



THE INVISIBILITY OF A GAZE
A INVISIBILIDADE DE UM OLHAR
LA INVISIBILIDAD DE UNA MIRADA



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ABSTRACT

This essay was developed based on the reading of the Law of Guidelines and Bases of Education (LDB) and on student (and teacher) experiences derived from a concrete case. In general terms, the work aims to discuss the eloquent silence of Law 9.394/1996 regarding blind or visually impaired persons. Through bibliographic research methods, the following specific objectives are articulated: a) to understand the system of protection of human duties; b) to contextualize the relevance of the Marrakesh Treaty; and c) to document the omission of the LDB in terms of the inclusion of blind or visually impaired teachers and students. The study is justified by the need to weave dialogues between sources in favor of education and work. The invisibility of the blind person in education implies unjustifiable obstacles to insertion into the world of work. Unfortunately, what should exist in Brazil does not. There is a lack of otherness toward people with disabilities. The person must always come before their limiting conditions.

Keywords: Inclusion of Blind or Visually Impaired Teachers and Students. Marrakesh Treaty. The Invisibility of a Gaze. Right to Education.

RESUMO

O ensaio foi elaborado a partir da leitura da Lei de Diretrizes e Bases da Educação (LDB) e da vivência discente (e docente) a partir de um caso concreto. A título geral, o trabalho visa a discorrer sobre o silêncio eloquente da Lei 9.394/1996 em relação à pessoa cega/com deficiência visual. Por meio dos recursos da pesquisa bibliográfica, serão articulados os seguintes objetivos específicos: a) compreender o sistema de proteção dos humanos deveres; b) contextualizar a relevância da Convenção de Marraqueche; c) documentar a omissão da LDB em termos de inclusão docente e discente das pessoas cegas ou com deficiência visual. Justifica-se o estudo pela necessidade de tecer diálogos de fontes em prol da educação-trabalho. A invisibilidade da pessoa cega no ensino implica injustificáveis óbices à inserção no mundo laboral. Infelizmente, o que deveria ser no Brasil não é. Falta

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alteridade ao público das pessoas com deficiência. A pessoa sempre precederá a suas condições limitantes.

Palavras-chave: Inclusão Docente e Discente da Pessoa Cega ou com Deficiência Visual. Convenção de Marraqueche. A Invisibilidade de um Olhar. Direito ao Ensino.

RESUMEN

El ensayo fue elaborado a partir de la lectura de la Ley de Directrices y Bases de la Educación (LDB) y de la vivencia estudiantil (y docente) a partir de un caso concreto. En términos generales, el trabajo busca reflexionar sobre el silencio elocuente de la Ley 9.394/1996 en relación con la persona ciega o con discapacidad visual. Mediante los recursos de la investigación bibliográfica, se articulan los siguientes objetivos específicos: a) comprender el sistema de protección de los deberes humanos; b) contextualizar la relevancia del Tratado de Marrakech; y c) documentar la omisión de la LDB en cuanto a la inclusión docente y discente de las personas ciegas o con discapacidad visual. El estudio se justifica por la necesidad de establecer diálogos entre fuentes en favor de la educación y el trabajo. La invisibilidad de la persona ciega en la enseñanza implica obstáculos injustificables para su inserción en el mundo laboral. Lamentablemente, lo que debería ser en Brasil no lo es. Falta alteridad hacia las personas con discapacidad. La persona siempre debe preceder a sus condiciones limitantes.

Palabras clave: Inclusión Docente y Discente de la Persona Ciega o con Discapacidad Visual. Tratado de Marrakech. La Invisibilidad de una Mirada. Derecho a la Enseñanza.



1 INTRODUCTION

This legal and social essay was elaborated from findings arising from the reading of the Law of Guidelines and Bases of Brazilian Education (LDB) and from the student (and teacher) experience experienced by Professor Ana Paula Matias. Before being an academic work, it expresses a cry of indignation and pain.

In the documentary "The Invisibility of a Look", available for free on YouTube, the pedagogue narrates the lack of inclusion (and otherness) in relation to blind people, which she has experienced and experiences since early childhood.⁴

Despite having been approved in a competition for a teacher in the public school system of Macaíba/RN, due to several attitudinal barriers faced, she suffered prejudice, starting with the medical expertise for entry into public office conquered by the legitimate and democratic ways of the competition – a sign of meritocracy and individual brilliance. They said that she would not be able to teach because she was blind.

The problem has gained repercussions on the world wide web. Several teachers from Rio Grande do Norte registered their indignation in a petition in favor of his inclusion as a teacher. In fact, the document was missing sheets to hold numerous signatures. In the midst of attitudinal barriers, there are still sensitive people who care about others and know that most of any set will always be the whole.

The worst barriers are those of prejudice and from them arise various obstacles that hinder inclusion. How to combat them? With education at the service of inclusion. Since Kant, it has been known that each person carries in his chest the seed of dignity that humanizes everyone. This is the starting point of the present study.

Now, on the methodological aspects. Through the resources of qualitative research of the bibliographic type, in general, it is intended to discuss the eloquent silence of the LDB in relation to the blind/visually impaired person, which hinders inclusion in the labor market. Specifically, the following objectives will be articulated:

- a) understand the system of protection of human duties;
- b) contextualize the relevance of the internalization of the Marrakech Convention in favor of the inclusion of blind or visually impaired people;
- c) document the omission of the LDB in terms of teacher and student inclusion of blind or visually impaired people, since, at no time, the norm positive the Braille system or equivalent.

⁴ Available at: <<https://youtu.be/55nEDTqWYBw>>. YouTube channel: Engenho de Letras Devagar e Sempre. Playlist: social inclusion.



How to explain the LDB's eloquent silence in relation to the blind person? The study is justified by the need to weave dialogues of sources in favor of inclusion in education and in the world of work. Without further ado, we move on to the exploration of the knowable object.

2 THEORETICAL FRAMEWORK

Before entering the first specific objective articulated, we think of Law as a Science, all with the purpose of theoretically supporting the dialogue between education-work sources. Law – as a cultural object – is a product inherent to the human, so it can be inferred that the expression "human rights" is informational asymmetry. Now, every right is a naturally human work.

It would be more appropriate to affirm human duties, which would embrace the Kantian dimension of the sharing of freedom. The sad time has come, however, to overcome the perplexity of proving the obvious. From the perspective of thinking about thinking, as a resource of presence, we will intertext with Poe (2021, p. 104-105), with his sonnet to science:

Science! True daughter of ancient times!
Who all things with thine eyes lurking mute.
Why does it oppress the poet's heart,
Vulture, whose wings are an obtuse reality?
How could he love you? Or how to think you wise,
Who wouldn't abandon him in his wandering
In search of treasure in the decked sky
Although with indomitable wings can it glide?
Didn't Diana drag from her carriage?
And Hamadryad from the forests you brought out,
In any happier star did you shelter it?
And naiad thou hast not plucked out of its waters,
The green grass elf, and me
The summer dream under the harvester tamarind tree?

Edgar Allan Poe's poem went through two wars of world proportions and, with openness of minds and hearts, reflects on a banner so vaunted today: "science". The American poet lived from 1809 to 1849.

In this legal and social essay, the inspirational and intuitive method is used, without any illusion of neutrality. One only aspires to question common sense, perhaps, to propose meditations on the need to build a new common sense!

The Law cannot be out of step with reality. Santos (1987, p. 14) warns: "[...] in scientific terms we are still living in the nineteenth century and that the twentieth century has not yet



begun, nor perhaps will it begin before it ends". The discourse applies to the twenty-first century for sure. According to Santos (1987, p. 40-41):

[...] This crisis is not only profound but irreversible; [...] we are living through a period of scientific revolution that began with Einstein and quantum mechanics and it is not yet known when it will end [...]. One of Einstein's deepest thoughts is that of the relativity of simultaneity.

From quantum mechanics to the universe of the social sciences, Heisenberg's uncertainty principle breaks the certainties of apparent consensus. We live on the threshold of an unstable society. What society is being built in the third millennium? The crisis of the dominant paradigm invites epistemological reflection on scientific self-affirmed knowledge.

As Andrade wrote in the last century (1924, p. 02): "No formula for the contemporary expression of the world. *To see with free eyes*" (emphasis in the original). In fact, it is urgent to open our eyes freely! The feeling of freedom in the face of the world represents the intersection between the thinking of Oswald de Andrade and Boaventura de Sousa Santos. The former, more optimistic about the world; this one, not so much.

For Santos (1987, p. 14): "[...] we are perplexed again, we have lost epistemological confidence; a feeling of irreparable loss has settled in us, all the stranger since we do not know for sure what we are about to lose". In fact, there are various uncertainties in humanity – especially in the twenty-first century. It is necessary to inquire about the role of knowledge, its reflections on people's lives and happiness. Experimenting with a new common sense (1987, p. 38), *sic*: "Human behavior, unlike natural phenomena, cannot be described, much less explained, based on its external and objective characteristics, since the same external act can correspond to very different meanings of action." The author's vision is very current.

The method of the social sciences cannot, in fact, be restricted (preponderantly) to the method of the natural sciences. Law, as the social object that it is, operates with probabilistic, approximate and as well as provisional vectors. In intertext with Santos (1987, p. 51): "[...] the simplicity of the laws constitutes an arbitrary simplification of reality that confines us to a minimum horizon beyond which other knowledge of nature, probably richer and with more human interest, remains unknown". Once the crisis in the dominant paradigm has been detected, the Portuguese sociologist proposes a more speculative approach, the product of creative personal synthesis and the ability to surprise oneself in the face of the world (emerging paradigm).

In the words of Santos (1987, p. 60): "I will speak, for now, of the paradigm of prudent knowledge for a decent life". For him, as the natural sciences get closer to the social sciences, there is an approximation of the humanities.



These applications of human knowledge, therefore, do not refer to disjoint sets in nature. In fact, it expresses that there is no human nature because all of nature is human. In times of objectification of humanity, the author's thought screams in the desert.

More: he argues that knowledge is local and total. Therefore, one must be extremely careful with the mantra of specialization. In the emerging paradigm, knowledge contemplates a horizon of universal totality without forgetting local life projects.

According to Santos (1987, p. 85), *sic*: "In the emerging paradigm, the autobiographical and self-referential character of science is fully assumed". There is contemplation. Something closer to literary and/or artistic creation. In effect, knowledge is about the conditions of possibilities – methodological (discursive) transgression (or plurality).

Thus, he erects the turning point: thinking differently to build emerging paradigms in the understanding of human duties (which are closest to human suffering). Why?

Now, in spite of the considerable systematization of the global and regional systems for the protection of people's rights, serious violations of legally protected interests persist in world history, and the twentieth century is a sad exponent in this sense. The twenty-first century, in turn, in addition to biological threats, seems to bet on warlike and informational conflicts and attitudinal barriers (obstacles of prejudice).

Man, in recent times, has intensified the capacity for self-destruction: two Great World Wars, localized conflicts associated with economic, political, religious, health and technological problems. People are played against each other. Panic is spreading at the global level. The way things are going, it is very difficult to believe in the future of humanity and in the discourse of the common good. In addition, there are semantic flexibilities in the United Nations Charter due to the use of indeterminate legal concepts. Who is interested in all this?

Well. After the Second World War, systems for the protection of human duties were defined: a) global system (linked to the United Nations); b) regional systems (Inter-American, European and African).

The overall system is governed by general and special documents. By way of illustration (not exhaustive): Universal Declaration of Human Rights (UDHR) – has enunciative effects (is not treated); Charter of the United Nations; International Covenant on Civil and Political Rights; International Covenant on Economic, Social and Cultural Rights. Despite not materializing a treaty, the UDHR had repercussions in relevant documents. For Lorenzon (2017, p. 80):

This process resulted in the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights



(ICESCR). It came to be justified by a pragmatic argument, but one that also reflected the tensions that escalated in the Cold War: while the first dealt with civil and political rights that only required abstentions, the second demanded affirmative action for implementation.

The reference helps to understand the reason for the differentiation between individual rights (first dimension), as negative (obligation not to do); and social rights (second dimension), as positive (applicable to groups/classes – obligations to provide). All of this portrays a bifurcation operated by liberal philosophy *versus* the collectivist perspective – or dirigiste, synonymous with interventionist.⁵

That said, let us resume the understanding of the special documents. Examples include: Convention on the Elimination of All Forms of Racial Discrimination; Convention on the Elimination of All Forms of Discrimination against Women. Both special and general conventions include a number of protection mechanisms.

Regional protection systems are also structured by general and special documents. One of the striking features between regional and global protection mechanisms lies in the fact that the global is open to the adhesion of (practically) all countries. The regional ones, open only to the adhesion of the countries of each region, aiming to complement the global system, all in favor of the protection of different dimensions of human rights.

Inherent to being, they have the purpose of protecting people from the abuse of state power. The principle of the dignity of the person – a beacon of fundamental rights – implies an essential directive for human beings to live with dignity. Fundamental rights dialogue, interact, their contents are linked and cannot be procrastinated.

Fundamental rights are born from the Constitution and/or Basic Laws. They serve as an agenda for the legislator and the instances that apply it. Once established, they are incorporated into the legal patrimony of citizenship. They cannot be suppressed (prohibition of retrogression).

Human duties (international perspective) or fundamental (internal scope) bring to the debate the international legal capacity of the individual – recognition of his or her status as an active subject in international law, which implies the possibility of self-defense before international organizations.⁶

It should be noted that, after the advent of the New York Convention, the possibility was opened that, in the case of a person with disabilities, the subject may seek legal

⁵ Relevant historical milestone of individual rights: the *Bill of Rights* 1789 (liberal matrix). In terms of social rights, remember the Constitution of Mexico of 1917 (dirigiste perspective).

⁶ In time: as a rule, traditionally, international law is limited to understanding the active subjection – in an immediate way – to States; mediately, to the person, and it is up to him to use mechanisms provided for in the internal order (in principle).



protection directly in international organizations. There are individual claims, therefore, of significant international repercussion.

These claims converge on the recognition of the international legal capacity of the natural person with possibilities of access – of the individual – to the international system for the protection of human duties in the sphere of the United Nations, whose greatest commitment, theoretically, consists of the maintenance of international peace and security.

However, increasingly, the world is insecure due to various religious, economic, political conflicts and conflicts associated with prejudice (attitudinal barriers). Perhaps, without the United Nations system, the problem of peacekeeping (in personal, social and environmental dimensions) would be in a more chaotic scenario.

International responsibility, in fact, remains associated with the non-observance of international protective normative standards, which triggers (theoretically) channels of accountability/reparation at the external level. However, there are practically no international instruments focused on reparation for victims.

The Geneva Conventions (and additional protocols) – although they deal with the punishment of those responsible for violations of their directives – do not concern themselves with victims in the strict sense. At the international level, reparations are usually sought by states that have suffered violations of humanitarian norms – not by direct victims. They will be left with recourse to protection mechanisms offered by the confusing conventional system of human rights.

Its guardianship system, in short, is integrated by rules of a conventional, customary, principled nature and by indeterminate legal concepts, such as the dignity of the person.

Even if there is no voluntary state adhesion, a threat to international peace/security is identified, it will be up to the plexus of United Nations bodies, especially the General Assembly, to express the disapproval of the international community, which implies moral/political effects.

Having made the overview, before inserting the fundamental or human right to education into the discussion, from the perspective of dignified inclusion in the labor market, it is worth quoting the thought of La Boétie (2017, p. 79):

Let us learn someday, therefore, let us learn to do good; let us raise our eyes to heaven, whether for our honor, or for the love of virtue, or, to put it better, for the love and honor of Almighty God, who is an undeniable witness of our deeds and a just judge of our errors.

For him, truth was not a measurable paradigm because of (or because of) the majority. This majority was often adept at voluntary servitude, which La Boétie contested with all her



strength.

In this spirit of contestation and provocation, we move on to the second specific objective of the research: to contextualize the relevance of the internalization of the Marrakech Convention in favor of the inclusion of blind or visually impaired people.

The essay will now seek to weave dialogues with the right to education, a right that is essential to the inclusion of the person in the labor market. Thus, the historical-normative antecedents of the Marrakech Convention should be contextualized.

The first milestone that deserves to be documented is the Salamanca Declaration of 1994. It was a document (protocol of intent) prepared by the United Nations Educational, Scientific and Cultural Organization (UNESCO). It established principles, policies, and practices to ensure access to and participation of students with special educational needs in inclusive environments.

The declaration spread effects in the Brazilian legal system, starting with the wording of arts. 58 and 59 of the LDB (Law 9.394/1996), which deal with inclusion in education. In fact, these articles also have embryogeny in the Guatemala Convention, internalized in Brazil, with supra-legal status, by Decree 3.956/2001. Its main purpose is to eliminate all forms of discrimination against people with disabilities.

It is worth highlighting, as appropriate, a relevant legal norm at the service of accessibility for people with disabilities: Law 10.098/2000. It relates accessibility to social participation and the exercise of freedoms. To this end, barriers (obstacles) need to be overcome: urban (those of roads and spaces for collective use); architectural (those of buildings); in the modals (of transport systems); in communications and information.

Another relevant legal rule for the benefit of people with disabilities (PCD) was Law 10.436/2002. It recognizes the Brazilian sign language (Libras) as a legal means of communication and expression. As a language, it is a set of signs shared socially, in this case, for the benefit of the inclusion of the deaf community. Inclusion, in practical terms, means a game of sum 100, in which the largest part of any set will always be the whole.

On the other hand, in 2007, the New York Convention (2007) was internalized in Brazil. Legislative Decree 186/2008 approved it and Decree 6949/2009 enacted it. As it deals with human duties regarding the inclusion of the PWD public – internalized with the quorum of constitutional amendment – it has obtained the legal status of a constitutional norm (the result of the constitutionality block model). Practical implication: Conventional clauses can only be extended. Never, reduced (principle of prohibition of retrogression).

In this context, in 2013, the Marrakech Convention was internalized in Brazil, also with the legal status of a constitutional amendment. Its theater of operations is to facilitate access



to published works for people who are blind, visually impaired or have other disabilities (access to printed text). Two years later, the Brazilian Law of Inclusion (Statute of Persons with Disabilities) was published. It materialized the commands of the New York Convention. Read (*online*):

Art. 2 A person with a disability is considered to be one who has a long-term physical, mental, intellectual or sensory impairment, which, in interaction with one or more barriers, may obstruct his or her full and effective participation in society on an equal basis with other people.

Basic idea: PWD is capable of prodigies, as long as there are reasonable adaptations. Having understood the legal environment of the Marrakech Convention in the complex national order, the third specific objective will now be explained, which aims to document the enigmatic omission of the LDB in terms of teacher and student inclusion of blind or visually impaired people.

Although it has been considerably modified since its edition in 1996, at no time has the LDB approved Braille (or another system) as an instrumental code for reading and writing people with total or partial visual impairment.

In order for a teacher to meet the demands of visually impaired students, it is essential that the school has accessible pedagogical resources, such as a rubberized Braille alphabet, slate and punch (used together, they are instruments for writing in Braille) and a computer with a Braille printer.

It is enough to do a search of the text of the LDB and the omission will be verified. There is eloquent silence in the norm in this sense, despite the fact that among its principles is respect for the human, linguistic and cultural diversity of deaf, deaf-blind and hearing-impaired people (art. 4 XIV of Law 9.394/1996). And the respect for the human, linguistic and cultural diversity of people who are blind or have some type of visual impairment in the LDB system?

For this public, clearly, there is only disguised integration of inclusion. Let the drama narrated in the YouTube documentary "The Invisibility of a Look" say so. What about untold stories? What about school dropouts? And what about dropouts from education systems? It seems that, in Brazil, the humiliations that people with disabilities go through, in general, only exchange places and spaces.

In the Brazilian Law of Inclusion (LBI), Braille is recognized five times as an instrument for communication (articles 3, V; 28, XII; 68, §2; 73 and 112). However, none of his commands has had any effect on the LDB to date. Every time the Brazilian education law deals with blind people, they are not considered in their singularities.



In the LDB, the apparent concern is with the long-term limitations of deaf-blind people, which is commendable. But the blind public or with some limitation due to visual impairment? See the following provisions: art. 60-A (provides for the bilingual education of the deaf, which covers deaf-blind people); in article 60-B, the scenario is no different (*online*), original emphasis:

Article 60-B. In addition to the provisions of article 59 of this Law, the education systems shall ensure that students who are deaf, deaf-blind, hard of hearing, signing, deaf with high abilities or giftedness or with other associated disabilities have teaching materials and bilingual teachers with adequate training and specialization, at a higher level. (Included by Law No. 14,191, of 2021)

Sole Paragraph. In the processes of hiring and periodic evaluation of teachers referred to in the **caput** of this article, the entities representing deaf people will be heard. (Included by Law No. 14,191, of 2021)

The invisibility of the human condition of the blind (or visually impaired) person in the text of the LDB is clear, which collides with the commands of the Marrakech Convention and the LBI. This invisibility is repeated in arts. 78-A and 79-C of the LDB.

In other words: as the specific law of Brazilian education is currently written, the visibility of the blind person is only perceived if he is in the condition of deaf-blind. When analyzing Law 9,394/1996 on Aug. 5, 2024, it was detected that the rule had been changed in fifty-nine (59) provisions. However, at no time did he approve an instrumental code for the reading and writing of people with total or partial visual impairment, it should be noted. The national manager of the education portfolio has the floor.

People with disabilities represent the majority of all minorities. It is not a human contingent to be disregarded. Regarding the numbers of people with visual impairment in Brazil, for illustrative purposes only, see the following statistic published by Univali (2023, *online*): "The Brazilian Institute of Geography and Statistics (IBGE) points out that there are more than 6.5 million people with visual impairment in Brazil, 500 thousand of whom are blind and about 6 million with low vision". What is to be done? Simple! Intensify the use of assistive technologies.

People who are blind or visually impaired demand growing technological needs. Meeting their needs, in economic terms, materializes a market niche to be explored, of course, with social responsibility given the impact on people's lives. Its clientele constitutes a human contingent demanding different sectoral policies, which cannot be disregarded.

The first measure that needs to be put into effect is to adjust the LDB commands to the LBI devices, which will generate an immediate impact on the lives of students, education professionals and, as a logical consequence in the medium and long term, on the labor



market.

If education and social practices pay attention to the primacy of otherness (legal duty to put oneself in the place of others), positive externalities in the labor market will be natural consequences. In fact, desirable and expected consequences. We move on to the final considerations.

3 FINAL CONSIDERATIONS

Through the resources of qualitative research of the bibliographic type, the aim was to discuss the eloquent silence of the LDB in relation to the blind and/or visually impaired person, which makes it difficult to be included in the labor market.

To this end, we sought to understand the system of protection of human duties. Next, the relevance of the internalization of the Marrakech Convention in favor of the inclusion of blind or visually impaired people in Brazil was addressed. Subsequently, the omission of the LDB in terms of the inclusion of teachers and students of blind or visually impaired people was documented.

At no time did the LDB approve Braille (or any other system) as an instrumental code for reading and writing for people with total or partial visual impairment. In order for a teacher to meet the demands of visually impaired students, it is essential that the school has accessible pedagogical resources, such as a rubberized Braille alphabet, slate and punch (used together, they are instruments for writing in Braille) and a computer with a Braille printer.

However, what is ratified in the LDB is an eloquent silence in its text in relation to the blind or visually impaired person, even though Law 9.394/1996 has been amended several times since its enactment.

It is relevant to document that, after the internalization of the Marrakech Convention in the national system, in 2013, with the *legal status* of a constitutional amendment, its expansive force should have had an effect on the schooling of blind people (step 1 to dignified inclusion in the labor market). However, this is not what we have seen.

More than ten years after the Marrakech Convention, Braille has not even been added to the LDB as an instrumental code for reading and writing people with total or partial visual impairment. There is an unconstitutional state of affairs in Brazilian education. The blind person or the severely visually impaired is being excluded from the possibilities of literacy. The LDB's silence regarding the human contingent in question is not justified.

In fact, in practice, one acts as if one were still in a historical moment of mere integration (pre-inclusion stage in which the person with disabilities is left to their own fate).



The person with disabilities is part of the world. To admit it as a world apart is to go back to segregation (a stage prior to integration).

Therefore, it is necessary to include Braille (or equivalent) as an instrumental code for reading and writing for blind or visually impaired people. In addition, it is not enough to include Braille in the LDB system, it is necessary to make effective the right of social actors to decent literacy. To this end, teachers engaged in special education need to be continuously trained.

And there are resources, yes! The Constitution of the Republic established budgetary funds for the maintenance and development of education (art. 212 of the Magna Law). More: in 2020, the new law on the fund for the maintenance and development of basic education stipulated permanent resources.

These funds are at the service of basic education as a whole and, of course, of special education – a teaching modality in favor of the inclusion of the contingent of PWD and other audiences that need a sensitive look (articles 58 and 59 of the LDB).

In the state of the art exposed, it is proposed to change the commands of the LDB so that, objectively, there is a prescription (and implementation) of the education of the blind and people with severe visual impairments, offered in Braille or equivalent (and in Portuguese), as a modality of school education, preferably in the regular school system and, when necessary in the best interest of the student, with specialized support services and assistive technologies, in the regular school, to meet the peculiarities of the clientele.

The option for the instrumental code for writing, of course, should be the student's, with the support of the family and/or guardian. All decisions about the rights of people with disabilities require their hearings and active participation.

The invisibility of the blind person in education implies unjustifiable obstacles to the insertion of PWD into the world of work and daily life. Simple things, which should have already been ingrained in Brazilian culture, such as simple displacements, all this is still a challenge in terms of accessibility, which consumes everyone's energy unnecessarily.

It would be much simpler, less tiring and cost-effective to comply with inclusion standards. Economic, here, in objective terms of cost-benefit ratio on the sides of the suppliers and demanders. This subject, of extreme human relevance, needs to be continuously analyzed. It is recommended to examine, in other studies, by the economic analysis of the law.

Unfortunately, what should be in Brazil is not. Effectively, there is no inclusion in Brazil. Only simple integration. Inclusion is more formal than substantial. The public of people with disabilities – the majority of all minorities – lacks otherness. The current essay ends with the authorial poem by Professor Ana Paula Matias (2024):



Let's imagine the cry of equality,
Mute, blind, crippled, deaf scream...
Mere deformed bodies,
Echoing in the valleys and cliffs...
People who were not treated as people
People wandering among "humans"
Sordid sadness. Few say they are full.
Let's remember "accessibility":
Good faith of inclusion! Is?
It is nothing more than changes out of obligation!
We want true inclusion,
No more integration!!
That is why we continue, standing,
With raised voices.
Now, free from the shackles of the cliffs
We have won the right to life,
We refuse the gags,
We open the floodgates of the prisons!
We claim on stage,
On the streets,
Our places in the worlds.
Family, work, education
We have rights
We are citizens.
We refuse promise, "hope", false admiration
Inclusion is done with the exercise of respect,
Opportunities and conditions.
So, here is the invitation now
Something better than before
A window of the soul inside and outside
Of what we call the heart.
In the face of the differences imposed by intolerance
To forget the diversity that enriches our history
Let's build bridges together, not walls
Let us break down the evident or veiled prejudices
All of us telling and living our own story
And, united, let us allow ourselves
A world where everyone can be valued,
Celebrating their uniqueness.
This is the invitation of the present
To water the living flower
Eternally, in motion
Towards a fair and honest future
Breaking the boundaries of discrimination.
Let us abandon what segregates, divides
Let's keep the union going.
Firm in the purpose that summons us,
Without allowing room for discrimination,
Fighting it with love,
Courage, information and a lot...
Determination.



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