

BILINGUALISM AND SPECIAL EDUCATION

Marleide Maria da Silva¹
Diogenes José Gusmão Coutinho²

RESUMO: A partir da discussão sobre Educação Inclusiva, empreende-se no escopo dessa dissertação, uma reflexão e um debate sobre o desafio da inclusão de alunos surdos na escola regular. Parte-se da seguinte pergunta de pesquisa: Quais são os desafios para que a inclusão escolar de sujeitos surdos ocorra? Na compreensão que para responder a esse questionamento objetiva-se analisar os desafios e as possibilidades para que a inclusão escolar de sujeitos surdos aconteça, toma-se como base teórica o sócio interacionismo de Vygotsky e realiza-se uma reflexão desde os períodos de segregação e exclusão escolar do referido segmento e chega-se aos marcos legais internacionais que impulsionam o movimento de Educação Inclusiva. Destaca-se nesse trabalho dissertativo a importância ímpar da formação de professores para que o uso de LIBRAS seja uma realidade, posto que a cultura surda se faz presente na Educação perpetrada na contemporaneidade.

Palavras-chave: Inclusão Escolar. LIBRAS. Bilinguismo. Educação Inclusiva. Aluno Surdo.

ABSTRACT: From the discussion on Inclusive Education, the scope of this dissertation undertakes a reflection and a debate on the challenge of inclusion of deaf students in regular schools. It starts from the following research question: What are the challenges for the school inclusion of deaf subjects to occur? In the understanding that to answer this question it is intended to analyze the challenges and possibilities for the school inclusion of deaf subjects to happen, Vygotsky's socio-interactionism is taken as a theoretical basis and a reflection is carried out from the periods of segregation and school exclusion of this segment and arrives at the international legal frameworks that drive the Inclusive Education movement. In this dissertation, the unique importance of teacher training for the use of LIBRAS to be a reality is highlighted, since the deaf culture is present in Education perpetrated in contemporary times.

Keywords: School Inclusion. LIBRAS. Bilingualism. Inclusive Education. Deaf student.

INTRODUCTION

The restlessness that fosters this academic work arises from the interest in analyzing the challenges and possibilities of an effective inclusive education for deaf students. Starting this dissertation, I present a little about my professional life, given that I have been an educator for many years and have lived with the reality of school inclusion for deaf students, so you will understand why I chose my academic and professional career. I am Brazilian, from Paraíba and, since the beginning of the long path within my academic life, Pedagogue, I currently work in the Specialized Educational Service - AEE - I aim for knowledge about the performance and

¹ Master pedagogue in Education.

² Pós-Doutor em Biologia.

training of teachers, with a view to the inclusive educational process in general and the deaf subject, in particular.

In view of this, when entering the Master's Degree in Educational Sciences, the idea of undertaking research and building a scientific work on the challenges that the school inclusion of deaf students is outlined in the school routine emerged.

Due to the COVID 19 Pandemic, it was not possible to go to the field to carry out data collection, an original idea present in this dissertation, so a methodological restructuring was necessary and a qualitative bibliographic research was chosen. This has been used with great frequency in exploratory or descriptive studies, cases in which the proposed object of study is little studied, making it difficult to formulate precise and operationalized hypotheses. Its indication for these studies is related to the fact that the approximation with the object is given from bibliographic sources.

Knowledge as a fundamental element in the construction of humanity's destiny has been increasingly evidenced and propagated in the context of today's society, in which knowledge is engendered by the processes of globalization and commodification. It follows from these that innovations and technological advances are considered a condition for economic development.

From a bibliographic research, a discussion is undertaken in the scope of this dissertation, on the challenge of inclusion of deaf students in regular school. It starts from the following research question: What are the challenges for the school inclusion of deaf subjects to occur? In order to answer this question, the following general objective is thus based: To analyze the challenges and possibilities for the school inclusion of deaf subjects.

Vygotsky's socio-interactionism is taken as a theoretical basis, as well as other authors who contribute, greatly, to a fruitful discussion on the subject. And a reflection is carried out from the periods of segregation and school exclusion of this segment and arrives at the international legal frameworks that drive the Inclusive Education movement.

In this dissertation, the unique importance of teacher training is highlighted so that the use of LIBRAS is a reality, since the deaf culture is present in Education perpetrated in contemporary times. The importance of schooling is highlighted, which should/has to contribute to the development of these subjects; The challenges to schooling and the effectiveness of educational inclusion in this segment are: the difficulty of access and attendance of these students to schools, hindering the effectiveness of schooling; pedagogical practices that are poorly systematized and planned, as well as a lack of investment in

differentiated teaching strategies, both in regular education and in special classes (use of LIBRAS as a factor of bilingualism, for example); lack of articulation and collaborative work between the teachers of the common education (regent teacher and teacher support agent for inclusion) and the teacher of the resource room; These are factors that make it difficult to meet the specificities of the development of these students in the schooling process.

As well as the importance of school planning and learning assessment, often thought of in a mistaken way by teachers. For the construction of the text, six chapters were woven. The first deals with the historical aspects related to teacher training. In it, it seeks to trace a historical rescue of the Education of the Deaf, and a criticism of it is carried out, since it is full of misunderstandings, mistakes and denial of fundamental rights to this segment, but that the World Conference on Education for All in Jomtien, 1990, and the World Conference on Special Education, which took place in Spain in 1994 and originated the Declaration of Salamanca, fundamental for the proposition of Inclusive Education.

The second chapter focuses on contemporaneity and the process of schooling and delves into the theme of Vygotsky's socio-interactionism as a theoretical basis that subsidizes the education of the deaf person, from the perspective of school inclusion and its challenges. Chapter three addresses school, deafness and deaf culture, based on a conceptualization of what Culture is in a broad sense and the relevance of sign language for the constitution of deaf identity.

INCLUSIVE EDUCATION: THE DEAF SUBJECT

A first aspect, to which it seems important to draw attention, is the diversity of terminology used to designate people with deafness. A brief analysis of the different documents allows us to highlight the systematic use of a set of expressions, each with a conception of a deaf individual.

For Bourdieu (1996), the term and its concept are created to represent this other that escapes the norm and is neutralized by grammar, and must adapt to the habitus, referring to the context of a specific time and place. The construction of a preconception about a certain social group is mainly due to some characteristics inherent to them, because according to Durkheim (2004) "social life is totally constituted of representations".

During the various periods of history, deaf people have been placed on the margins of hearing society, in economic, social, cultural, educational and political aspects, being considered

as "disabled" and "incapable" in addition to being deprived of their rights, including those provided for by law, and the possibility of choices.

According to Nídia Regina Limeira Sá (2003, p.3) "the situation to which the deaf, their communities and their organizations are subjected, in Brazil and in the world, have a lot of history of oppression to tell". In ancient civilizations, the deaf were totally deprived of their rights and interests. The Greeks saw the deaf as inferior individuals, because for them thought was given through speech. Without hearing, the deaf at the time were left out of the teachings and thus did not acquire the knowledge necessary for their development. For the Romans, the deaf community could not marry, inherit family property, and suffer religious persecution.

Berthier Ferdinand (1984), a deaf professor from France, wrote that:

He begins the story in antiquity, relating the well-known atrocities carried out against the deaf by the Spartans, who condemned the child to suffer the same death reserved for the retarded or the deformed: The unfortunate child was promptly asphyxiated or had his throat slit or was thrown from a precipice into the waves. It was a treason to spare a creature from whom the nation could expect nothing. (BERTHIER, 1984, p.165).

In the sixteenth century, as Dias (2006) clarifies, the deaf were seen as uneducable and, consequently, useless to the community. Because of this fact, they faced prejudice, piety, discredit, and even the denomination of madmen. In general, when we analyze the forms of treatment directed to people with this limitation, we realize that they develop as a function of the conception of man, disseminated in the different periods of humanity's path.

The deaf have been narrated and defined exclusively from the physical reality of the lack of hearing and, therefore, in the eyes of the majority hearing society, they have been seen exclusively from this fact. The effect of this is that the deaf and the languages they use (Sign Languages and written/oral Portuguese) become canvases with blank spaces for the projection of cultural prejudice and the discourse of "normalization".

The terms hearing impaired, deaf-mute and mute are not isolated examples of prejudice alone, but are indicators of a wider world of networks of meanings that establish conventions to describe relationships between conditions, values and identities. In addition, within this world of meanings there are distinct and unequal alignments between them, since in the case of the deaf minority the discourses of medicalization and normalization have historically prevailed socio-historically.

According to Padden and Humphries (1988), the term "disability" is a mark that historically should not belong to the deaf. When deaf people discuss their deafness, they use terms deeply related to their language, their past, and their community.

The construction of the "deficient" identity (and all its pejorative derivatives) is still very present in the lives of the deaf, and along with it a series of practices encapsulated in the hegemonic clinical project. This is because deafness is both a cultural construct and a physical phenomenon. The form of this cultural construction is undoubtedly an expression of broader cultural values, signified through a previous superimposed order – the majority listening order – that seeks to "normalize abnormality" (Foucault, 2001).

In the medical conception, deafness has always been associated with pathological issues, that is, treated as a disease. For Angélica Silva (2006), deafness in the nineteenth century was linked to corrective pedagogy, understood as a medicalized conception of deafness, based on the ideals of mechanistic science that suggested audiological cure, speech cure. Therefore, in that period, the deaf were excluded from the educational process and from work, becoming disabled and an object of research for medicine, as deafness was considered an organic anomaly, that is, a biological deficit, subject to cure.

Schools became centers for treatment and medical experiences, pedagogical strategies became therapeutic strategies and deaf teachers were excluded, giving way to hearing professionals. Deafness remained impregnated, for a long period, by a medical-clinical view, which understood the issue as a hearing "deficiency", which should be cured and recovered.

The deaf subject has a decrease in hearing and this can vary in terms of the degree (sound intensity perceived by the subject), the period in which it occurred and the site of the auditory pathway affected. As for the clinical aspects of deafness, the World Health Organization – WHO – defines it as follows: Deafness occurs when there is difficulty or impossibility to capture, conduct or perceive sound stimuli from the environment and classifies it as follows:

- Hearing loss of 26 to 40 dB - Mild Deafness: This loss prevents the individual from perceiving all the phonemes of the words equally. Also, the weak or distant voice is not heard. In general, this individual is considered inattentive, often requesting the repetition of what he is told. This hearing loss does not prevent the acquisition of oral language, but it may be the cause of some articulatory problem in reading and/or writing.
- Hearing loss from 41 to 70 DB - Moderate Deafness: These limits are at the level of word perception, requiring a voice of a certain intensity to be properly perceived. Language delay

and articulatory alterations are frequent, and in some cases there are greater linguistic problems. This individual has greater difficulty in hearing discrimination in noisy environments.

- Hearing loss from 71 to 90 dB - Severe Deafness: individual who has hearing loss between seventy and ninety decibels. This type of loss will allow him to identify some familiar noises and will be able to perceive only the strong voice, and may reach up to four or five years without learning to speak. If the family is well guided by the area of health and education, the child may acquire oral language.
- Hearing loss of more than 91 dB - Profound Deafness: individual who has hearing loss greater than ninety decibels. The severity of this loss is such that it deprives him of the auditory information necessary to perceive and identify the human voice, preventing him from acquiring oral language.

Deafness can occur due to difficulties in conducting stimuli through the auditory pathways (conduction deafness) or due to disorders of the perceptual cells of the cochlea or the auditory brain center (deafness of perception). Both types of deafness can be unilateral or bilateral; partial or total; progressive or sudden; start in childhood or adulthood.

The different combinations of these factors lead to hearing deficits that can be classified into four categories:

- By conduction: involves disturbance in the mechanical transmission of sounds (outer or middle ear).
- Sensorineural
- Mixed: association of the two previous ones.
- Central: due to bilateral lesions of the auditory cortex or brainstem.

When the child is born deaf (congenital deafness), the cause can be genetic (hereditary) or embryonic (acquired in the womb).

The main causes of congenital "disability" are:

- Heredity.
- Maternal viruses during pregnancy (rubella, measles, for example).
- Toxic diseases of the pregnant woman (syphilis, cytomegalovirus, toxoplasmosis, for example).

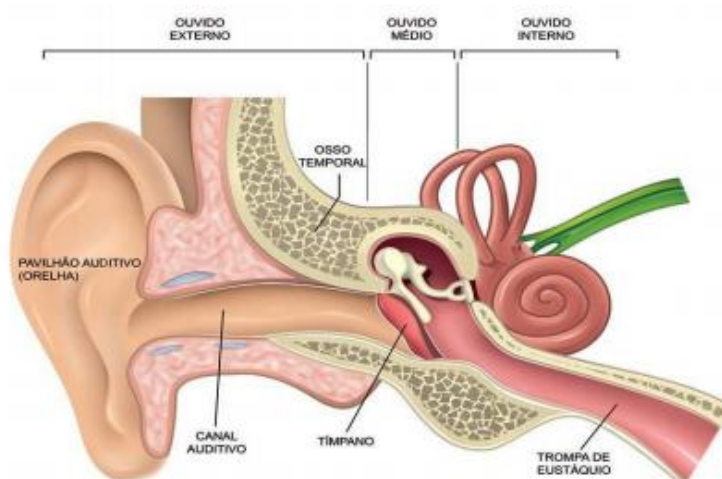
- Ingestion by the pregnant woman of toxic drugs that damage the auditory nerve of the fetus and consumption of alcohol or drugs by the pregnant woman.

Hearing "impairment" can be acquired later, when the following occur:

- Bacterial or viral infectious diseases.
- Tumors.
- Ingestion of medicines that are toxic to the ears.
- Exposure to impactful sounds (such as those of an explosion) or very loud continuous sounds (above 75 decibels).

The human hearing aid is divided into three parts as detailed in the following figures:

Figura 01 – Aparelho auditivo externo



Fonte: CÉSAR & CEZAR. Biologia. São Paulo: Saraiva, 2002

CHAPTER 2. HISTORICAL-CULTURAL PERSPECTIVE AND ITS CONTRIBUTION TO THE SCHOOLING OF DEAF SUBJECTS

In this chapter, we address, at first, themes related to schooling and its main demands in contemporary times, in order to seek to conjecture about the imperative that this action also reciprocates to the specific issues related to development that some people offer. It focuses on Vygotsky's contributions and his socio-historical perspective, with a view to schooling and its relationship with the teaching and learning processes when the individual presents a peculiar development. Next, the conceptualization of compensation is analyzed, scrutinizing an

understanding of how pedagogical practices contribute to this end and, consequently, to the learning and development of all subjects.

2.1. Contemporaneity and the Schooling Process

When thinking about schooling in contemporary times, first, it would be appropriate to explain what schooling would be. In our conception, it is the process of systematization of teaching developed in school institutions, materializing in the access to formal teaching and learning practices that enable the acquisition of new knowledge.

Among these, we consider the relevance of the construction of scientific knowledge, but mainly the opportunity to enable learning and development for the subjects who attend the school. Understanding schooling as part of the educational process and not as a synonym for education, we seek elements for the problematization of this concept from the perspective of school organization, its practices as well as its social and cultural bias.

Our reference authors led us to reflect on the curriculum, school culture, the purposes of schooling and also the tensions that may arise in this context. It is important to emphasize that when thinking about the schooling process, our discussions refer mainly to formal public education, since it is the chosen locus for our investigation.

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In this sense, we remember Lunardi's (2004) considerations about schooling developed in a public school that democratizes access to knowledge, constituting effective practices of emancipation, helping to overcome social inequalities. In the following lines, we will address the challenges and demands that have emerged in relation to contemporary education and that end up directly affecting the processes of schooling in the inclusive perspective, which we have discussed. We will make our considerations about schooling bringing some notes on the purposes of the school in this contemporaneity.

In a critical approach, Young (2007) asks "What are schools for?". Libâneo (2016) brings this same question, contextualizing it to the Brazilian public school, whose students are largely composed of people who live in situations of serious social problems and poverty. These authors question the objectives and functions of the school, the forms of organization and administration, pedagogical practices, evaluations, and teacher training. In relation to this tangle of aspects, the following analysis is highlighted:

In the Brazilian context, a variety of answers to the question mentioned at the beginning of the topic can be identified, which indicates visible disagreements between educational researchers, employees of public agencies and militants of scientific and

professional associations about the objectives and ways of functioning of public schools. It is presumed that this dissent has repercussions on different meanings of teaching quality, contributing to the weakness of public policies for the school (LIBÂNEO, 2016, p. 41).

This statement by Libâneo (2016) is in line with the precarious situation of public education evidenced by the questionable quality. School failure, dropout, age-grade distortion and functional illiteracy are some of the recurring themes when talking about problems related to schooling. Senna (2008) addresses this failure by interfacing with the contradictions inherent in discourses of social inclusion that end up reinforcing situations of exclusion:

To a large extent, the history of school failure in Brazil was built in parallel with the history of the social concept of the subject of public schools and the prejudices that, I want to believe, unconsciously, the Brazilian people have wanted to perpetuate, inside and outside the school, through countless mechanisms of exclusion and banishment. Although apparently analogous, the acts of exclusion and banning have gained different meanings in contemporary society, whose institutes are politically organized to ensure the right to social inclusion [...] School failure is the product, at the same time, of a social vocation for exclusion and of countless banishment mechanisms that reinforce the alienated condition of marginal subjects, prohibiting them from being subjects in the public sphere (SENNA, 2008, p. 198-199).

This problem, as well as the social imaginary involved, affect the schooling processes. In addition to the prejudices and false ideas that are propagated detailing the potential and possibilities of academic performance of students who attend public schools, this scenario is materialized in the school's difficulties – even because of social demands – in providing them with the opportunity to learn scientific knowledge, which a priori would be their role. Although physical access to school has been guaranteed for all, or at least most, accessibility, accessibility to knowledge is still a challenge in contemporary times (CAIADO, 2013; LAPLANE, 2014).

It is perceived that this occurs because the conception of education in which the school and teaching practices are valued, as well as the learning and development of the subjects are being disregarded: "[...] despite the use of edifying terms such as human development, learning for all, equity, social inclusion. The school is reduced to meeting "minimum" learning content in a simplified school [...]" (LIBÂNEO, 2016, p. 48).

The author evaluates that the schooling process ends up being conducted in a superficial and lighthearted way to immediately meet market and labor demands. The basic needs for learning end up not being contemplated: "[...] it is reduced to passing the "minimum" contents, the role of the teacher is devalued and, consequently, everything related to pedagogy, didactics, teaching" (LIBÂNEO, 2016p. 48).

In this context, it is common to identify discourses that defend the valorization of everyday knowledge to the detriment of the curriculum, which is usually what enables the construction of scientific concepts. This misconception has been established through a common sense that has been constituted that this is valuing peripheral cultures or popular actions. Young (2016) helps us to reflect on this issue, clarifying that there is no better knowledge, but that there is a basic distinction between school knowledge and that obtained on a daily basis through experience and that is commonly taken to school by students:

It is not that one is "good" and the other "bad". It's just that they have different structures and different purposes. Curricular – or disciplinary – knowledge is context-independent, unlike the experience-based knowledge that students bring to school, which is directly linked to the contexts in which people live and within which it is acquired. In this way, the teacher's task, in the construction of the school curriculum, is to allow students to get involved with the curriculum and advance beyond their experience (p. 34).

The author emphasizes that teachers must understand the difference between curriculum and pedagogy. He emphasizes that curriculum is the resource that guides the objectives of teachers, school institutions and the country – based on what is considered fundamental for all students to have access to. Pedagogy, on the other hand, refers to how the teacher articulates in his teaching practice the previous experiences of the students, creating conditions for them to have access to the concepts present in the curriculum (YOUNG, 2007; 2016; YOUNG; MULLER, 2016).

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Sacristán (1996) deepens this issue when he says that:

[...] It is necessary to incorporate the educational practice itself as a constituent element of the explanation of school culture. Without this double prior exercise of analysis, it is difficult to talk about the cultural commitment of educational institutions to external society. Only in this way can real alternatives to the school culture be posed, so that schooling is an alternative model of social dynamism, change, and progress (SACRISTÁN, 1996, p. 35).

These statements show the relevance not only of curricular postulations, but of teacher training so that quality is provided in the schooling processes (SENNA, 2008; GARCIA, 2013; ARAÚJO, 2016; OLIVEIRA; MENDES, 2016).

According to Young (2016), the defense of access to knowledge and its emancipatory potential as a right of all students is something that must be rescued in schooling processes and that corresponds to a demand of contemporary education. When analyzing the implementation of curricula in England, the author mentions a wave of "knowledge skepticism" that was shared by many in the educational community as a result of political actions implemented over a

certain period. He classifies as "fear of knowledge" and also an "attack on knowledge" the government implementations in the national education curriculum that have been intensely faced by educators and scholars in the country in recent years.

In addition to aspects related to the curriculum, many of the issues of schooling are related to the objectives and ways of functioning of the school (DUSSEL, 2014; 2014a; LIBÂNEO, 2016). Authors also point out that the joint action of people who live differently in access to knowledge should infect the collective, opening up new curricular possibilities, bringing flexibility to the structure of grades and disciplines, creating new logics in the schooling process and in educational relations as a whole (ANJOS, ANDRADE; PEREIRA, 2009; DUSSEL, 2014; 2014a; ASSIS; SANTIAGO, 2016).

Dussel (2014) even questions "whether educational research needs a theory of schooling" (p. 252). According to the author, this issue can be suspended, but not abandoned. In our conception, a theory just for the record, without contributing to the achievement of quality schooling, does not make sense. It must also contemplate the macro context, without detracting from particularities. Scholars have investigated the possibilities and limits opened up by concepts such as the grammar of schooling, the school form and school culture.

These concepts have been proposed to explain the persistence of particular forms of thought and organization of certain school institutions, as well as to address the global expansion of schooling and the adoption of similar structures and visions (DUSSEL, 2014, p. 252). It is also worth noting the difficulty that exists in transferring the resolution of issues from the social sphere to schooling.

Discourses blaming education for problems such as crime and poverty also undermine the understanding of its true role in this context. It is plausible to point out that we do consider the social role that education has for the constitution of citizenship and the development of society and its culture (SACRISTÁN, 1996), but we do not agree with discourses that transfer the responsibility that belongs to the State so that the schooling process can assume aspects that it cannot and is not intended to encompass.

The very social demands that they raise due to omission or mismanagement of governments have implications for the effectiveness of the schooling process in contemporary times (FANFANI, 2000).

According to Libâneo (2016), questions about the purposes of schooling tend to recur in the history of education because they are linked to the interests of groups and power relations

at the national and international levels. In addition, the occurrence of dissent in relation to the objectives and functions of the school is pointed out due to the existence of very diffuse meanings in relation to the quality of teaching directed by policies based on economic interests.

Guidelines from international organizations, in recent decades, have influenced educational policies applied to schooling, impacting on the conceptions of school, school knowledge and the formulation of curricula:

Recent studies indicate, for example, that one of the guidelines most present in World Bank documents is the institutionalization of poverty alleviation policies expressed in a conception of the school as a place of reception and social protection, in which one of its ingredients is the implementation of an instrumental curriculum or results (LIBÂNEO, 2016, p. 40-41).

Among studies that have been developed recently (ZANARDINI, 2006; LIBÂNEO; 2012; MIRANDA; SANTOS, 2012; FERNANDES, 2015 and; others) we highlight that of Pereira (2014) who analyzed the actions of the World Bank and the impacts of its articulations in relation to education in countries such as Brazil.

Pereira (2014) addresses different strategies used by the bank, such as extensive research, mastery of various areas of knowledge, and actions on different fronts. The "World Bank group" - so called by the author because of the different institutions that make it up - imposes social development goals that are directly related to the political and economic domination and apogee that it seeks to exert over the countries to which it allocates resources.

Specifically in relation to educational policies for special education, Garcia (2016) points out that in the history of the area of education "[...] educational policies were articulated with an economic neoliberalism whose characteristics were aimed at controlling economic indices, such as inflation, exchange rate" (PEREIRA, 2014, p. 174).

In this case, actions of broad access to school environments are exemplified, only so that indices and numbers demonstrate the achievement of goals, without necessarily promoting quality and good conditions of inclusion in school environments. Since education and the schooling process are the main strategic focuses, it is appropriate to relate the action of these international organizations to what Young (2016; 2011) analyzes about the orchestration carried out by the systems in relation to school curricula:

The strength of such a view was to affirm that the curriculum was an expression of the unequal power relations that are always involved in curricular decisions, as well as in all other aspects of education. However, with its focus on power and who decides, all that this perspective points to is the need to change the groups that make the

decisions; This does not offer curricular alternatives. For example, what would a curriculum be like decided by those who do not possess power? (YOUNG, 2016, p. 32).

The question expressed in the quotation leads us to think about the steps that could be taken once there is a change in those who exercise power. There would be a change in the objectives of schooling, in teaching practices, paradigms... Or would there be the maintenance of what already exists?

Trentin (2018) recalls that the curriculum encompasses the entire school organization, that is, the contents, practices, behaviors. It can also express interests and forces present in the educational system. Interests that determine, through the curriculum, the purposes of schooling through practices. Curricular practices express what the school understands as knowledge, what knowledge they will privilege and transmit, as well as which subject it intends to form (LUNARDI, 2005).

In this way, it would not be enough just to change the power of hands, but to have a proposal that takes into account the training that is intended to provide to the subjects who are in school. In this regard, we can move towards the conclusion of this topic, bringing pertinent consideration to the paths that schooling may possibly follow:

[...] We will rely on some ideas from the sociology of knowledge to tell a very different story about schooling and its possible futures in an increasingly globalized society. We will argue that a focus on the conservative character of educational institutions, their resistance to change, and their perpetuation of anachronistic forms of authority and archaic curricular priorities that bear little relation to the demands of the contemporary world constitutes, in many ways, a limited basis for "thinking about the future" (YOUNG; MÜLLER, 2016, p. 527).

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This postulation about the future, which is actually part of this contemporary context, indicates to us that changes can contribute to the schooling processes being appropriated by people as possibilities for life in a world of constant transformation. Dussel (2014) also contributes to us by emphasizing that it is time to start questioning the current panoramas and systems and to try to understand theories about schooling as part of what needs to be studied:

The macro is neither 'above' nor 'below' in interactions, but added to them as another of its connections, feeding and feeding on them. There is no other known way to achieve change [...]. In this change of perspective, the study of schooling has much to gain, avoiding shortcuts provided by general theories (DUSSEL, 2014, p. 273).

Perhaps this is the greatest challenge of all for researchers and those who propose to build knowledge about contemporary schooling. Specifically, in relation to the schooling of

subjects with multiple disabilities, we believe that it should focus on development and the possibilities for its viability. This would indicate the meaning of this schooling.

FINAL CONSIDERATIONS

The present work is the result of a bibliographic research, given the unforeseen event of the COVID-19 Pandemic, which made our entry into the field unfeasible. This type of research enabled a discussion about the challenges for an effective inclusive education for deaf people.

The implementation of a public policy in the educational area is a great challenge, because, if on the one hand it will guarantee the offer of bilingual education in LIBRAS as a first language and the written modality of the Portuguese language as a second language, giving deaf or hearing-impaired students the right to learn in their own language, on the other hand, it faces some difficulties in its implementation, not only due to the lack of bilingual professionals, but also due to the physical conditions of public schools, which continues to be a reason for frequent criticism.

Starting from the theoretical assumption of the Inclusion of the Deaf Person from the perspective of Vygotsky's socio-interactionism, it is observed the existence of an imbroglio about what Constructivism is as a pedagogical practice, understanding this fact as it is a paradigmatic change in Formal and Institutional Education, since it stimulates changes in people's ways of thinking and acting. As Santos, Oliveira and Junqueira (2014) explain, these theories bring the Vygotskian idea "[...] that knowledge is actively constructed by the student and not only transmitted by the teacher and passively apprehended" (VYGOTSKY, 1984p.7). Such a perspective is very antagonistic to the banking format of education that the Brazilian school system follows in a generalized way, using Freire's (2005) terms. Therefore, in recent decades and, especially, in the twenty-first century, constructivist concepts have been disseminated and incorporated into school functioning proposals.

It is understood that Vygotsky (1984) is of fundamental importance in the educational and social reality of Brazil and, above all, in the action of schooling and educational inclusion of the deaf person. Therefore, Vygotsky's ideas, as well as Santos, Oliveira and Junqueira (2014), stimulate the transformation of society by stating that every human being is susceptible to the construction of knowledge and that each one cannot develop without contact with the other, generating more humane practices that value the existential differences imbricated in each subject.

In this sense, working with the deaf requires, first, that there be a common language as a bias for understanding the other and the information exchanged. From the moment the educator achieves communication with the deaf student, he will be able to know and understand him in his uniqueness, with difficulties and potentialities inherent to his existence.

The relevance of deaf culture is highlighted as a determinant of an identity of this segment that is powdered and strong, about itself, the school and the deaf movement, with a view to the need to bring the listener to the discussion. The marks of disability in the deaf person are present in the dependence on the representations of the hearing people, even among those who militate in the deaf cause. As for the school, it is perceived that deaf people believe that it is an instrument of social ascension even in the face of the concrete conditions in which it is inserted, given that it still needs to advance a lot in the process of inclusion of deaf people.

On the other hand, in the education of the deaf, the obligation to learn is totally based on oral culture, from the perspective of the hearing teacher, constituting an inhibiting factor of communication between the social actors of the school. As a space where teaching is exercised intentionally, the school, based on a set of selected principles, should guide teachers and students as well as those who relate to it and within it in the learning of Sign Language. The importance of Bilingualism is paramount to effectively carry out a full inclusive education action.

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In addition to Sign Language, art, theater and deaf poetry, the notion of struggle, the need to live in a group and the experience of these relationships for the deaf are essential and allow us to discuss deaf identities based on an alterity and a way of being deaf. Within the multiculturalist view for which the research opted, language was also considered as a component of culture, in this case Sign Language. As a living, dynamic language capable of creating what it describes and giving strength to this group to solidify itself as the holder of a specific culture, the testimonies pointed to the importance of LIBRAS in the development of the deaf community.

In view of the lack of professionals with mastery of LIBRAS and of classes designed using visual pedagogy – both fundamental elements for the learning of deaf students, we are faced with a pedagogical practice that is still strongly designed for hearing people and adapted to the deaf, which therefore also tends to evaluate deaf subjects from a hearing standard, in order to highlight the deficits instead of their potentialities, and that does not recover the low self-esteem associated with socially constructed deafness, to the extent that it does not actually

welcome such students, resulting in a flawed school inclusion: disguised by a process of integration, that is, the student needs to adapt to the school and not the other way around, thus maintaining a masked exclusion.

Teacher training is of fundamental importance for inclusion to occur, the realization of this research brought a new look at education aimed at the deaf, as it was possible to see that the improvement of the quality of teaching aimed at these students requires a reflection on our pedagogical practice, what, how and for what we teach and who is this deaf subject whom I am willing to teach.

All these actions are possibilities of subsidies to improve the teaching practice of teachers, which, in part, will reduce the problems encountered by deaf students in their schooling and school inclusion process. It is hoped that this dissertation will contribute not only to the improvement of bilingual teaching work, but to the construction of public policies aimed at the education of/with/for the deaf, which is still so precarious.

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