


## REDEFINING THE PROPOSALS OF THE TEACHING BOOK UNDER THE LIGHT OF THE VII CONFITEA

REDEFININDO AS PROPOSTAS DO LIVRO DIDÁTICO SOB A LUZ DA VII CONFITEA  
REDEFINIENDO LAS PROPUESTAS DEL LIBRO DOCENTE A LA LUZ DE LA VII CONFITEA


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 0003-2224-9643

Received: 03.14.2023.

Accepted: 05.16.2023.

Published: 06.02.2023

### ABSTRACT:

The purpose of this article was to analyze a collection of high school books from the convergences and divergences of the VII International Conference of Adults, referring to the role of the person with disabilities. The methodology used was a qualitative bibliographic review carried out in databases and in three books that are part of the Diálogos collection. The results show that people with disabilities lack representation and we conclude that books should bring more narratives about these people.

**KEYWORDS:** Diversity; Inclusion; CONFITEAS; Representativeness.

## Introduction

If we reflect on the fact that we are in a constant learning movement, we will find that what we call adult education has always taken place. However, the importance attributed to it in modern times took shape at the beginning of the 20th century, when a movement of upgrading began, linked to political, economic and social issues. It is important to stress that this has specificities in terms of its complexity, diversity of practises and purpose (Guedes & Loureiro, 2016).

The acronym CONFITEA refers to the International Conferences on Adult Education, conceived and coordinated by the United Nations Educational, Scientific and Cultural Organization (UNESCO), which emerged in the mid-nineteenth century with the aim of producing a document problematising all grievances in youth and adult education and assessing them in an international framework (Guedes & Loureiro, 2016).

A total of 6 editions have already been counted. At the first one, in 1949 in Elsinore, Denmark, the following guidelines were discussed: the specificities of youth and adult education, the provision of open education based on the real living conditions of the population, and that youth and adult education should be conducted in a spirit of tolerance. This was in a context where the ideals of reconciliation and peace were

preached after the Second World War and where the cooperation of all was necessary for what was proposed at this conference to bear fruit. This first edition was attended by a total of 100 participants, including non-governmental organizations (NGOs) and less than 30 member states (Ireland & Spezia 2014).

At the II CONFINTEA, held in Montreal, Canada, in 1960, the main issue revolved around the importance of developed countries helping those who were not at the same level in terms of development related to learning and education. Everything revolved around the rapid economic growth in the world and its possible consequences, as well as the question of what role the state should play in this endeavour. This time the conference brought together about 200 participants, about 50 member states plus NGOs.

The conference III CONFINTEA, held in Tokyo in 1972, brought a much broader approach to education to the agenda, and out of these debates came the so-called categories of in-school and out-of-school education, which aimed to ensure the holistic education of the self-reliant person of their age, because only through this execution will there be development of these countries in their educational, economic and cultural aspects. The context of this meeting was that of the post-independence of some countries, especially on the African continent. The meeting was attended by 80 member states and non-governmental organizations, a total of 400 people who explained their influences from Paulo Freire and J. Roby Kidd, founder of the International Council for Youth and Adults (ICAE). Cuba was a highlight of this CONFINTEA because of its behaviours that are considered progressive (Ireland & Spezia 2014).

The IV CONFINTEA, took place in Paris in 1985. This was about the "right to read one's world and make history", which shows the importance of giving time and voice to people with such different realities in different places of the world that protagonism becomes indispensable according to their particularities. The conference took place against the backdrop of the global economic crisis and there was a strong outcry about austerity measures in public budgets. Other important items on the agenda were access to educational resources and the development of individual and collective skills. It was also stressed that everyone has the right to quality education and must take advantage of new information technologies. About 100 member states and non-governmental organizations participated in this CONFINTEA, for a total of about 800 participants. With the support of China, Canada, the Nordic countries, India and the Arab League, the ICAE called on these countries to form an alliance between NGOs and progressive governments (Brazil, 2008).

The AV CONFINTEA, held in Hamburg in 1997, differed from all other conferences that had taken place before in one particular way. For the first time, a considerable number of partners participated, including representatives of civil society. According to the initiators, youth and adult education encompasses the entire learning process, whether it is considered formal or informal, and the development of skills and knowledge as a right, tool, pleasure and shared responsibility. The space for debate was extended to sustainable development with equity and respect for differences. This time, more than 150 member states, more than 500 NGOs and about 1,300 people participated. NGOs were not allowed to vote and women played a greater role than in previous editions, thanks to women's movements and mobilisations that went beyond the walls of the specificities of each country or region (Brazil, 2008).

In 2009, the VI CONFINTEA was held in Brazil, in Belém, whose main theme was the reassessment of the points of the V Conference, reaffirming the importance of creating mechanisms to promote adult education and highlighting the commitments that had not been fulfilled until then. In contrast to previous conferences, this conference decided on the strictly intergovernmental nature of the event in accordance with the regulations. Thus, although civil society was represented, there was no separate participation. An online seminar was held to raise the issues of literacy for all, education and migration, adult education in the world of work and poverty reduction (Guedes & Loureiro, 2016).

The VII CONFINTEA, held in Marrakech from 15 to 17 June 2022, discussed the challenges and progress made compared to the previous edition and also created space for discussions on five areas that are still relevant today: Policy, Governance, Funding, Participation, Inclusion, Equity and Quality. And the following analysis of three books from the collection of textbooks, namely "Dialogues in Human Sciences" by Editora Ática, brings all these considerations together, putting more emphasis on what relates to people with disabilities.

The aim of this article, then, is to analyse three textbooks from the Diálogo collection based on the convergences and divergences of what was proposed at the VII CONFINTEA in Marrakech from 15 to 17 June 2022, highlighting what relates to the protagonism of persons with disabilities in the light of this official material for schools.

## Methodology

For the elaboration of the material, we conducted a qualitative literature review. To create a material for scholarly dissemination, we used articles found on basic platforms such as: Educapes, Google Scholar, Scielo, Researchgate. This is because we

can use the works mentioned to make analyses and comparisons and discuss them with the books in the Diálogo collection in the light of what was discussed in the VII CONFINTEA.

## Results

In analysing the textbooks, we considered the collection "Dialogues in the Human Sciences" published by Ática (Figure 1) for upper secondary school. The work was created by Cláudio Vicentino, Eduardo Campos and Eustáquio de Sene. It consists of 6 books, each with a subtitle that gives a preview of the topic of the volume. Each work consists of 4 chapters. The books are in different colours and have different themes: the red book with the theme "Understanding the World"; the blue book, of course, with the theme "Building Citizenship", the green book with the theme "Importance of Work", the dark blue book with the theme "World in Motion", the pink book with the theme "Democratic Coexistence" and finally the orange book with the theme "Environmental Awareness". As the topics are very extensive, we have chosen the first three as we feel that their topics are more in line with the points we wanted to emphasise.

**Figure 1** Cover of the Books: "Dialogues in sciences human: To understand O world"



<https://bitly.com/TLXSvF>



<https://bit.ly/3wbL1f>



<https://bit.ly/3waCNI6>

In the red book edition with the theme "Understanding the World", chapter 1 deals with the theme "Science, Culture and Identity". According to the "Teacher's Book". One of the features of this chapter (page 18) is to identify the characteristics of the human being. However, at no point in the work is there any mention of these physical or psychological characteristics that are specific to or about the human being that the book intends to deal with, because human beings are different and there is room for everyone in their particularities.

On page 25, O Book features O Abaporu, in Tarsila by Amaral, an important Brazilian modernist painter.

In approaching the subject of the Brazilian modernist movement, the opportunity was missed to mention one of the movement's most important pioneers, Anita Malfatti, a young painter who began her studies with her mother. Despite Anita's atrophy, which affected her right hand, she began painting with her left hand and later studied in Germany, where she perfected herself. She served as an example for PwD as her limitation did not make her unproductive. This brings us closer to Preamble 4 of CONFINTEA VII which states that "... learning should take place throughout life..." (UNESCO, 2022, p. 1), which underlines that the painter's quest for improvement never ceased to exist. Preamble 5 also states that, especially in the post-pandemic period, it is necessary for "the Government to develop strategies to meet the needs of society and the world of work" (UNESCO, 2022, p. 2). In a world where information and methods affecting different areas of work are in constant flux, it is essential that young people and adults are able to acquire these innovations so that they can be integrated into the labour market.

In Chapter 2 on "Ethnicity and Identity", the following objectives, among others, are mentioned on page 44: Critical understanding of ethnocentrism, xenophobia and racism, and the importance of respect for others. In several passages of the chapter, the agenda could also include people with disabilities, as we understand respect as something transversal that addresses all people with or without disabilities. In this sense, Preamble 12 states that:

At a time when societies are threatened by rising bigotry and violent extremism, growing distrust of science and increasing inequalities within and between countries, ALE can be an effective policy response to consolidate social cohesion, enhance the development of socio-emotional capacities, secure peace, strengthen democracy, enhance cultural understanding, eliminate all forms of discrimination and promote peaceful coexistence and active global citizenship (UNESCO, 2022, p. 4).

We generally observe in the media that attacks against these people are increasing. The media generally conveys models of beauty standards that do not reach all people. In the search for the ideal standard, those who do not "fit" the proposal are often bullied and the chasm of exclusion becomes even wider for people with disabilities. Here we see on page 58, after a fragment of the 1998 Brazilian Federal Constitution, a text on the need to respect diversity, which briefly mentions that "women, blacks, indigenous peoples, quilombolas, transsexuals, refugees, disabled people, etc. ", which deals with CONFINTEA VII when it comes to the issue of promoting inclusion, point 31 and 32, where they commit...

(...) to place diversity, (...) inclusion, accessibility and equality at the centre of our efforts and to recognise them as priorities for improving access to ALE, for marginalised or disadvantaged people and underrepresented groups and communities, and for vulnerable people (UNESCO, 2022, p. 10).

In this context, it is important to remember that our 1988 Constitution ensures that:

CHAPTER II - FROM THE EQUALITY AND FROM THE NO DISCRIMINATION

Art. 4 Every person with a disability has the right to equal opportunities with others and shall not be discriminated against in any way.

§ 1 Discrimination on the grounds of disability shall be deemed to be any form of distinction, restriction or exclusion by any act or omission which has the purpose or effect of impairing, preventing or nullifying the recognition or exercise of the fundamental rights and freedoms of persons with disabilities, including the denial of reasonable accommodation and the provision of auxiliary aids.

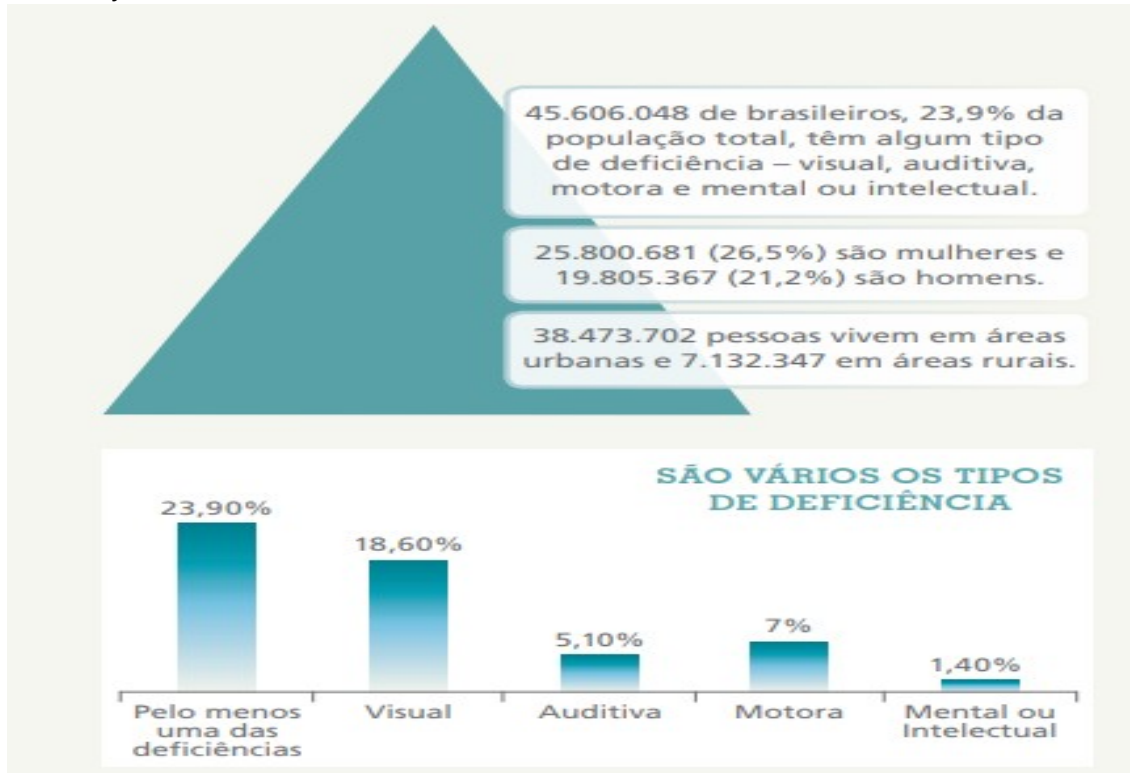
§ 2. Persons with disabilities are not required to enjoy the benefits of affirmative action.

Art. 5. Persons with disabilities shall be protected from all forms of neglect, discrimination, exploitation, violence, torture, cruelty, oppression and inhuman or degrading treatment.

Single paragraph. For them, the protection mentioned in the title of this article ends as they are considered particularly vulnerable children, young people, women and older persons with disabilities (<https://bitly.com/QGrcCP>).

It is essential to remember that there is a significant proportion of the population in our country who were born with some kind of disability or became a person with a disability (Figure 2). It is important to remember that persons with disabilities (PwD) are all those who have long-term physical, mental or sensory impairments and who may be prevented in some way from participating fully in society (taking into account other people's conditions). Therefore, it is everyone's duty to ensure that what has been established as law is respected by showing empathy and, as stated in Preamble 12, "(...) safeguarding peace, strengthening democracy, enhancing cultural understanding, eliminating all forms of discrimination and promoting peaceful coexistence and active and global citizenship" (UNESCO, 2022, p. 4).

**Figure 2** Characteristics general from the Population, Religion It is People with Disability-IBGE



Source: <https://bitly.com/NBJmde>

In Chapter 4, whose title it is "Reflections on O Time", we recognised another good opportunity in to talk about how the PCD were they views on antiquity weaving a parallel with the present, in fighting discrimination of any kind, as there are issues related to changes that occur through time, breaking paradigms. Since we know that societies are dynamic and change, it would be interesting to show what the treatment of people with disabilities was like in the Western history of antiquity.

In history, there are records of what happened in Roman society (where it was common to sacrifice children with disabilities), as well as in Spartan Greek society, whose polis ideals were the ideal of perfection of bodies, none included, hence, the lack, we emphasise that in both societies, the subjects as notorious, it was not well liked (Wolf, 2015). We have as a counterpart the model that existed in another Greek polis, Athens, whose model welfare caretakers started from the principle of justice It should be all contracts in the same form, including PCD.

The next volume in the collection is entitled: "Dialogues in Human Sciences: Construction of Citizenship', it corresponds to the blue book.

The first chapter, entitled "Dimensions of Citizenship", contains a section on page 38 on "The Excluded in Brazil's History: Black and Indigenous Peoples". The author could include the theme of the disabled, the invisible of the historical process, since we are

talking about subjects who contributed to the construction of Brazil as much as anyone else and who, over the years, have suffered a process of erasure by this official narrative, justified as follows:

At first, people with disabilities were associated with a divine punishment or even with the work of the devil. But then there was the moment of intense historical invisibility when, from a religious perspective, they were considered to be endowed with a soul and thus daughters of God, which made it a crime to simply kill them, but they continued to be marginalised and removed from society (Braga, 2018, p. 60).

The next chapter, "Challenges for Building Social Justice in Brazil", has in its introductory text several impressions from foreigners about Brazil, building a narrative that shows how unequal the treatment and opportunities offered to people who are not recognised in their otherness, which contradicts what is preached in Preamble 7 of VII CONFINTEA, with regard to: "(..) Adult education and education that transforms gender relations must be holistic, holistic and intergenerational, bringing together education actors with sectors such as health, protection and justice" (UNESCO, 2022, p. 2, 3).

At this point it would be appropriate to reach out to people with physical disabilities, the respect in laws that support you It is about them not having access to the same opportunities as other citizens. After all, we have as support the Universal Declaration of Human Rights, established by Resolution 217 A III), on 10 December 1948, which states in its Article 23, "everyone has the right to work, to free choice of work and to equal conditions It is satisfactory employment and protection against unemployment". In fact, we cannot conclude that this right is fully exercised. Let us look at the following graph (Figure 3):



Figure 3 Categories in job It is occupation



Source: <https://bitly.com/NBJmde>

On page 64, the text talks about "diversity, particularities It is equality", but at no point does he mention the disabled, whether in the text, when he quotes the Constitution Citizens, in 1988, he wants it is at the graph, the inequalities in average wages. It is worth noting that according to VII CONFINTEA, "(...) in 2021, however, out of 770 million adults were illiterate, of whom three out of five were women (...)" (UNESCO, 2022, p. 5). In this chapter, reference is made to recent laws guaranteeing the rights of black people, indigenous peoples, older people and young people, but there is no reference to persons with disabilities (pp. 71 the 77).

And importantly, what People with disabilities occupy is the space that is rightfully theirs, because their existence is not a new factor. They have always existed, but they were treated differently depending on the era in which they lived, as described in the book "The Ignored Epic" by Oto Marques Silva:

Physical or mental abnormalities, congenital deformities, traumatic amputations, serious illnesses with disabling consequences, whether temporary or permanent, are as old as humanity itself. Over the many centuries that humans have lived on earth, the groups in which humans have lived in one form or another have had to pause and analyse the challenge posed by their weakest and least useful members, such as children and the elderly on the one hand, and those, who, victims of a sometimes mysterious illness or accident, began to lose sight of things, to be unable to move on, to lack the same mobility as before, to behave strangely and to depend on others for movement, food, shelter and clothing (Silva, 1986, p. 11).

This look at empathy is important because we are all affected by becoming people with disabilities at some point. Therefore, this is a very important issue to discuss and

think about together with students and society, because in this way we will think about the collective on a planetary level, as ecopedagogy preaches.

In chapter 3, entitled "A City is Citizenship", we mentioned socio-spatial segregation and precarious housing. But no, he does not address the architecture of the city in general. This would be the occasion to mention the significant changes, albeit still in their infancy, such as access ramps on pavements, acoustic traffic lights, Braille in lifts and in some building entrances, barrier-free pavements with tactile floors (Figure 4), contributions to accessibility for people with disabilities. Among the social problems of cities mentioned on page 112, it is important to include this architectural issue. The text is limited to the question of what contributes economically to this reality, as if this were the only existing form of segregation.

**Figure 4** Sidewalk with floor tactile



Source: <https://bit.ly/3yIHedG>

Tactile signalling on the floor is used to warn and guide the visually impaired person. This has four main functions (ABNT NBR 9050): Hazard identification function (tactile signalling): informs of the presence of bumps or other permanent risk situations; Guidance function (tactile direction signalling): guides the direction of safe movement; Direction change function (tactile signalling): informs of direction changes or route options; Activity marking function (tactile direction signalling or warning): guides the correct positioning for the use of equipment or services (Bigate, et al., 2017).

As we live in a world where the use of technology is becoming ever more present, it is important to emphasise how much technological resources can improve the quality of life of persons with disabilities and everyone else, as stated in VII CONFINTEA under point 18, which provides for "principles and priority areas":

(...) Promoting equal access for all students, including older adults, to learning in digital environments: technology is introducing important changes in the ways adults learn and teach, as well as the necessary skills. It has become a powerful facilitator and catalyst for individual learning (...) (UNESCO, 2022, p. 5, 6).

Unfortunately, there is little investment in the country; therefore, the technologies are somehow more comprehensive and enjoyed by everyone.

In this sense, we must understand disability as a phenomenon that is far beyond the body, proposing communication between the PwD and the entire environment. Thus, it is necessary to build public policies that may contemplate an increasing variety of bodies that exist where some face certain limitations. To this end, assistive technology is key.

Although this reality is gradually changing, the belief remains that its specificities impede work. In this vein, the manifestations and struggles for the inclusion of PCD in the labor market gain important allies from advanced technology; it is of the resources in OK, then they must be understood as an aid tool that will promote the expansion of a deficient functional skill or will enable the performance of the desired function that is impeded by the disability circumstance (Silva & Ferraz, 2020/2022, p. 96).

The following chapter, "Human Rights and Social Practice," provides a long analysis of as it emerged, which is improved to the laws that ensure human rights. He discusses the English Bill of Rights (1689) on page 124, when members of the elites try to argue, using blood lineage, about why they are awarded according to their hierarchies. Then, we have the American Declaration of Rights (1791) on pg. 124, whose goal was to protect freedom of expression, the press, religion, and basic rights, but which, at the same time, did not consider citizens, women, blacks, and Indians. Regarding this last category, one of the recommendations of CONFINTEA VII is that it says: "It is also imperative that equity and inclusion objectives take special account of the realities of indigenous peoples and their responsibilities towards them" (UNESCO, 2022, p. 8).

On pg. 125, the Declaration of the Rights of Man and of the Citizen (1789), also known as the Declaration of the Rights of the First Generation, propelled and paved the way for landmarks legal against O Absolutism Current. This statement is based on the freedom of the subject. Mention is still made of second-generation rights, created in the context of the Industrial Revolution and in the midst of labor struggles. They saw how essential Equality, the spring driving force behind the transformations, was. The Universal Declaration of Human Rights is mentioned in the field, known as the Rights in

Third Generation (1948, p. 127). It emphasizes the defence of the collective and many different peoples. Therefore, the main focus is on issues involving brotherhood. Thus, once again, a good moment is lost to encourage reflections on the treatment of PwD since antiquity. In this context, it was important to highlight the reasons for the creation of Braille, as shown in the following fragment:

Military communications were not only fast but also indecipherable when intercepted. (...) A said writing was within the reach of touch and could easily be traced using a penknife. The artillery officer Barbier realized the advantages of creating a code that would allow messages to be written without light and that could be read in the dark with their fingers (Fernandes, 2014, p. 26).

On subsequent pages, there are reflections on existing concepts regarding differences. At the however, O focus bigger it is in lathe of the issue of indigenous peoples. On page 134, the Brazilian Constitution of 1988 has been cited, emphasizing the need to reduce social and regional inequalities. And there is also within the issues of the VII CONFINTEA, in the "Recommendations of actions for a transforming Youth and Adult Education (EJA or AEA)", in its item 22 the following speech:

We recognize the value of multisectoral platforms to support ALE governance with all relevant and key actors, including, in particular, ministries, civil society organizations, youth, the private sector, universities and ALE providers (...) (UNESCO, 2022, p. 7).

It is from from the pg. 136, there are descriptions presenting the difference in between Organization non-governmental (NGO) It is Organization from the Society Civil (THE C), The to know, in private initiative, non-profit and providing public services. These are non-states without legal figure. CSOs, on the other hand, have legal status and, for the most part, operate in a restricted area where they are located. inserted, as shown in Figure 5.

Figure 5 Brazil: distribution of THE C per area in acting – 2009



Source: <https://bit.ly/3wkk0m0>

Then, we discuss NGOs that act in instances of nationals and internationals. The first is Anti-Slavery International, the oldest NGO in the world, created in 1839 in the United Kingdom, whose name already shows its area of activity. The second, Human Rights Watch (HRW), founded in 1978 in New York, works on investigations into human rights violations, defending the fight against arms trade and the struggle for LGBTQI+ rights for people with disabilities. It is important to note that this is the first book in which we observe the mention of the rights of children, women, migrants, freedom of expression, and the fight against terrorism and torture. The third, Amnesty International (Amnesty International), (figure 6) created by British intellectuals at the year in 1961, what search denounce atrocities committed against prisoners in various parts of the world for political or other reasons.

The work also mentions Doctors Without Borders (MSF), an NGO created in 1971 in Paris, with international operations responsible for bringing care to affected people. in crises humanitarian. The fifth NGO, The Oxfam, created in 1942 in the United Kingdom, whose name derives from the Oxford Committee for Famine Relief (Oxford Committee for the Relief of Hunger), with O purpose in to take food, and starving women and children of Nazi-occupied Greece during World War II. When the war ended, the NGO extended its aid and area of action. Since 1995, The has happened to be International. In Brazil, the NGO Act has three thematic areas: social and economic justice, youth, race, and gender, and the private sector and Human Rights, as well as

Médecins Sans Frontières (RSF), created in 1985 in France, which defends freedom of expression. The chapter ends with a reflection on the various forms of violation of rights in different sectors, focusing on the issue of slave labor by both blacks and migrants.

**Figure 6** Logo of NGO: anti-slavery International, human Rights Watch, Amnesty International, Doctors Without Borders, Oxfam, reporters Without Borders, It is Press Observatory



Source: <https://bit.ly/3FMqSNi>

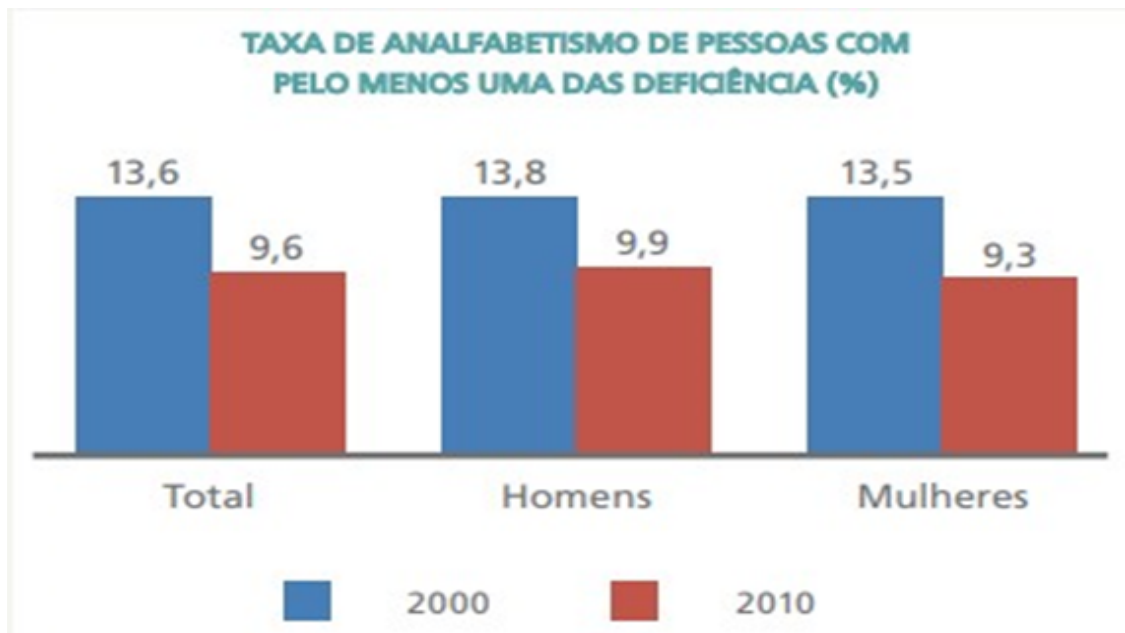
The green book whose title is “Importance of work,” in the chapter 1, “Concepts of work,” deals with the concept in work. It is in as O work. It is an activity that contributes to the transformation of society as well as to the building of the men. The exploration of people from medieval to modern times focuses on the slave system and compares the changes and permanence of ideas between these periods.

In this work, the author could mention that the person with disability also contributes to the construction of society as one all. However, for this to be put into practice, it is of fundamental importance that PwD has access and permanence to quality education, adapted to their peculiarities. VII CONFINTEA highlights that training is a continuous process and should be encouraged throughout life. It highlights in item 20 of Principles and Priority Areas that

(...) lifelong learning will be fundamental to facing the challenges that humanity faces, from the climate crisis to technological and demographic changes, not forgetting those posed by the COVID-19 pandemic and the inequalities that it has accentuated (...) (UNESCO, 2022, p. 6, 7).

Although recent data (figure 7) indicate that there are laws that support PwD, they are not effective in practice.

**Figure 7** Graphics presenting The Rate in illiteracy in people with at least one deficiency in %



Source: <https://bit.ly/3PiynQx>

In this sense, there are references to advances that have occurred to provide PwD with conditions for qualification and insertion in the labor market, taking as a starting point the education as one end. It is quite of to be human if fully develop. In practice, obstacles may compromise a career in the labor market. Even so, we understand that the study is an inalienable and universal right and that it is through education in quality that PwD prepares to gain autonomy and independence in order to enjoy a life with dignity. It is important to emphasize that in the VII CONFINTEA, the item that refers to "Ensuring the quality of learning" (UNESCO, 2022, p. 8) mentions the importance of teachers and educators, including volunteer tutors, and everyone who is involved with this teaching modality. Emphasizing the importance of developing strategies to professionalize and specialize all these agents on an ongoing basis, with the intention that this will be reflected in better working conditions, remuneration, and consequently achieve even better results among its students.

Chapter 2, "Capitalism and transformations in the world of work," deals with the Industrial Revolution and its social consequences. In this context, it is essential to discuss the number of incidents that increase the O number of PwDs, both in the countryside and in big cities, incidents arising from situations often related to the work environment.

Such situations have occurred since the beginning of the Industrial Revolution, with the increase in machines, but continue to occur today. Illnesses and premature deaths due to toils.

Unlike pestilential or epidemic diseases, occupational accidents and diseases are highly selective. Ultimately, they affect workers, especially those in certain categories that are at the lowest levels. lows from the hierarchy from the social division of labor and who perform the most dangerous and unhealthy jobs, for the simple reason that they cannot opt for other jobs more safe It is more good remunerated. Soon, like this as work shapes the lives of subjects, accidents, and illnesses resulting from it are events striking what interrupt it deviates the trajectories in thousands of workers; it is in your families, many times, condemning citizens to a submissive life and dependent on philanthropy or public policies in the field of social security, which guarantee them only, at most, subsistence (Silva, 2015, p. 11).

It is worth mentioning that disabilities are not always congenital. As previously mentioned, it often comes from a situation or accident in the workspace. This is a factor that goes back to the period initials from the Revolution Industrial, when employees taken by exhausting workdays, including children, fell on the machines and ended up getting involved in accidents.

Many of these accidents occur due to problems caused by the lack of adequate equipment to perform some function, or they do not include suitable security items. There are records in cases of professionals exposed to hazardous materials, not to mention emotional illnesses, which also contribute to the temporary or permanent removal of some people, as the following excerpt states.

If we add to these figures, occupational diseases, which are quieter, take longer to evolve and are difficult to recognize as arising from work. O the problem from the inability – when not of death – arising from work becomes even more dramatic. However, the sad reality of legs and arms amputees, physical and psychological sequelae, and even lives that are taken are cunningly ignored in the most diverse areas of our society. According to him, he said boy Buarque, at construction, released in 1971, which synthesized the social drama of accidents at work produced by the political and economic positions of the military dictatorship that resulted in the Brazilian “miracle,” there are many who, even today, die “in the opposite direction, disrupting traffic, Saturday, the public promenade” (Silva, 2015. p. 5).

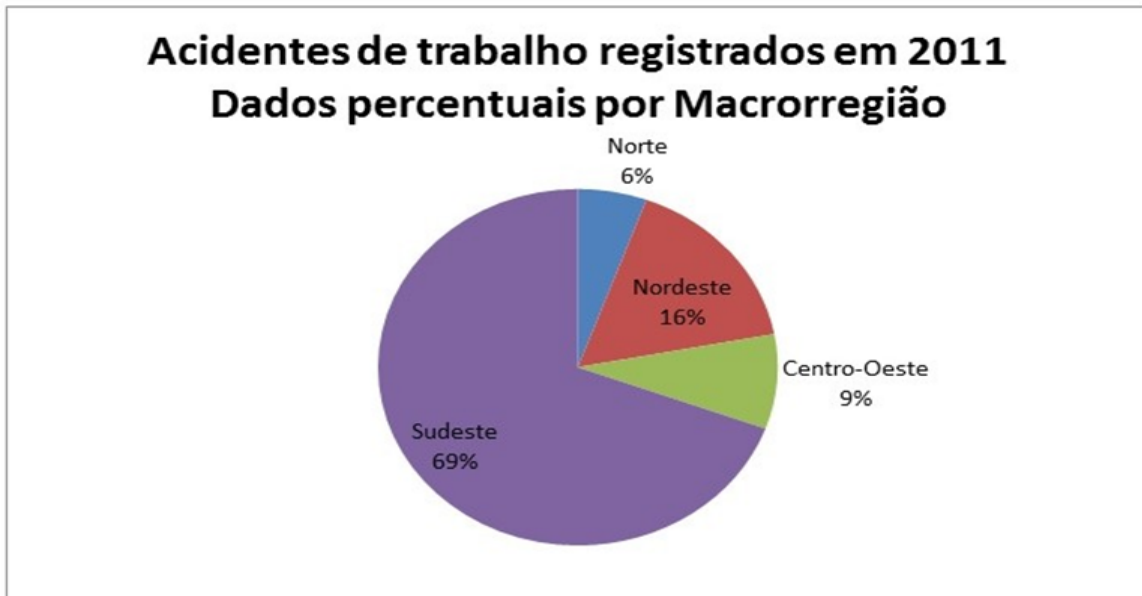
In addition, in this work, a space is presented on how technologies help increase large-scale production. In this context, it would be interesting to add O to the technologies more modern they can serve as rehabilitative elements, increasingly necessary nowadays, considering the number of situations resulting from accidents at work, as shown in the graph in figure 8. It is necessary to work within what VII



CONFINTEA recommends, in its item 17 of “Principles and Priority Areas’ (UNESCO, 2022, p. 5), remembering that this accelerated process that allowed so many advances also accelerated global warming, which represents a huge threat to the future of humanity. It is urgent to create measures, models, and sustainable industries.

In the graph below, it is emphasized that disability is not necessarily congenital and that the use of technologies can facilitate and bring many PwDs to the labor market, enabling true inclusion. Through the use of prostheses, orthoses, and other equipment, they can be inserted into the job market and do not have to live with a commonly reductionist view (which limits them because they are disabled).

**Figure 8** Graphic about accidents in work registered in 2011 per Macroregions



Source: <https://bit.ly/3MglNjQ>

In Chapter 3: “Industrial Production and the Informational Revolution”, we we have reflections on questions what involve the classification, distribution and importance of industries, as well as on the automation processes that the Industrial Revolution carried out over time, accelerating its production process. Again, the question of the advancement of technologies is directed at the amount of existing goods available on the market. In this sense, we must state that in VII CONFINTEA, there is a constant concern with education regarding climate aspects, understanding that they must be integrated throughout life. Because both the new and the oldest generations are responsible for the problem, they must be sensitive to the subject to seek actions that can minimize its effects.

In this chapter, it is necessary to bring one reflection: with respect to these new technologies, if they are to the reach in all to the people it is as he would be important

power to do use of them in that process what search O exercise effective from the true inclusion, as stated in item 18, "Principles and priority areas':

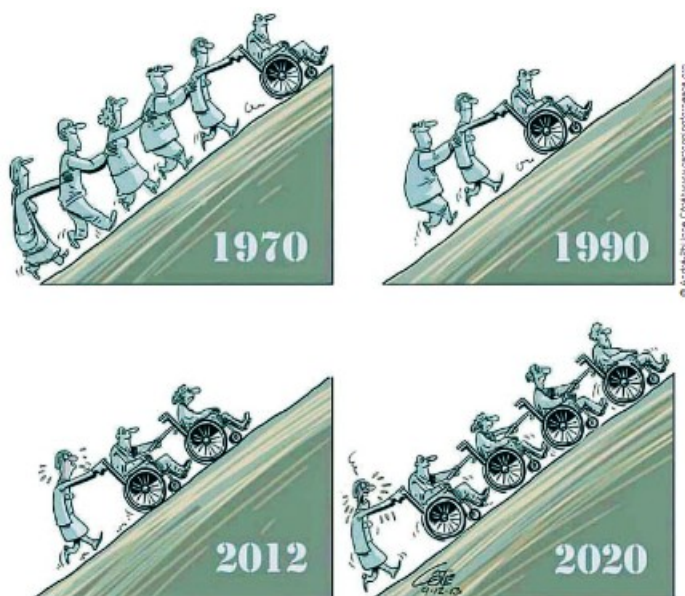
(...) The creation of effective strategies, policies, and instruments, reducing the digital divide, increasing access, addressing online power relations, and avoiding the abuse of technology are fundamental aspects for establishing the transformative and emancipatory power of ALE (...) (UNESCO, 2011, p. 5, 6).

This subject has a good recurrence in this book. we believe what per to be one thematic that encompasses all you spaces from the society, there is The need in if approach the theme from different perspectives.

However, we realize that in no time the approach quotes The PCD In the end, so much The robotization, how much O use in artificial intelligence, do The difference at life of these people, since what they have and know use these tools, as already highlighted in other points in the analysis.

In Chapter 4, "Work at the world globalized," there is the construction in a narrative about you advances, per decades, of techniques—it is of technologies at work. For the first turn, we can see, concretely, one mention the PCD, when on page 132 (figure 9), in one cartoon that criticizes the O model neoliberal appears as one reference, the one bracing at figure in one chair in wheels.

**Figure 9** Cartoon of book what criticize O model neoliberal at the context of state of Social Welfare



A charge retrata a leitura neoliberal do Estado de bem-estar social, defendendo sua reforma.

Source: <https://bit.ly/3sBEuG0>

Although the text discusses the use of technologies, it has not been mentioned. It is understandable that the motto central from the cartoon it is to do one criticism to the neoliberalism and how it burdens the less favored population. However, as the idea was to encourage the student to reflect on the functionality of assistive technologies, this was a good time to bring this insertion.

## Conclusion

We conclude that the three books of this Diálogo collection that were analyzed throughout this article bring important reflections on subjects that are extremely relevant in contemporary times. They are important tools for proposing new approaches to issues that are included in the VII CONFINTEA agenda, such as promoting continuous and permanent learning throughout life, promoting equality, inclusion, and training with new technologies so that people can be inserted into the labor market, always relating to care for the planet and others. However, there is a process of "erasure" with regard to PwD and their role in these issues, whether in the book or in the VII CONFINTEA guidelines. It is up to this process, which is also continuous, to give time and voice to this minority with strategies aimed at combating the current structural capacities. We believe that in this way, we will be better able to build a better world where everyone is an instrument of true transformation that is fully accessible.

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#### RESUMO:

A proposta desse artigo foi analisar uma coleção de livros de Ensino Médio a partir das convergências e divergências da VII Conferência Internacional de Adultos, referente ao protagonismo da pessoa com deficiência. A metodologia empregada foi uma revisão bibliográfica qualitativa feita em bases de dados e em três livros que fazem parte da coleção Diálogos. Os resultados apontam que falta representatividade das pessoas com deficiências e concluímos que os livros devem trazer mais narrativas sobre estas pessoas.

**PALAVRAS-CHAVE:** Diversidade; Inclusão; CONFINTEAS; Representatividade.

#### RESUMEN:

El propósito de este artículo fue analizar una colección de libros de secundaria a partir de las convergencias y divergencias de la VII Conferencia Internacional de Adultos, referentes al rol de la persona con discapacidad. La metodología utilizada fue una revisión bibliográfica cualitativa realizada en bases de datos y en tres libros que forman parte de la colección Diálogos. Los resultados muestran que las personas con discapacidad carecen de representación y concluimos que los libros deberían traer más narrativas sobre estas personas.

**PALABRAS CLAVE:** Diversidad; Inclusión; CONFINTEAS; Representatividad.