conquered, by establishing a dialogue it is clear to them that the discomfort is in the question "What can she do?", because the answer is that she can do everything, she just does it differently. She expects to be questioned as to how she does it, since she makes it perfectly clear that in general, she can take care of her own matters with a high degree of independence.

For all of the social actors interviewed, the case study is a model of self-improvement and especially for her peers, it becomes a benchmark that makes them question themselves about the limits they impose on themselves preventing them from fulfilling their academic life projects.

Conclusions

Each body has its harmony and its disharmony, in some cases the sum of harmonies can be almost cloying, in others the set of disharmonies produces something better than beauty.

Mario Benedetti

Working based on Foucault's discourse analysis implies a critical view, a disruptive way of understanding the social sphere that proposes transforming the knowledge produced. Therefore, denominating them "diverse bodies" is an exercise of political resistance based on language with the purpose of changing the perspective on the body: there is not only one body, there are many; it is a response to the demands for equity for the bodies in a democratic society. It is a proposal based on the social sciences regarding the consequences of the scientific and biomedical premises that make the body an object and dispenses with the social subject/agent (Campos, 2017). It also constitutes a contribution to the difficult separation of the abnormal body from the gaze of monstrosity. Diverse bodies are always viewed and placed in pathologizing categories and raise the question about what their condition is. Once there is an answer, even if it is not a scientific one, the restlessness and uncertainty generated by a diverse body decrease. The diagnosis, whether scientific or not, serves as a biopolitical pathologizing instrument. The diagnosis of "disability" places the bodies not only in a disease classification system, but also within a socio-cultural stratification system that classifies them as abnormal and sometimes, even monstrous.

From the cultural anthropological perspective of Courtine (2006), in studies on abnormal bodies, monstrosity depends on the gaze that is directed at the body and it is not so much rooted in the body of the other as hidden in the gaze of the observer. In other words, what is abnormal is a matter of perception. Separate from the body, the anomaly acquires a social psychological value:

> Desomatized, the deformity then becomes a communication problem, a social pathology of interaction, with its inevitable consequences: uneasiness, avoidance, discomfort, denial of the other, disintegration of ordinary face-to-face actions, in other words, degradation –even denial– of every individual's right to interact and been social included. (Courtine, 2006, p. 253)

Skliar (as cited by Heredia, 2012, p. 107), would say: if there is corporality, necessarily there is subjectivity, however strange, alien, or foreign that corporality may be. Disability tends to curb the immediate adjudication of an active subjectivity of the person with a disability.

> In many of our daily practices, the disability situation calls into question the fact of having an active subjectivity, until proven otherwise. And here we come to an interesting point. If a certain body or subjectivity seems very strange to our usual or normal body and subjectivity parameters, we tend to think that that body or that subjectivity has no voice. And, when it does, it is only relevant provided it expresses that which is believed –from different medical-educational and social approaches in general– in those conditions. Mechanisms like this one tend to deny the person trying to express themselves and be heard from outside –the disability in this case– that has been socially imposed on them. (Heredia, 2012, pp. 107-108)

In sum, the history of human deformity underwent a transformation; where there was nothing but a gaze of monstrosity of the body, a disability began to be perceived, a gaze that brings about other consequences respect the subject; attitudes of patience and passiveness (corporal and mental) are expected of patients. Thus, another condition of possibility was pursued during the investigation by engaging the student subject of this case study as a research assistant; she was been the active nonpassive actor, from the research question's formulation to the socialization of its partial results. Most of the studies about conditions of possibility and development of educational inclusion position the subject in a place of passive recipient. For Planella (2016), other than the relationships of the metaphor of the body as a discursive element, it is necessary to identify the stories narrated by individuals that have a *special* relationship with their bodies. The silence of culture and society leads some individuals to use their body as a basis for their discourse, they resist by trying to escape said *patient* category and become active subjects in their disease and in its care. They are producers of knowledge about their bodies and about living with the disease.

To conclude, these three conditions of possibility allowed developing the student's academic process; therefore, they are configured in three key points to generate processes of education for diversity: 1) cerebral palsy does not imply compromised cognitive abilities in every case, although there is an important motor and verbal compromise, the subject is able to take on academic challenges and is independent in most activities; 2) specialized know-how about disability orders what the subject should and should not do, what they are or not capable of, it is necessary to disobey said mandates because they often end up self-imposing limits that, with a good assistance process, are possible to overcome; and 3) interacting with diversity opens a path of self-discovery that would otherwise not be possible: raising awareness of the indifferent and restless gaze regarding the anatomical enigma can be the beginning of the road to overcome our own fears.

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