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From Human Rights to Public Policies; From Special Education to Inclusive Education

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1. Introduction:

In the scope of education and health, it is noteworthy that school inclusion is a universally guaranteed citizen right, with the Salamanca Declaration standing out as a landmark in this process, which emphasizes inclusive education, following the conventions and human rights, aimed at children and adolescents, presenting here the main ones, as a merit of basic knowledge on the subject. The document had this name because it was a World Conference on Special Education in Salamanca, in 1994, which aimed to restructure policy reform in accordance with inclusion, stating that every child has a fundamental right to education, that students are unique people with individual learning processes, interests and skills. The document also states that it is necessary for schools to implement educational programs in order to take into account the vast diversity of such characteristics and needs, and that those with special educational needs must have access to regular schools, with a child-centered pedagogy, capable of meeting such needs, thus, these schools will achieve effective means of combating discriminatory attitudes, the objective of this document is to create a more welcoming and inclusive society and to achieve, in fact, education for all. Furthermore "such schools provide an effective education to the majority of children and improve the efficiency and, ultimately, the cost effectiveness of the entire educational system (...)" (UN, 2010, p. 78).

This proclamation places us under the obligation to offer and provide children and adolescents with specific programs and adapted assessments, ensuring full development and the development of each individual's potential. To this end, Curriculum readaptations should be thought of and include the guarantee of rights.

It is an international agreement on the rights of children and adolescents. Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world, and bearing in mind that the people of the United Nations have reaffirmed in their Charter their faith in fundamental human rights and in the dignity and worth of the human person and have determined to promote social progress and better standards of living in greater freedom.

The National Special Education Policy (PNEE) from the Perspective of Inclusive Education (PEI) (2008) highlights the need to confront the segregation of students in the school environment and proposes special education that develops in a complementary way, reaffirming the single education system .

In this context, human rights are universal and no citizen can be excluded for any reason due to their physical or mental conditions, or color, race, custom or social class. Therefore, it is up to the authorities to develop public policies to assist these individuals of egalitarian way.

2 Public Policies for People with Disabilities

Public policy has been conceptualized as a set of government decisions and actions that aim to solve society's problems. The people make requests to elected officials so that they meet their demands through public policies. SEBRAE-MG considers that:

> (...) Public Policies are the totality of actions, goals and plans that governments (national, state or municipal) outline to achieve the well-being of society and the public interest. It is true that the actions that public leaders (governors or decision makers) select (their priorities) are those that they understand to be the demands or expectations of society. In other words, well-being

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> of society is always defined by the government and not by society. This occurs because society is unable to express itself in an integral way. (SEBRAE-MG, 2008 p. 5-6).

The purpose of public policies is to address social reality with a view to the development and sustainability of government actions. Policies that have an economic nature also aim at the State's proposal to reduce social inequalities through the training of minority groups.

IPEA (2009) understands that social policies do not have a global view of situations, although proposals in this regard have grown. This lack of vision of the whole, however, is further undermined when one considers that sociological and economic studies do not deal with policies aimed at combating poverty and hunger in Brazil. The incipient theoretical density ends up fragmenting the social issue and narrowing the scope of the policies outlined. According to IPEA (2009), the State invests significant portions of the Gross Domestic Product (GDP) in a complex system of social protection with social actions and programs, which are distributed and redistributed in multiple ways among society in general. According to the document:

> In its historical trajectory, each society incorporates the recognition of certain social risks and desirable equalities, requiring the State to assume responsibility for their defense and protection. Such processes constitute, in each country, social protection systems with greater or lesser scope, but which are dynamic, being most of the time under construction or under renovation. From this, it is clear why developing a definition of social policy is a complex task. (IPEA, 2009, p. 58).

Thus, the definition of social policy is made taking into account the government's ability to fulfill the programs and carry out the actions proposed as a solution to the identified social problems. Thus, it can be said that it is a set of State actions that aim to meet the needs and rights of the population, including contributing to reducing economic and social inequality.

For IPEA, a social policy must seek to achieve social promotion, by generating opportunities and results for individuals and/or social groups, and also promote social solidarity, by guaranteeing security to the individual in certain situations of dependence. or vulnerability, including: a) inability to earn a living on one's own due to external factors, which are independent of individual will.

External factors include the vulnerability of individuals and risk situations in general. This definition is important mainly because it must be taken into account that the policy of social inclusion, which includes the reservation of quotas for black people in public universities, arises from direct dissatisfaction among certain popular layers, it arises from demands that have become quantitative. and qualitatively uncomfortable enough to pressure the government to adopt a position on the problem. This is the principle of social justice.

Dallari (2004, p. 29) defines citizen as a demonstration of equality for all and the expression citizenship aims to expose this equality legally. Marshall (1967) in his essay “Citizenship, social class and status” shows how the concept of citizenship incorporates the civil, social and political dimensions. Contradictorily, citizenship emerged with the advancement of the capitalist mode of production, however, with social inequalities, revolutions and struggles for the right to equality emerged.

It was in 1979, according to Lanna Júnior (2010, p. 67) that “national organizations of blind people, people with leprosy, people with physical disabilities, deaf people, ostomy patients, thalassemia patients, diabetics, chronic kidney disease patients, cerebral palsy patients, among others, began to form in perspective of fighting for rights”. The National Constituent Assembly of 1988 generated hope for a democratic society in different social segments. Even the “Citizen Constitution”, which was the only reference for people with disabilities regarding their rights in

> [...] the only reference to the rights of people with disabilities was Amendment No. 12, of 1978, known as the “Thales Ramalho Amendment”, which in its sole article defines: 'Disabled people are guaranteed the improvement of their social condition and economic, especially through: I. special and free education; II. assistance, rehabilitation and reintegration into the country's economic and social life; III. prohibition of discrimination, including regarding admission to work or public service and salaries; IV. possibility of access to buildings and public places'.(PEC 13 DE 1978).

One of the main demands of people with disabilities was about “Special Guardianships”, since it demanded equal rights and the debate about the terminology of and for people with disabilities, as well as the need for people with disabilities to gain a place in the constitutional document.

The Movement for the Defense of People with Disabilities (MDPD) and the National Association of Ostomy Patients had 32,899 signatures on the Popular Amendment Project, including topics such as: equality

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of rights, discrimination, accessibility, work, prevention of disabilities, qualification and rehabilitation, right to information, basic and vocational education.

It was from this movement that the chapter "On Individual Rights" emerged, based on the principle: "Everyone is equal before the law, without distinction of sex, race, work, religious belief and political convictions or because they have a disability of any kind." In the final wording of the 1988 Constitution, the approved text was: "Everyone is equal before the law, without distinction of any kind". An individual initiative proposal was also incorporated on "the payment of a monthly minimum wage to people with disabilities who do not have the means to support themselves", generating the Continuous Payment Benefit (BPC).

For Lanna Júnior (2010, p. 69), the experience of articulating the movement in the constituent process "was quite fruitful so that, regardless of the type of disability, it was possible to incorporate the principles of equality into the 1988 Constitution".

Chaves (2011) explains how through the LDB (1961), the constitutional amendment of 1978 and the Federal Constitution of 1989, people with disabilities gained the right to citizenship internally, and with it, the mandatory and free provision of Special Education in public educational establishments.

It is noteworthy that one of the factors that affect the quality of citizenship of people with disabilities is the traditional assistance-based approach to policies in the area, instead of contributing to social protagonism, it promotes and reproduces processes of social exclusion, and it can be said that their rights are harmed. Broadly speaking, law is the way of determining the action or decreeing the conduct of the attitudes of other individuals, in this way, human rights can be understood as a way of limiting domination and exploitation to people, offering them dignified conditions of life.

According to Carbonari (2010, p. 1): "Human rights are asserted through the constant search against domination, exploitation and all forms of aggression against human dignity", for the author it is an incessant battle aiming at good understanding between relationships. It is important to emphasize that in legal standards, the determination of human rights is reasonably new, however, it has already been undergoing important changes over time. As Herkenhoff (2018, p. 30) rightly points out: Human rights or human rights are, in modern times, understood as those fundamental rights that man possesses due to the fact of being a man, due to his own human nature, due to the dignity that is inherent to it. . These are rights that do not result from a concession from political society. On the contrary, they are rights that political society has the duty to enshrine and guarantee.

In this way, human rights are inherent to all individuals, whatever their color, race, social class or gender, and it is the duty of the State and society as a whole to protect them. Today, regardless of where man is, he is already recognized as a subject of rights, as he is inserted in the context of the world, the individual is prone to having his human rights violated, as well as being the author of violations of the same rights. Thus, it can be said that throughout history, man has been conquering his rights through battles with governments, and currently, it is no different, with each passing day he goes in search of more rights.

Roland (2014) highlights the importance of practicing human rights as a prerequisite for the smooth running of democracy, inherent to other government policies. Furthermore, he states that when there are no basic rights for the individual, they cannot be charged with regard to their conduct towards society. It should be noted that there is a vigor of human rights, whether in terms of internal legislation and international treaties, or in the field of legal reflection and the search for their ethical justification.

Promoting equality implies, first and foremost, equal opportunities, access to public policies, recognition and active participation of people in political decisions, and social protection for people with disabilities. In the 1988 Major Law, human beings have their integrity and dignity clearly highlighted and guaranteed through art. 1st, section III, where an attempt is made to recover rights that were previously limited through the military regime that Brazil had just left.

In view of the above, Martins (2003, p. 51) corroborates, highlighting that "above all, we sought to structure the dignity of the human person in such a way as to give it full normativity, projecting it throughout the established political, legal and social system".

Due to its breadth, what is worthy for human beings becomes conceptualized quite complexly, given given that in Brazil there is no concept formed about the term and when it refers to this, only what is not a violation of dignity is highlighted. For Guerra Filho (2009), as it is a norm-rule, the dignity of the individual is a constitutional right and as for it also being a norm-principle, it is justified due to the range of circumstances it covers.

In this way, it can be stated that because the right to dignity is a right common to all, the norm-rule is

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considered rigid, absolute, on the other hand, the principle-norm would be malleable, taking into account the cluster of factors that are linked to other principles, however, the two principles are intertwined and both are considered according to the situation. Within the scope of the legal system, human dignity has absolute value, that is, it is part of the assumptions and guides the application of the system itself, it is, therefore, an elementary principle.

It is noteworthy that the principle of equality is the most comprehensive of the 1988 Greater Law with regard to human dignity, and together with the principle of isonomy, it is capable of transforming all legal relationships, given that they are norms of law substantial and can, therefore, be evoked as sources of discipline in a legal relationship, when there are no other ordinary rules that regularize the case. It is worth highlighting that the principle of equality is not limited only to establishing that everyone has the same rights before the law, but also that the law itself must be interpreted in the same way for everyone, with respect for personal differences.

The creation of rights councils, such as the National Council for the Rights of Persons with Disabilities (CONADE), state and municipal councils and national conferences have mobilized organized segments of people with disabilities. CONADE was created as a deliberative body, by Decree No. 3,076, of June 1, 1999, with the objective of:

> [...] ensure the implementation of the National Policy for the Integration of People with Disabilities; monitor the planning and evaluate the execution of sectoral policies relating to people with disabilities; ensure the implementation of the decentralized and participatory system for defending the rights of people with disabilities; propose the development of studies and research; propose and encourage campaigns aimed at preventing disabilities and promoting the rights of people with disabilities; approve CORDE's annual action plan (LANNA JUNIOR, 2010, p. 76).

The government, the Secretariat of Human Rights, the Ministry of Science and Technology, the Ministry of Communications, the Ministry of Culture, the Ministry of Education, the Ministry of Sports, the Ministry of Social Security, the Ministry of Foreign Affairs participate in CONADE. , the Ministry of Health, the Ministry of Labor and Employment, the Civil House of the Presidency of the Republic, the Ministry of Social Development, the Ministry of Transport, the Ministry of Cities, the Ministry of Tourism, the Ministry of Justice, the Special Secretariat of Policies for Women and representations of State Councils.

On the part of civil society, the following participate: the National Federation of Education and Integration of the Deaf - FENEIS, the National Organization of the Blind of Brazil - ONCB, the Brazilian Confederation of Sports for the Visually Impaired, the National Federation of APAES - FENAPAE, the National Federation of Pestalozzi Associations – FENASP, the Brazilian Federation of Down Syndrome Associations, the Association of Parents and People with Disabilities of Banco do Brasil and Community Employees – APABB, the Brazilian Wheelchair Rugby Association, the National Federation of AVAPES, the Federation of Christian Fraternities of People with Disabilities in Brazil – FCD-BR.

Since its creation, CONADE has organized two national conferences in Brasília: the first, from May 12 to 15, 2006, with the theme "Accessibility – You also have a commitment"; and the second, from December 1st to 4th, 2008, with the theme "Inclusion, Participation and Development: A New Way to Advance"; mobilizing meetings in states and municipalities, changing not only political culture but also the social protagonism of people with disabilities in the fight for rights and access to public policies. The recognition of people with disabilities is, therefore, a social construction, with advances and difficulties, a dynamic and incomplete process, requiring education, change of mentality, ways of life, culture and social and political practice.

3 From special education to inclusive education

Currently, providing education anywhere in the world is synonymous with complexity, especially in countries where education is not considered essential. In the Latin American context, the inclusion of people with special needs (PNE) in society is still historically recent, perhaps in the educational sphere.

Etymologically, the word **process**, classified as a masculine noun, with origins from Latin *processus* or past participle of the verb *proceed* it's composed by *pro* (forward) and *give in* (walk or go). Therefore, *processus* it meant moving forward or walking forward. At the moment, **process** means a set of ordered steps or procedures that lead to a specific end (CUNHA, 2019).

The historical evolution of special education began in the 17th century, at which time children with severe mental disabilities were considered to be possessed by demonic beings. Even renowned

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Intellectuals believed that it was the devil who was present there. According to the thinking of the time, "the devil possesses these retarded people and stays where their souls should be" (SILVA, 1986, p.211).

For Pessotti (1984), the first reactions against the idea that disability was linked to the devil came from doctors. However, in the second half of the 19th century this modality (inclusive education) took shape as a part of pedagogical and didactic knowledge, which sought to introduce people with different physical and sensory disabilities into the educational sphere.

With this naturalistic pedagogical idea, some influencers emerged, such as Juan Pestalozzi (1746-1827), who promoted the popular school by affirming the existence of a balance between aspects of the human condition such as: the intellect, the ethical and the practical. In Germany, Frederico Froebel (1782-1852), founded the first kindergarten, assisting special and non-special children with methods of manipulation and sensory stimulation. He was a great contributor in terms of the child's psychological evolution, as well as the didactic value through games and games and, one of the main parts of which was the development of language in regular teaching.

The special school first goes through a moment of institutionalization, in which the political power has the first contact in assuming the child's responsibilities and their right to education and makes these responsibilities a priority in their political actions, that is, in this period institutionalization of compulsory school and the recognition that the school was incapable of responding to student learning, led to the creation of special classrooms within regular schools.

Education for people with special needs has gone through several eras, making transformations slowly, but today we can prove that they were not in vain, although much still needs to be done. Educational attention to people with sensory disabilities was marked by Louis Braille (1809-1852), who published a method called the Braille System consisting of 63 signs, made by combinations of dots where the child adapted to using their fingertips. to read.

Only from the 19th century onwards with the New School Movement, with new pedagogical alternatives that organized schools based on new models, did progress in special education occur, as the child's educational psychology began to be taken into consideration. This led to attention being paid to education in general, especially within educational institutions.

From the 20th century onwards, special education had a great advance, it began to be linked to the disciplines of psychology and pedagogy. Then, new schools emerge to accommodate students with special needs in regular classrooms, that is, these ideas of including special students in regular education, part of the mainstreaming concept, in the United States, around 1970, which impacts the organization of teaching by adopting some criteria such as:

> Preference for educational services with minimal restrictions on social coexistence; Offering special and regular educational services supported by specialized professionals; Promotion of school situations that favor common coexistence between social groups of equivalent ages (MENDES, 2006).

Still in the 1970s, significant changes emerged in the way of extending and specifying educational attention, the education that people with disabilities should receive. A question arises regarding segregated care. This movement achieved the principle of normalization that defended the rights of all citizens to have a better quality of life, including their personal needs, permissions and access to common environments and services.

Regarding normalization, Mendes (2006) indicates that the principle of normalization was widely criticized for being mistakenly conceived as a scientific theory, and not as a principle of value. This rule involved all people to be treated as human beings without regard for their needs. The principle of normalization states that every person with a disability has the right to experience a lifestyle that would be common or normal for their own culture, with access to education, work, leisure, etc.

In Brazil, special education began in 1854 when the Instituto dos Meninos Cegos was created, and services were later expanded with the creation of the Instituto dos Surdos-Mudos in 1857 (MENDES, 2010). During this period, there were several attempts to offer education to people with disabilities, but it was only in 1874, at the Juliano Moreira hospital in Salvador (BA), that medical-pedagogical care was offered to intellectually disabled people.

In 1930, Special Public Classes were opened, designed to separate normal students from abnormal ones. In 1945, the first specialized educational service for gifted people was created at the Pestalozzi Society, created by Helena Antipoff, and in 1954 the first Association of Parents and Friends of the Exceptional (APAE) was founded in Rio de Janeiro, this being by Beatrice Bemis (BORGES, 2015).

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According to Mazzota (1966), until 1950 the country had only 40 schools that provided some type of education. special education for the mentally disabled, of which 14 served students with other types of disabilities, in addition to there being, at the same time, three institutions specializing in the care of the mentally disabled and eight that were intended for the education of other types of disabilities.

These institutions were the result of isolated actions, both in official and private schools. The incentive for special education began in 1958 when the Ministry of Education provided technical and financial assistance to education departments and specialized institutions, carrying out national campaigns for the education of people with disabilities.

One of the important steps that the country took was with the creation of Law 4,024/61, thus creating the Federal Council of Education in which in its article 88, it reaffirms that to integrate exceptional people into the community, their education must, as far as possible, fit into the general education system (BRAZIL, 1961).

According to Mazzota (1990), he points to the promulgation of this law as the starting point for official actions by public authorities in the area of special education, which were previously restricted to regionalized and isolated initiatives in the context of national educational policy. In Brazil, until the mid-1970s, little was heard about children with special needs attending regular schools, generally outside the educational system or in special schools or classes.

The integration of students into educational spaces depended largely on the individual progress demonstrated by the student. According to Mendes (2006, p. 391), "transitions to more integrated teaching spaces (...) rarely happened, which compromised the assumptions of school integration".

Even in the face of some progress, the education of the disabled was an absent agenda at the National Education Conferences, much was applied to educating the so-called "normal" child, within standards of excellence, without concern for favoring people with special needs.

With Law No. 5,692, of August 11, 1971, which aims in its article 9 to provide students with mental and physical disabilities with special treatment, it is defined that they are special education students, these being: physically or "mentally" disabled. , students who are behind in terms of age and enrollment in regular education and gifted students (MENDES, 2010). During this period, the National Center for Special Education (CENESP) was created, which was responsible for special education in Brazil and for publicizing the integration movement for individuals with special restrictions.

> In 1990, Brazil participated in the World Conference on Education for All, in Jomtien – Thailand – , and the country, as a signatory of the World Declaration on Education for All, was responsible for ensuring the universalization of the right to Education. This commitment resulted in the creation of the Ten-Year Plan for Education for All, concluded in 1993, which aimed to ensure, by the end of its term, to all Brazilians "minimum learning content that meets the elementary needs of life" (BRAZIL, 1993, p. 13).

The Education for All movement affects, in a certain way, people with disabilities. However, it seems to us that the proposals aimed at this population also have some specific elements. Mel Ainscow, a UNESCO consultant, gives an interesting history of Special Education in the world and states that in the 1970s important changes occurred in many countries, which culminated in the current propositions.

Ainscow (1995) presents a survey carried out by this body in the 1980s in 58 countries, in which it was found that the organization of Special Education took place predominantly in separate special schools, which served a small number of students. Based on this information, the UNESCO report indicates that given the "proportions of demand and the scarce resources available, the education and training needs of the majority of disabled people cannot be satisfied solely in schools and special centers" (UNESCO, 1988) and, in Brazil, this new idea began to be treated more seriously.

> An important step was taken in 2009, as Resolution No. 4 establishes the Operational Guidelines for Specialized Educational Assistance in Basic Education, Special Education modality, and establishes the possible forms of this service: Art. 1 For the implementation of Decree No. 6,571 /2008, education systems must enroll students with disabilities, pervasive developmental disorders and high abilities/giftedness in common regular education classes and in Specialized Educational Assistance (AEE), offered in multifunctional resource rooms or in Educational Assistance centers Specialized in the public network or community, confessional or philanthropic non-profit institutions (BRASIL, 2009).

The "Inclusive Education" policy is also materializing with the creation of a set of programs and actions: "National Program for Continuing Teacher Training in Special Education" and "Teacher Training for Specialized Educational Assistance"

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In this decade, each year the idea of Inclusive Education for students was reinforced with intensity. people with disabilities. With the worldwide movement of practical application to the field of education called Social Inclusion, the term: Inclusive Education emerged. For Nascimento (2014), "the movement for Inclusive Education means a critique of the marginalizing practices found in the past, including those of Special Education itself" (p.18).

> The global movement for inclusive education is a political, cultural, social and pedagogical action, launched in defense of the right of all students to be together, learning and participating, without any type of discrimination. Inclusive education constitutes an educational paradigm based on the conception of human rights, which combines equality and difference as inseparable values, (...) inside and outside the school (BRASIL, 2007, p.1).

We can define school inclusion as welcoming all people, without exception, into the education system, regardless of color, social class and physical and psychological conditions.

In this way, "Inclusive education can be defined as the practice of inclusion of all, regardless of their talent, disability, socioeconomic or cultural origin, in providing schools and classrooms, where the needs of these students are met (STAINBACK; STAINBACK, 1999, p. 21).

We know that Brazilian school education is open to few, especially when it comes to students with disabilities. According to Cunha (2015), the inclusion of People with Disabilities in schools needs theoretical foundations, as well as daily practical work to establish concrete data that encourage, guide and provide security to educators. It is also necessary for the Inclusive Education system to take into account the general needs of students, requiring the school to be sensitive in working with individualities.

So, we can think about inclusive education that involves everyone equally in regular schools. Inclusive Education means thinking about a school in which access and retention for all students is possible, and where the mechanisms of selection and discrimination, previously used, are replaced by procedures for identifying and removing barriers to learning (BLANCO, 2003).

It is necessary to think that it is not enough to simply include people with special educational needs in regular education, but there is also a need to structure schools to welcome these people, to propose continued training for teachers, so that they can do quality work and that learning be meaningful to them, enabling them to include everyone.

It is important and worth highlighting that inclusive education implies new teaching practices so that inclusion can truly involve everyone equally. After all, as school is a mirror of society, as Dewey states, it is there that we learn to be, to know how to be, to know how to do and to know how to live with others (UNESCO, 1996).

4. General aspects of school inclusion

School inclusion is a current topic and of scientific interest the demand for how we should educate young children and adolescents with disabilities, which has always been controversial and even contradictory. The knowledge of himself, of society, of the environment in which he lives, led man to project the understanding of seeking mechanisms, making subjects that until then were obscure satisfactory, and advances in the knowledge of human biology, psychology, anthropology, among other sciences. human and social, allowed the formation of more optimistic ideas and criteria about these people, their development, their inclusion and autonomy.

It is noteworthy that at the school level, few schools already have the necessary structure to receive children and adolescents with some type of disability. We are not talking here about the old concept of isolated rooms only for students with disabilities, but about the inclusion of those so-called normal students. Therefore, it is necessary to carry out studies verifying the challenges surrounding preparing a school for the inclusion of students with disabilities, given that it is not a simple task. Regarding the school inclusion of students with visual impairments, Silva and Oliveira (2012, p. 3) elucidate:

> The inclusion of students with Visual Impairment (VI) in the public education system has been a matter of discussion among many teachers, as in general, they say that they did not receive adequate preparation in their training curricula to work with these students. [...] these students with low vision or blindness may encounter difficulties during their educational process, both in relation to adequate teacher training and the fact that there are no suitable materials in the school where this student is enrolled. Even the child's parents, because they are not aware of the disability and are not clear about how the child perceives the world, consider that the child does not learn due to lack of interest. (Silva & Oliveira (2012, p. 3).

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In this way, it is understood that the difficulties of school inclusion of students with visual impairment go beyond infrastructure barriers, highlighting the lack of materials, lack of preparation of teachers and even parents, who forget that they need to consider the way of perceiving your children in the learning process.

The search for inclusive teaching is not simple; it must respect and overcome general pedagogical models, emphasizing the impact of specific variables on the implementation of education for all. Conclude that including students with disabilities in physics, chemistry, biology, mathematics, history, Portuguese language classes, etc. must go beyond general principles, it is to recognize the need to invest in research that reveals active properties of specific variables.

With this, it is possible to understand that the way in which this individual is allowed to appropriate reality will determine the level of development of their education and, consequently, their humanization or dehumanization, their citizenship or their fragmentation. Many of these activities that provide stimulation contain the principles of socialization, which are relevant in the processes of language apprehension, such as social and communicative aspects.

Inclusion aims to serve the students who are closest to us, whether at school, in the neighborhood or in the neighborhood, expanding access to the regular education network, providing technical support to teachers, understanding that all children interact and learn together, regardless of the objectives and differences. According to Voivodic (2011), education has the role of providing equal development opportunities to its students, and it is the school's duty to be prepared to meet their needs, ensuring their inclusion.

> Many activities such as games and games are capable of stimulating children's socialization, containing relevant principles in the processes of language apprehension, such as social and communicative aspects. It is essential to encourage people to share their experiences, seeking to value all forms of their communicative expressiveness, highlighting the use of questions (VOIVODIC, 2011).

It is believed that including a child with a disability in a regular school is to provide the same opportunity for all children to develop their potential, cognition and socio-affective aspects. It is important to work with parents with the aim of showing the importance of their relationship with the child, trying to teach them how to deal with moments of anger, crying, aggressive behavior, ensuring that the child is able to gain trust in their parents. . It is worth remembering how this factor can be crucial for its development in society.

From inclusion, children's learning must be sought considering their own level of development, integrating them, without leaving aside their cognitive peculiarities. Freire (2007, p. 1) states:

Being in the world without making history, without being made by it, without creating culture, without dealing with your own presence in the world, without singing, without music, without painting, without taking care of the land, the waters, without using your hands, without sculpting, without philosophizing, without doing science or theology, without amazement in the face of the mystery, without learning, without teaching, without training ideas, without politicizing, it is not possible.

In this context, it is possible to say that the education of students with disabilities has the same objectives as for other students, and it is necessary to seek ways to promote their autonomy, making them active subjects of their intellectual and social development.

5- Legislative framework for school inclusion in Brazil

Legal frameworks guide education systems towards Inclusive Education, in order to break with the idea of integration of people with disabilities, based on the paradigm of approaching normality, in which the subject adapts to current conditions. In this panorama, the development of educational systems inclusive, where schools and teachers must support all children, young people and adults, regardless of their intellectual, social, emotional, physical linguistic and other conditions represent a possibility of combating exclusion and responding to the specificities of students.

Thus, the recognition of these differences has been strongly supported by documents laws that have directed towards the recognition and appreciation of human rights in all their dimensions. In 1948, the UN promulgated the Universal Declaration of Human Rights, which represents a significant advance in the review of human rights and the legal guarantee of combating discrimination.

In its 1st article, the Declaration states that “all human beings are born free and equal, in dignity and rights. They are endowed with reason and conscience and must act towards each other with a spirit

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of fraternity." This means that, regardless of physical or other conditions, the right to human dignity must be respected without any distinction of race, color, sex, language, religion, etc.

Thus, "all are equal before the law and, without distinction, are entitled to equal protection of the law", as highlighted in art. 7th. This legal aspect gives everyone treatment based on ethics and respect for differences, in which social participation is closely related to the full exercise of citizenship.

Promulgated on 10/05/1988, the Federal Constitution contains in its art. 205 that education, being a right of all and a duty of the State and the family, must be promoted and encouraged with the collaboration of society, with a view to the full development of the person, their preparation for the exercise of citizenship and their qualification for work . It complements, in article 208, section III, the State's duty to education, by guaranteeing specialized educational assistance to people with disabilities, preferably in the regular education network. This legal support is provided in the Federal Constitution, in the Law of Guidelines and Bases of National Education (LDBEN), in the Statute of Children and Adolescents (ECA), among other resolutions and decrees that seek to reaffirm these rights, referring to various nuances arising from this problem.

All this legislation is in accordance with documents resulting from World Conferences, in which Brazil is a signatory, such as the World Conference on Education for All, held in 1990, in Jomtien, Thailand; the World Conference on Special Education, held in 1994, in Salamanca, Spain and the Inter-American Convention on the Elimination of all Forms of Discrimination against Persons with Disabilities, held in Guatemala in 1999.

The history of special education in Brazil has as initial milestones the creation of the "Instituto dos Meninos Cegos", currently known as "Instituto Benjamin Constant", in 1854 and the "Instituto dos Surdos-Mudos", currently "Instituto Nacional de Educação de Deaf" INES, 1857, both in the city of Rio de Janeiro (JANUZZI, 1992; BUENO, 1993; MAZZOTTA, 1996).

The precariousness in terms of quantitative care was evident, of the 15,848 blind and 11,595 deaf, there was care for only 35 blind and 17 deaf, therefore insufficient (MAZZOTA, 1996, p.29). Therefore, Special Education was characterized by isolated actions, with segregated care for physical disabilities and absolute neglect regarding mental illness. In Brazil, mental deficiency was not considered as a social threat, nor as a degeneration of the species, but rather as environmental misfortunes, even considering an organicist and pathological conception. It was only in the 1930s and 1940s that changes were seen in Brazilian education, with the expansion of primary and secondary education and the founding of the University of São Paulo, the panorama began to change. In the 1950s, there was discussion about special educational services; at the end of this decade, special education was found in regular and public schools (MENDES, 1995).

In the 1960s, the Pestalozzi Society of Brazil already had 16 institutions across the country. In 1963, the National Federation of APAES was founded (MENDES, 1995). In 1973, the National Center for Special Education (CENESP) was created, therefore institutionalizing Special Education in terms of public policy planning.

Only in the 1980s did a mobilization for social struggles occur. Therefore, from integration to Brazilian school inclusion, historical perspectives and concepts of paradigms and new practices are based (THULER, 2002; PERRENOUD, 2001), determined in the Brazilian context by inclusive educational legislative prerogatives in order to ensure the right of legitimate access to school environment.

The Brazilian Federal Constitution of 1988, in article 208, establishes school integration, even if the institutional precept is in regular education (MIRANDA, 2003). According to Saviani (1994), the implementation of public policies for effective compliance involving education, educational action, as a social practice is necessary.

Within this perspective, Saviani (1994, p. 91) understands that education has a political dimension and, therefore, it is not and cannot be neutral "[...] the political importance of education is conditioned on ensuring that the specificity of educational practice is not dissolved".

In Brazil, Inclusive Education is regulated, as Delou (2008) reaffirms, the Law of Guidelines and Bases of National Education (LDBEN) of 1996, being considered the first legislation that presents a chapter on Special Education, while the National Guidelines for Special Education in Basic Education were established by Opinion 17/2001 of the National Education Council (BRASIL, 2004), finally defining and characterizing students with special educational needs, defining the following needs in the teaching-learning process:

> [...] marked learning difficulties or limitations in the development process that

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> make it difficult to monitor curricular activities, which are divided into two groups: those not linked to a specific organic cause; those related to conditions, dysfunctions, limitations or deficiencies; difficulties in communication and different signaling among students, requiring the use of applicable languages and codes; high skills/giftedness, great ease of learning, quickly mastering concepts, procedures and attitudes. (CNE/CEB/MEC, Resolution nº 2/2001, art. 5).

Thus, the systematization of groups and perspectives aimed at people with disabilities or people with learning disorders begins. In relation to educational inclusion, the Convention on the Rights of Persons with Disabilities (2007) determines that States Parties recognize the right of persons with disabilities to education. It should be noted that the aforementioned convention was ratified by Brazil through Decree no. 6,959/2009.

The Inter-American Convention on the Elimination of All Forms of Discrimination against Persons with Disabilities, promulgated in 2001, aims to prevent and eliminate all forms of discrimination against persons with disabilities and promote their full integration into society. According to this document, the States Parties must cooperate with each other towards the social integration and personal development of people with disabilities, working primarily in the following areas: Prevention of all preventable forms of disability; Early detection and intervention, treatment, rehabilitation, education, occupational training and provision of comprehensive services to ensure the best level of independence and quality of life for people with disabilities; and raising awareness among the population, through education campaigns, aimed at eliminating prejudices, stereotypes and other attitudes that undermine people's right to be equal, thus allowing respect and coexistence with people with disabilities.

This document guides the new paradigm of social inclusion in the 20th century, and contributes to new horizons in the search for the rights of people with disabilities. According to legislation from the Ministry of Health (2009), which regulates the Convention on the Rights of Persons with Disabilities, through decree 6,949 on 08/25/2009, it says that the Brazilian State chooses accessibility as a central point for guaranteeing rights individuals and says that a person with a disability is one who has long-term impairments of a mental, sensory or physical nature, where these barriers can obstruct their effective and full participation in society on equal terms with the other components of society.

Conclusion

Inclusive education aims to contribute to eliminating social exclusion resulting from attitudes and responses to racial diversity, social class, ethnicity, religion, sex or abilities, among others. Therefore, it starts from the belief that education is a basic human right and the foundation of a more just society. In this context, educational inclusion is gaining increasing prominence on the agenda of national and international social, economic and political discussions, as inclusion is a right of people with disabilities. According to the National Special Education Policy (BRASIL, 2009, p.22):

According to Rodrigues (2013, p.30), since intrauterine life, human beings seek inclusion in groups that they will interact with, according to him the idea of the inclusion process has always existed, as inclusion begins within the scope of the family, the group of friends, from school, among other groups in society. In the current context, the term inclusion has been used to designate actions that allow all students to benefit from the services offered by the school, being an educational alternative with the objective of providing quality and access to knowledge for all students, indiscriminately.

The term inclusive education makes it possible to understand that this is in reality a process that expands the participation of all students who are included in regular education establishments. It is a way of restructuring the culture, practice and policies experienced in schools so that they respond to the diversity of students. In the educational sphere, the idea that all people are unique is spread.

in their particularities, regardless of whether or not they have any educational needs, where each subject has its own pace of learning and in this way everyone is unequal and the school benefits from this multiplicity.

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