Critical analysis of deaf people's reivindications and their bilingual education: the process of (de)colonization of the monolingual education hegemony in Brazil and Portugal

Análisis crítico de las reivindicaciones de la población sorda y su educación bilingüe: el proceso de (des)colonialidad de la hegemonía de la educación monolingüe en Brasil y Portugal

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ABSTRACT
This article discusses the bilingual education of deaf community, and its objective is to analyze, based on the Critical Discourse Analysis (CDA) and Deaf Studies, the points of convergence in the bilingual education discourses for the deaf in Brazil and Portugal, as a form of linguistic decolonization against the hegemony of monolingual hearing education. We analyzed two letters in which deaf people claim their bilingual education: Open Letter of Deaf Teachers to the Ministry of Education (Brazil, 2012); Social Letter of the Deaf Person (Portugal, 2012). We followed the methodology applied, qualitative on the interpretation perspective. Linguistic analysis, through Systemic-Functional Grammar (GSF), will guide interpretations, since analyzes in CDA must move between linguistic and social. The culmination point of an analysis supported by CDA is its concern with the rights of vulnerable groups. The speeches of the letters identify the points of convergence among deaf communities in their struggle for bilingual education as essential for the preservation of their culture and identity.

KEYWORDS: Deaf Community; Critical Discourse Analysis; Linguistic Decolonization.

RESUMEN
Este artículo discute la Educación bilingüe de la comunidad sorda, y su objetivo es analizar, basados en el Análisis Crítico del Discurso (ACD) y en Estudios Sordos, los puntos de convergencia en los discursos de educación bilingüe para sordos en el Brasil y en Portugal, como forma de descolonización lingüística frente a la hegemonía de la educación monolingüe oyente. Analizamos dos cartas en que sordos reivindican su Educación bilingüe: Carta abierta de los Doctores Sordos al Ministerio de Educación (Brasil, 2012); Carta Social de la persona sorda (Portugal, 2012). Seguiremos la metodología aplicada, cualitativa sobre la perspectiva interpretativista. El análisis lingüístico, a través de la Gramática Sistémico-funcional (GSF), guiará las interpretaciones, pues los análisis en ACD deben moverse entre lo

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1 Introduction

Postmodern, liquid societies pronounce themselves as those that adapt to the social-historical contexts of their citizens (GIDDENS, 2002; BAUMAN, 2009). However, to some extent, social adaptations are not so evident for some underprivileged minorities, such as the deaf community, which for centuries has faced exclusion in virtually all areas of their social life.

To face these issues, societies organize and enact laws to address their differences, and especially to address vulnerable groups and thus seek equity for these groups. Pires and Pires (2013), based on Levinas, state that

the ethics of solidarity are what gives meaning to my existence and my own SELF: it is in the relationship of alterity between the SELF and the YOU, in the attitude of knowing how to take care of oneself, of others (...) the ethics of man are manifested on our current days (PIRES; PIRES, 2013, p. 27).

Honneth (2003, p. 209) also exposes that "solidarity" is a kind of reciprocal, interactive relationship "in which the subjects take a mutual interest in their different ways of life since they esteem each other symmetrically". He adds that, in some circumstances, the concept of "solidarity" applies (...) "to group relations that originate in the experience of common resistance against political repression".

Pointing out these issues, according to Brazilian society means resistance to injustices with minority groups, with the deaf, among them. However, we cannot say that European societies acted differently with their deaf people. The Milan congress (1880) is undoubtedly an example of the exclusion of deaf people and their rights to education based on their language and culture (BARROS, 2014).

The social anthropologist Ortúzar (2016) explains that every social order produces its victims, i.e., it produces exclusion. Therefore, these same societies need to develop strategies and apply resources to face their weaknesses, and injustices.

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1 Original version: “a ética da solidariedade é que dá sentido à minha existência e ao meu próprio EU: é na relação de alteridade entre EU e o TU, na atitude de saber cuidar de si, dos outros (...) que se manifesta a ética do homem de nossos dias” (PIRES; PIRES, 2013, p. 27).
Concerning the deaf, we know that their greatest aspiration is the right to bilingual education, respecting their specificities and giving emphasis to their mother tongue (CARVALHO, 2011; LACERDA; LODI, 2010; LODI; LUCIANO, 2010; GOLDFELD, 2002). Taking these aspects into account, we outline the general objective of analyzing, based on Critical Discourse Analysis (CDA) and Deaf Studies (DS), the points of convergence in the bilingual education discourses for the deaf, elaborated by them, in Brazil and Portugal, as a form of linguistic decolonization given the hegemony of monolingual listening and speaking education.

Achieving this objective is the result of the following hypothesis: there are convergences of linguistic identification of a sign language users in contact with an oral language in the written form, and regardless of the country, request their right to a bilingual education. Furthermore, the following research questions: (1) Is the need for bilingual education with sign language as a mother tongue uniform for Brazilian and Portuguese deaf communities? (2) What discursive manifestations are identified in the aspirations for bilingual education? (3) What documents influenced the discursive manifestations about bilingual education in Brazilian and Portuguese deaf communities?

To face these strong questions of linguistic policy, this investigation sought to achieve specific objectives. These aims, when developed, answer the questions above: (1) to verify whether the two deaf communities in Brazil, and Portugal claim for bilingual education; (2) to compare, critically, the speeches of claim to a bilingual education of the deaf in Brazil and Portugal; (3) to identify the documentary bases of the discourses of bilingual education for the deaf.

2 A Critical discursive analysis of deaf people's claims and the process of (de)coloniality of monolingual education

Critical Discourse Analysis (CDA), of Anglo-Saxon origin, emerged in the late 1980s. Its strong influence on research in the social sciences is the result of its political position in favor of minorities (FAIRCLOUGH, 2008). It seeks to “deconstruct the meanings taken as obvious, or the 'hidden agendas' present in the texts, exposing indicative elements that reproduce the social organization that favor certain groups and individuals over others”, says the critical analyst Melo (2018, p. 22). In addition, the author adds that, these hidden agendas of privileges are sustained “through institutionalized ways of seeing and evaluating the world (ideologies) or by preserving

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powers of dominant groups (hegemony)”. The linguistic clues, in this case, are strong indications, considering that language is linked to social structures, as Fairclough (2008) also defended.

In discussing this explicit positioning of the CDA and exposing one of its objectives, the following is expressed by Gonçalves-Segundo (2018: 79):

A critical approach to discourse – and, in broader terms, to social life – must consider the structural constraints of the various practices, we are involved, while at the same time valuing our ability to act, and above all, to reflect and to resist, so that we can glimpse the fundamental objective: the denunciation of relations of power and domination that oppress and exclude, thus trying to make possible a more egalitarian, fair and democratic society (GONÇALVES-SEGUNDO, 2018, p. 79).

What drives a lot of research in CDA is this view of equity, developed by linguists and non-linguists. Therefore, their goals are emancipatory; they are empowerment goals, supported by an interpretative methodological paradigm of the “reality” built by the speeches. This is why their researchers articulate social science theories with the discourse studies: “explaining the relationship they can maintain with linguistics, and design pedagogical strategies for awareness and social empowerment” (MELO, 2018, p. 27). For this reason, CDA is a theory more than adequate for a strong articulation with Deaf Studies in its fight for the rights of its community.

On the history of the Education of the Deaf, we can start with Gallaudet's 1868 text, when analyzing the schools of the deaf (mute) in Europe, comparing the methods of Heinicke and de l'Epee; the former, with emphasis on orality, and the latter, in the pursuit of communication with the hands and eyes. The author explains:

In reviewing the present condition of deaf-mute schools in Europe, all the systems in use are found to involve one or both of these fundamental methods. In certain places articulation is made the object of transcendent importance, while in some localities it is entirely rejected; and again, institutions are found where attempts have been made to harmonize and combine the once conflicting methods” (GALLAUDET, 1868, p. 03).

3 Original version: “Uma abordagem crítica do discurso – e, em termos mais amplos, da vida social – deve levar em consideração as coerções estruturais das diversas práticas em que estamos envolvidos, ao mesmo tempo em que deve valorizar nossa capacidade de agir e, principalmente, de refletir e de resistir, a fim de que possamos vislumbrar o objetivo fundamental: a denúncia de relações de poder e de dominação que oprimem e excluem para, assim, tentar viabilizar uma sociedade mais igualitária, justa e democrática” (GONÇALVES-SEGUNDO, 2018, p. 79).

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When comparing the failure of both methods in several schools in Europe and what is practiced at schools in the United States, it is concluded “the actual removal of the affliction of deaf-dumbness may be looked for only at the hands”. (GALLAUDET, 1868, p. 08). This was a great scientific and political position in favor of education for the deaf through sign language and socially seeking to respect linguistic diversity.

Nevertheless, in 1880, in the Second International Congress on Education of the Deaf, in Milan, it was voted that the education of the deaf should be developed by the oral method. The secretary for English-speaking congressmen expresses himself:

I The Congress
Considering the incontestable superiority of speech over signs in restoring the deaf-mute to society, and in giving him a more perfect knowledge of the language,
Declares
That the Oral method ought to be preferred to that of signs for the education and instruction of the deaf and dumb (KINSEY, 1880, p. 04).

The French language secretary, also reports on this decision. In it, the deaf had no votes, although they showed some resistance. Thus, the hearing hegemony was imposed.4 He defended this thesis saying that the voice should precede writing. Rochelle (1880) reported that Congress considered that the words are superior to signs, and they could integrate the “deaf and dumb” into society and give them an improved knowledge of the language. Therefore, the Congress “declares that the oral method should be preferred instead of mimicry for the education and instruction of the deaf and dumb” (ROCHELE, 1880, p. 10)5.

With the decision of the Milan Congress, the education of the deaf came to be through the oral method. Even the current INES (National Institute of Education of the Deaf, Brazil), founded in 1857, defending a perspective on the use of sign language, started to prohibit its use (ROCHA, 2008).

4 Skliar (2013), in a footnote, he explains: “The term ‘Ouvintismo’ and the derivations ‘Ouvintização’, ‘Ouvintistas’, etc., suggest a particular and specific form of colonization of hearing people over the deaf. They suppose representations, signification practices, pedagogical devices, etc., in which the deaf are seen as inferior, primitive and incomplete subjects” (SKLIAR, 2013, p. 07).

5 Original version: “(...) mais, en dépit de quelques resistances, la methode de l'articulation l'emporte visiblement. Son triomphe s'affirme dans une resolution ainsi formulée: Le Congrès, Considérant l'inco ntestable supériorité de la parole sur les signes pour rendre le Sourd-Muet la société et lui donner une plus parfaite connaissance de la langue, Declare que la methode orale doit être préférée à celle de la mimique pour l'éducation et l'instruction des Sourds-Muets.” (ROCHELLE, 1880, p. 10).
Portugal also accepted the decision made in Milan (AFONSO, 2010). They made some drastic decisions, according to the author the deaf were forced to sit on their own hands, preventing the use of signs/gestures; deaf teachers and staff were fired. The understanding was that if the “deaf people spoke (…) they would favor their integration in the world of hearing people. Thus, they considered ‘oralized’ Deaf successful because they were becoming hearing people” (AFONSO, 2010, p.04). In this way, they reproduced the speech of the Milan Congress, which would influence the education of the deaf for more than a century.

It is interesting in this context, however, taking a great historical leap, to know what UNESCO document - UNESCO - Changing Teaching Practices: using curriculum differentiation to respond to pupil’s diversity, which, although not specifically for the education of the deaf or other special cases, it is possible to do this applicability easily. The document, which guides to change teaching practices “to respond to the diversity of students”, points out that our experiences of mute vary according to our country of birth or even according to our family. Most importantly, it highlights that “each one of us is indeed unique, but we are also aware that, as human beings, we have ‘similarities’, such as speaking a shared language”, or even, “sharing the same interests, (…).” Because “a rich human diversity is present in society and every human group. Their presence influences our educational environments”. Yet, it is expected, in schools, “those students are the same in the way they learn” (UNESCO, 2004, p. 17).

To overcome the challenge of hegemony (hearing person) and address differences, it is necessary to overcome the coloniality of knowledge-power (FABRICIO, 2017). “Imagining a decolonial alternative is a complex task”, says the author. For the deaf, however, bilingual education would be more than a decolonial alternative, it would be the best way.

The historian Carvalho (2011, p. 69, 70) points to in the 1990s (1993, 1994) as the time of the search for the implementation of bilingual education for the deaf in Portugal. The direction of the Jacob Rodrigues Pereira Institute (IJRP), a reference in the education of the deaf, traces some guidelines and measures regarding education and teaching at the Institute. These include recognition of the Portuguese Sign Language (LGP) as the mother tongue of the profoundly deaf child; bilingualism as an educational model; recognition of LGP as a natural and first language for the deaf; integration of LGP into school curricula; learning of LGP by parents.

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6 *surdos oralizassem (…) estariam a favorecer a sua integração no mundo dos ouvintes. Assim, o Surdo ‘oralizado’ era considerado bem sucedido pois estava a transformar-se num ouvinte” (AFONSO, 2010, p.04).
These aspects were fundamental to change the educational paradigm of Portuguese deaf people. A strong national movement for the recognition of LGP also began, as the official language of the deaf community. This occurred, in 1997, in the Constitution of the Portuguese Republic with Decree-Law No. 1/97. Thus, as Carvalho (2011) registers, regarding the content of the text: “The State must protect and value LGP as cultural expression and instrument of access to education and equal rights for deaf people” (CARVALHO, 2001, p. 71).

To implement bilingual education, after recognition in the Constitution, the IJRP (Jacob Rodrigues Pereira Institute)\(^7\) instituted three axes for the 1\(^{st}\) Cycle of Basic Education\(^8\): “the development of LGP as the first language of deaf students; teaching Portuguese in writing as a second language for deaf students; training in LGP for teachers and technicians at IJPR”\(^9\) (CARVALHO, 2001, p. 71).

The first assessment of the axes, 10 years later, indicated that deaf children need to get in touch with their mother tongue earlier to improve their performance in a second language.

Given all the obstacles and difficulties concerning education for the deaf, and with the reference of several studies, resulting from academic investigations on sign languages, education for the deaf and inclusive theme, a new decree-law is enacted. The Decree-Law No. 3/2008, on January 7th\(^{10}\) stands out the promotion of a democratic and inclusive school. The promotion of inclusive education, aiming at educational equity; the creation of “Reference schools for the bilingual education of deaf students”; the adequacy of bilingual education for the deaf, LGP as L1, Portuguese as L2 and the introduction of a written foreign language (L3) (CARVALHO, 2011, p. 73).

The document also defines and characterizes what reference schools for the bilingual education of deaf students (EREBAS) are. In this way, we have: a linguistic community with adults,

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\(^7\) We made two visits to the IJRP (07/17/2019; 02/13/2020). On the first visit, we spoke with Professor Pedro Barros about the Institute’s functioning. In the last visit, we were talking with his students, following the experience of each one regarding the challenges of their education, and how much they are fulfilled by studying in that bilingual school. Also, on this visit, we were accompanied by the historian Professor Paulo Vaz de Carvalho. It is worth noting that students with cochlear implants prefer to use LGP in between classes.

\(^8\) In Portugal, elementary school is divided into three cycles: 1\(^{st}\) cycle (the first four grades); 2\(^{nd}\) cycle (5\(^{th}\) and 6\(^{th}\) grades) and 3\(^{rd}\) cycle (the last three grades).

\(^9\) Original version: “o Estado deve proteger e valorizar a LGP como expressão cultural e instrumento de acesso à educação e à igualdade de direitos das pessoas surdas” (CARVALHO, 2001, p. 71).

\(^{10}\) Revoked by the 40\(^{th}\) Article of the Decree-Law N.\(^{o}\) 54/2018 – Republic Diary N.\(^{o}\) 129/2018, Serie I of 2018-07-06. It came into force since 2018-07-11.
young people and deaf children who use LGP as L1 and who must apply appropriate methodologies and strategies to deaf students, and these deaf students can be in a school, in groups or classes.

Decree-Law No. 3/2008 establishes that deaf LGP teachers must be responsible for teaching this language as L1 of deaf students while hearing teachers must be responsible for teaching Portuguese as L2 for deaf students (PORTUGAL, 2008; WITCHS et al., 2019).

Decree-Law No. 54/2018 of July 6th (PORTUGAL, 2018) reinforces the government's commitment to inclusive education aiming at achieving more “social cohesion”. In its art. 15th goes back to the reference schools and their importance for the bilingual education of the deaf. Among the professionals in these schools, there are teachers with specialized training in special education in the area of deafness: LGP teachers and interpreters, and speech therapists.

Even before Decree-Laws that subsidize bilingual education for the deaf, “it is important to note that, however, such efforts do not necessarily correspond to the materiality of school practices in Portugal, nor even to the totality of being deaf in the country and around the world” (WITCHS et al., 2019)\(^\text{11}\). As proof of this, we note that the Portuguese Federation of Deaf Associations calls for a Manifestation for Accessibility and Portuguese Sign Language on March 26th, 2020\(^\text{12}\).

The trajectory of the deaf in Brazil also repeats a similar story. The National Institute for the Education of the Deaf (INES), founded in 1857, and a major milestone in the education of the deaf, as it advocated the use of sign language, after the Milan Congress, started to use the oral methodology and prohibit the sign language (ROCHA, 2008).

Three approaches are aimed at teaching the deaf. Oralism brings the philosophical basis of rehabilitation of the deaf, of “naturalization of the deaf in hearing people”, explains Skliar (2013, p. 13, apud DINIZ; PEDROSA, 2018, p.10). This approach defends the recommendations made at the Milan Congress. However, from Quadros’ point of view (1997, p. 23), this proposal “disregards issues related to deaf culture and society”.

The second proposal is called the combined method or total communication. It has been strongly advocated the use of any resource that could establish communication, be it signs, or oral speech, or lip-reading (ROCHA, 2008).

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\(^{11}\) Original version: “é importante destacar que, entretanto, tais esforços não necessariamente correspondem à materialidade das práticas escolares em Portugal, nem mesmo à totalidade das formas de ser surdo no país e pelo mundo” (WITCHS et al, 2019, p. s/n).

Finally, the current demand for bilingual education marks the struggle of the deaf community. According to Skliar (2013), this proposal brings a political dimension in two ways. One as a result of a historical, social and cultural construction, and the other “understood as the relations of power and knowledge that cross and delimit the proposal and the educational process”, because he explains “a set of policies for deafness, policies of dominant representations (...) translated as colonialist practices or, even better, as 'listeners' practices” (SKLIAR, 2013, p. 07).  

We need to know that facing the demands of the deaf for their bilingual education is based on official documents that recognize this need for inclusion according to the student's specificity.  

In the Law No. 10,436, of April 24th, 2002, known as the Libras Law, brings in Article 1 the recognition of the Brazilian Sign Language (Libras) as a legal means of communication and expression of the deaf community, as well as its definition as a linguistic system of visual-motor characteristic and with its own grammatical structure. However, on the other hand, it states that Libras cannot replace the Brazilian Portuguese language in its written form (BRASIL, 2002). In other words, under the law, deaf people are required to be bilingual, but this obligation does not affect hearing people.  

Libras Decree No. 5,626, of December 22nd, 2005, highlights the use and diffusion of Libras and the Brazilian Portuguese language as essential for the deaf's access to education. Moreover, it establishes some criteria and obligations concerning federal educational institutions regarding access to communication and selection processes. For the latter, evaluation mechanisms consistent with the learning of PL as L2 must be adopted in corrections of written tests (BRASIL, 2005).  

Finally, we indicate Decree No. 9,465, of January 2nd, 2019, in which it approves the positions and functions of the Ministry of Education. Some of them refer to the roles of the Director of Bilingual Education Policies for the Deaf and the Institute of Education for the Deaf (INES). We highlight the implementation of bilingual education policies; promoting the full development of linguistic and cognitive aspects of deaf learning; and the promotion and dissemination of studies and research with the theme of bilingual education for the deaf.  

In these documents, we highlight the concern with bilingual education for the deaf. However, similarly to what Witchs (2019) stated, concerning Portugal, about how these legal efforts do not correspond to practices. We affirm the same regarding the situation of the deaf in Brazil. Several

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13 Original version: “entendido como as relações de poder e conhecimento que atravessam e delimitam a proposta e o processo educacional”, pois explicita “um conjunto de políticas para a surdez, políticas de representações dominantes (...) traduzidas como práticas colonialistas ou, melhor ainda, como práticas ‘ouvintistas’” (SKLIAR, 2013, p. 07).
public hearings\footnote{Examples of public hearings: in 2018, \url{http://www.defensoria.ce.def.br/noticia/defensoria-publica-promove-audiencia-publica-para-garantir-os-direitos-dos-surdos}; in 2019, Aracaju City, state of Sergipe and watched by myself and other professors and students from the Federal University of Sergipe, \url{https://al.se.leg.br/audiencia-debate-escola-bilingue-para-mais-de-700-surdos-no-estado} (accessed on March 1st, 2020).} are called to address the challenges of bilingual education for the deaf and other rights, which are so supported by law, but so weakened in social practice.

3 Methodological Paths of Critical Discourse Analysis

Based on the experiences of the deaf in Brazil and Portugal, to overcome these challenges and be entitled to bilingual education, with their visual-spatial language as the first reference, we will demonstrate, in a linguistic-social-discursive analysis, how claims of a representative group of deaf people occurred in 2012. The corpus will consist of two letters: Open letter from Deaf Doctors to the Minister of Education (BRASIL, 2012); Social Letter of the deaf person (PORTUGAL, 2012).

We will follow the methodology supported by the CDA, whichever is applied, qualitative from an interpretive perspective. The use of linguistic analysis will be based on the functionalist paradigm. The Systemic-Functional Linguistics (SFL), and its metafunctions will guide the interpretations, since the analysis in CDA must move between the linguistic and the social, that is, a textually oriented discourse analysis (TODA) will demonstrate how the effects of the texts, seen as products of social processes, are the result of a dialectical relationship between discourse and social practice (FAIRCLOUGH, 2008).

The textually oriented discourse analysis, which we will make of the texts/speeches of the deaf, will be based on a descriptive or use grammar, the Systemic-Functional Grammar (SFG). The general scope of the SFG presents three metafunctions/macro-functions, explained in Gouveia (2009), as follows:

In the SFL literature, these language functions are referred to as metafunctions, due to two fundamental aspects: on the one hand, because their general character and their abstract inclination are considered, as opposed to the functions that the units of the linguistic systems perform in particular structures, and, on the other, because the functionality is intrinsic to language (GOUVEIA, 2009, p.17).\footnote{Original version: Na literatura da LSF, estas funções da linguagem são referidas como metafunções, em razão de dois aspectos fundamentais: por um lado, por ser tido em consideração o seu carácter geral e o seu pendor abstrato, por oposição às funções que as unidades dos sistemas linguísticos particulares realizam em estruturas particulares, e, por outro, porque a funcionalidade é intrínseca à linguagem (GOUVEIA, 2009, p.17).}
There are three metafunctions, according to the conception of Halliday (2004): ideational, interpersonal and textual. Taking Ghio and Fernandez (2005, p. 159) as references, we can understand that metafunctions are located at the level of grammar and semantics, and those three dimensions of the semantic structure build clause:

. As representation: the clause builds some process of the human experience of the world;
. As an exchange: the clause implies a transaction between speaker and listener or audience;
. As a message: it communicates a certain amount of information (GHIO; FERNÂNDEZ, 2005, p. 79).

Next, we will extract fragments of the two letters to be analyzed according to the proposed objectives. Recalling, the recognition of the LGP (Portuguese Sign Language) is in the country's Constitution itself (DIÁRIO DA REPÚBLICA — ISÉRIE-A N º 218— 20-9-1997). I consider that a too relevant aspect. Libras (Brazilian Sign Language) have its own law and decrees: Law No. 10,436, from April 24th, 2002; Decree No. 5,626, of December 22nd, 2005.

The fragments will be grouped, according to our point of view, into themes that meet the research objectives and questions: a) Legitimacy of authorship; b) Claim for bilingual education; c) Bilingual education from an early age; d) Deaf activism; e) Argumentative basis.

4 Results and Discussion

The first aspect we highlight, to validate our analysis, is the legitimacy of the letters. In the first, from Brazil, seven Ph.Ds in the areas of Education and Linguistics prepare and sign it. Their areas and degrees consolidate their legitimacy. They are Ph.Ds, researchers, who understand language, bilingual education and doctors who understand Education, and, above all, they are legitimized by their deaf identity. As for Portugal, the intellectual production space is identified - in a congress, as the place for discussing knowledge. Representatives of associations of the deaf, and the deaf community, as well as members of Congress, legitimize the saying and the action elaborate the Letter. Let us see comparative passages, the fragments will be transcribed as they are in the texts, including, respecting the use of capital letters in the letter of Brazilian deaf people.

4.1 Legitimacy of Authorship
Brazil: the Letter was written and signed by the first seven deaf doctors in the areas of Education and Linguistics, 2012.

Portugal: Deaf Congressmen "gathered at the 5th National Congress of the Deaf, held on November 16th and 17th, 2012, in Lisbon, the Delegates of Associations Affiliated in the Portuguese Federation of Associations of the Deaf and representatives of the Portuguese Deaf Community."

For this analysis, it is important to reinforce the political positioning of the CDA for social issues and the role of social actors in the face of social practices that are not favorable to them.

Although there are social constraints defined in social structures and practices, social actors are endowed with relative freedom, and, therefore, they can establish innovative relationships in (inter)action, exercising their creativity and modifying established practices (RESENDE, 2017, p. 15-16).

Deaf communities of both countries, as social actors, seek to write their own history, no longer dependent on the positions of listeners, but being protagonists who resist the colonialism of the oral language; to achieve transformation through “innovative relationships in (inter)action, exercising their creativity and modifying established practices”.

Boaventura (2010), however, draws attention to the fact that even though there was an end to political colonialism, many times, that does not mean “the end of colonialism in mentalities and subjectivities”. Besides, it does not mean the end of colonialism “in culture and epistemology and which on the contrary continues to reproduce endogenously” (BOAVENTURA, 2010, p. 08). This is undoubtedly a major concern for the deaf, colonialism within the school, within the family and in the environments they attend.

To continue the discussion, we will highlight the objectives proposed by blocks: (1) Verify whether the two deaf communities, Brazilian and Portuguese, claim for bilingual education.

4.2 Claim for Bilingual Education

Examples:

Brazil: “We ask you, Minister, that you GUARANTEE BILINGUAL SCHOOLS, WITH INSTRUCTIONS IN LIBRAS AND IN WRITTEN BRAZILIAN PORTUGUESE, IN THE EDUCATIONAL GUIDELINES OF MINISTRY OF EDUCATION and STRENGTHEN the importance of their inclusion in the PNE

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16 Original version: Embora haja constrangimentos sociais definidos nas estruturas e práticas sociais, os atores sociais são dotados de liberdade relativa, e assim podem estabelecer relações inovadoras na (inter)ação, exercendo sua criatividade e modificando práticas estabelecidas (RESENDE, 2017, p. 15-16).
Brazilian National Education Plan]. These schools respect the linguistic-cultural specificity of deaf children and young people (...) (p. 07).

Portugal: “To guarantee, in all areas of society, respect for the Identity and Culture of the Portuguese Deaf Community, accepting and promoting the Portuguese Sign Language as the Language of Deaf People and their right to be bilingual” (p. 01).

The claim for bilingual education of the two communities is confirmed in their speech: “We ask you, Minister, that you GUARANTEE BILINGUAL SCHOOLS...” (BRAZIL) // (...) “and promoting (...) Language of Deaf People and their right to be bilingual”. There is a search to legitimize the request since it is the responsibility of the Minister of Education to enforce the laws that already exist. In 2012, the date of the Letter, the Libras Law had been already a decade old and the Libras Decree, 7 years old. The doctors do not make this claim without foundation.

The Letter from Brazil is addressed to the Minister of Education. Therefore, we identified the use of the interpersonal metafunction and the category of gradation by using capital letters. The use of capital letters marks the oral language. Even so, the deaf doctors use it, demonstrating the contextualized appropriation of written Brazilian Portuguese. However, it is also a transcription resource from Libras to Portuguese, used in several materials for Libras teaching.

Concerning the Letter from Portugal, we clearly identified the ideational metafunction, the expression of contents. According to their experiential subclassification (mental image of the interior or exterior reality) – the contents are expressed through the terms (verbs and nouns) with a high semantic load: "guarantee", "respect", "promoting". According to Bessa and Sato (2018), “the lexical choice is relevant in discursive studies (...) , it meets urgent linguistic-discursive demands, according to specific interests” (BESSA; SATO, 2018, p. 146). This is easily identified in the Letter's lexical choices.

The deaf identity and culture are evoked in the document. This is according to what Fernandes (2013) argues, when he registers that “linguistic and cultural respect must be based on actions that involve much more than establishing just one form of communication between deaf and hearing people”. However, it should be recognized “the need for sign language in this process” (FERNANDES, 2013, p. 79)17.

17Original version: “o respeito linguístico e cultural deve ser assentado em ações que envolvam muito mais do que estabelecer apenas uma forma de comunicação entre surdos e ouvintes”, porém que se deva reconhecer “a necessidade da língua de sinais, neste processo” (FERNANDES, 2013, p. 79).
It is important to notice that bilingual education for the deaf should take place in specific schools for the deaf and not in regular schools, as some educational systems are advocating, let alone according to the clinical-therapeutic model (BOTELOHO, 2002).

Still, on this point, Goldfeld (2002) emphasizes that it is rare to find public schools using sign language in the classroom. Many teachers do not master Libras, so classes are taught in Brazilian Portuguese. Deaf students in public schools are mere copyists. There are not interpreters in these schools and, in many cases, even if they had them, they would not make any difference because students do not know Libras, which confirms Silva's dissertation (2017).

“Deaf people want to learn in sign language, that is, with sign language being privileged as a language of instruction. The significance of that goes beyond the purely linguistic matter. It is located in the political field”, says Quadros (2012, p. 32). Finally, the author adds the thought that “the issue of language implies recognition of the status of the language at the linguistic, cultural and political levels” (QUADROS: 2012, p. 33).

Let us look at the next objective: (2) critically compare the speeches of the claim for bilingual education for the deaf in Brazil and Portugal.

4.3 Bilingual Education from an Early Age

Examples:

_Brazil_: We, therefore, insist that schools that offer bilingual education for deaf children and young people be based not on disability, but sign language (...). (p.02).

_Portugal_: To guarantee the communicative interaction of Deaf Children, enabling them to have the right to use the Portuguese Sign Language as their reference language. (p. 03).

In the letters under analysis, we clearly identified the argumentative points constructed throughout the texts/speeches. The messages give us a certain amount of information, structured according to the language used (textual metafunction). However, mainly structured with information

from the surrounding world, in a cultural and situational context. Through the situational context, meanings are constructed through shared symbols in the cultural context. This is what the functionalists also call functional semantics. Therefore, “it allows us to build bridges between the context of culture and the language, and between the context of the situation and text. This is the way we can realize the meaning of the grammatical categories” (HALLIDAY, 2017, p. 56).

In the block above, we highlight the importance of teaching Libras from an early age for deaf children. Several studies prove this need for literacy in deaf children. Pereira (2012: 83), reporting some experiences in schools, shows that “the adoption of sign language in deaf education has enabled deaf children to have access to a language that, being visual, does not offer them any difficulty to be acquired”. Other studies such as those by Lodi and Luciano (2009), those by Turetta and Goes (2009), those by Goes and Barbetti (2009) prove the validity of bilingual education for deaf children. Gallaudet himself (1868) had already argued that the education of the "dumb" should begin at an earlier age.

4.4. Deaf Activism

Examples:

Brazil: In favor of this claim, throughout the last year, thousands of Brazilian deaf people, politicized and aware of their rights, have been mobilizing, participating in public hearings on the PNE (...). We held state seminars in defense of Bilingual Schools for the Deaf in the PNE, presented proposals to the parliamentarians of the Special Commission of the National Education Plan, visited the Congress and the Senate. And also, maintained an active and democratic dialogue with the Chief Minister of the Civil House, which culminated with the signing of Presidential Decree 7,611 from November 17th, 2011. (p. 03)

Portugal: Gathered at the V National Congress of the Deaf, held on November 16th and 17th, 2012, in Lisbon, the Delegates of Associations Affiliated in the Portuguese Federation of Deaf Associations and representatives of the Portuguese Deaf Community. (p. 01)

It brings an argument for political activism. The two groups expose, in the letters, their commitment to resistance, reporting mobilizations, organization of congresses, seminars, presence at hearings, visits to the Congress and the Senate; dialogue with a minister. Brazilian doctors claim that their activism resulted in Presidential Decree 7,611 from November 17th, 2011. This decree reaffirms the legitimacy of the provisions of Decree No. 5,626, from December 22nd, 2005 (Libras
Decree). And it highlights the need for continuing education for teachers who work with bilingual education for deaf or hearing-impaired students.

The example of activism is always being updated, following the convocation of the Portuguese Federation of Deaf Associations, on March 26th, 2020, in Lisbon, Portugal. The Association calls for a “Concentration/Manifestation for Accessibility and Portuguese Sign Language”, and presents the following schedule to make its demands: at the Assembly of the Republic (from 10:30 a.m. to 12:30 p.m.); at the State Secretariat for the Inclusion of People with Disabilities (from 2:30 p.m. to 4:30 p.m.); on Radio and Television in Portugal (from 5 p.m. to 6:30 p.m.)\textsuperscript{19}.

In this context of the discussion, we bring Aldana (2006) and his position when he defends that “the exercise of citizenship is, above all, a political practice that is incarnated in public spaces” and also “gives birth to meanings of belonging and new empowerment for the effective and re-signified exercise of rights” (ALDANA, 2006, p. 91). Rights that the deaf community still struggle to achieve. Right that the deaf community, even though it has achieved some advances, continues, however, seeking to reach others or demanding that those already existing in the law be fulfilled.

A major step, without a doubt, was the creation of the WFD (World Federation of the Deaf), in 1951, on the 1\textsuperscript{st} World Deaf Congress, held in Rome\textsuperscript{20}. This is the oldest international organization of deaf people with representation in several international bodies, such as the United Nations, the Economic and Social Council, the Educational, Scientific and Cultural Organization, the International Labor Organization and the World Health Organization.

The WFD has some objectives, literally by Carvalho (2011, p. 20, 21): to promote the status of national sign languages; to develop the education of the deaf; to promote access to information; claim for the human rights of deaf people in developing countries; to promote the creation of a deaf organization. One of his greatest achievements in 2006 was to ensure that the new human rights convention included articles that protected the deaf person and their language. Its last event, the XVIII World Congress of the World Federation of the Deaf took place in Paris, France, between July 23\textsuperscript{rd} and 27\textsuperscript{th}, 2019. One of the speakers on July 24\textsuperscript{th}\textsuperscript{21} was Professor Ronice Quadro, from the University of Santa Catarina, a Brazilian deaf cause activist.


However, as the letters in the analysis are from 2012, we refer lastly, to the 2011 WFD Congress in Africa\(^2\)\(^2\) and its resolutions, as we accept that there are always national and local positions, of language policies and even in other social sectors after these international events\(^2\)\(^3\). Below, there are a few excerpts from the 2011 congress:

1. **It reaffirms** the need to promote the quality of deaf education and urges governments to take active measures:
   - To protect the right of deaf people to be educated in sign language; (...)
   - To employ qualified and fluent sign language teachers including deaf teachers to promote the cultural and linguistic identity of deaf people; (...)
2. **It urges** the promotion of sign language and Deaf Studies (...)
3. **It reaffirms** that deaf people have full equality and enjoyment of their human rights (...) (WFD, 2011)

As we can see in the referenced events, the deaf community continues to plead their rights and scientists in the discursive field, such as theorists and analysts affiliated with Critical Discourse Analysis, “have been noticed for engaging in causes such as (...) the defense of minorities (...) unassisted”. (MAGALHÃES; MARTINS; RESENDE, 2017, p. 54)

As the last objective, we bring: (3) To identify the documentary bases of the discourses of bilingual education for the deaf.

### 4.5 Documentary Argumentative Basis

Examples:

**Brazil**: “we emphatically remind that the International Convention on the Rights of Persons with Disabilities, in Article 4, item 3, determines that: in the preparation and implementation of legislation and policies to implement this Convention (...), States Parties shall closely consult and actively involve people with disabilities (...) through their representative organizations”. (p. 03).


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\(^2\)\(^2\) [https://wfdeaf.org/news/congress-resolution/], accessed on March 2\(^{nd}\), 2012.

\(^2\)\(^3\) Result of a conversation with Professor Pedro Barros on July 17\(^{th}\), 2019, at IJRP. I owe him having my attention drawn to this matter.

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The last topic stands out for its strong influences from international bodies and decisions. The two letters name the “United Nations Convention on the Rights of Persons with Disabilities”, and the one in Portugal further specifies some Declarations, such as: “The Declaration on Sign Languages in the European Union”, the “Declaration of Principles A New Era: Deaf Participation and Collaboration”.

This worldwide and local deaf activism led to the emergence of various bodies, which aimed and aim to defend the deaf community. Historically, the National Institute for the Deaf in Paris, founded by L’Epée in 1760, has been mentioned as the first reference in the education of the deaf. The deaf banquets happened in 1834, were places of demand and organization of the community in favor of their rights. They were also places of appreciation for sign languages. In 1841, the RAD (Royal Association for Deaf People) was created in England, with the aim of both defending and promoting the right of the deaf person. The NAD (National Association of Deaf), founded during the Milan Convention in 1880, aimed to defend American deaf people and their language. This justifies why American delegates were against the congressional decision to promote oralism. After the congress, NAD made every effort, creating a committee, in 1910, to defend the American Sign Language (ASL) and the deaf teachers who were being dismissed (CARVALHO, 2011).

We can see that the deaf people are united by a common struggle in whatever country, whatever continent; and they are seeking knowledge as an immaterial asset that will make a difference in their lives and the policies of their education. This is because “education must be thought out, seeking to analyze the context and the time in which it occurs, inserting it as a process related to the emerging social movements in that determined cut in time and space” (PEREIRA, 2012, p. 88).24

The text (textual metafunction) is organized on an argumentative basis, bringing references from bodies that plead the deaf cause and from documents that validate the claims of these social actors. It is not just the voices of doctors (Brazilian Letter) or congressmen (Portuguese Letter) that are present in the speech. However, all the voices that are represented in international bodies are evoked (interpersonal metafunction) in this political-social activity of claim.

Therefore, we can understand why Critical Discourse Analysis is considered as a study of the language in use. This, in turn, is understood “as the actions we produce with texts within social

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24 Original version: “educação deve ser pensada, buscando a análise do contexto e do tempo em que ocorre, inserindo-a como processo relacionado aos movimentos sociais emergentes naquele determinado corte no tempo e no espaço” (PEREIRA, 2012, p. 88).
activities”. In this way, texts/speeches "participate in actions, intermediating and organizing human practices". Text/discourse and social reality intertwine, “so that the investigation of action through oral and written texts in specific contexts builds the coherence of meaning” (BATISTA JR.; SATO; MELO, 2018, p. 08-09)25.

The deaf people are looking for this coherence of meanings in the society they belong to, that is, that the laws are accompanied by compliance practices.

Conclusion

In this article, in which we seek to discuss the bilingual education of the deaf community, we analyzed the letters in which deaf people claimed for their Bilingual Education: one from Brazil, another from Portugal. The objective was to analyze, based on the Critical Discourse Analysis (CDA) and Deaf Studies (DS), the points of convergence on the discourses of bilingual education for deaf people in Brazil and Portugal, as a way of linguistic decolonization in the face of the hegemony of monolingual education.

The speeches of the letters identified the points of convergence between these deaf communities in their fight for bilingual education, as primordial for the preservation of their culture and identity. Linguistic decolonization goes through this bilingual education struggle by law, in which Libras and LGP, for Brazilian and Portuguese deaf people respectively, are their languages of instruction.

We achieved the three specific objectives that guided this work in the analysis. We found that the deaf, Brazilian and Portuguese communities, claim for bilingual education. It could not be otherwise, because most deaf people choose to communicate in sign language, as this goes beyond a linguistic issue, but which encompasses the cultural and the identity (QUADROS, 2012). The critical comparison of the deaf people's claims in the two countries showed that both groups, representing the deaf people, demonstrated the strength of their social movements and their federations and associations to support their claim for bilingual education and other rights that dignify each citizen.

Undoubtedly, this aspect is consistent with what Aldana (2006) defends when he assumes that public spaces are spaces for the exercise of citizenship and political practice, and more, of

25Original version: “de forma que a investigação da ação por meio de textos orais e escritos em contextos específicos construa a coerência do significado (BATISTA JR.; SATO; MELO, 2018, p. 8-9).
giving their rights a new meaning. Finally, we establish the identity of the documentary bases of the speeches of a Bilingual Education for the deaf. The deaf consolidate their speeches, we endorsed their voices, with the voices of international and national bodies and, for this reason, they have the voices of authority to sustain this political-social activity of claim. Thus, their texts/speeches also become a social activity when organizing human practices (BATISTA JR.; SATO; MELO, 2018).

Studying this linguistically minority group, makes us join our voice with Fabricio’s voice (2017) when, from the expression of his thought, he titles a topic in his text “For a decolonial linguistic education”. This is what is expected of these social advances for the rights of minorities: that the deaf can be freed from listening colonialism, from their linguistic subordination. Thus, it can be seen how this view is harmonized with the perspective of the CDA, in its politicized commitment to research, in solidarity and in favor of those who suffer social inequality, those who suffer domination, and those who are called upon by vulnerable groups.

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ATTACHMENT

A- Carta social da pessoa surda

CARTA SOCIAL DA PESSOA SURDA

Reunidas no V Congresso Nacional de Surdos, realizado nos dias 36 e 17 de Novembro de 2013, na cidade de Lisboa, os Delegados dos Associações filiadas na Federação Portuguesa das Associações de Surdos e Representantes da Comunidade Surda Portuguesa, aprovaram o presente Carta Social que reforça os princípios direcionais que alicerçam o êxito na vida dos Surdos.

Considerando diversos documentos, entre os quais se destacam a Convenção sobre os Direitos das Pessoas com Deficiência das Nações Unidas, que foi ratificada e aprovada pelo Estado Português no ano de 2009, a Declaração Universal dos Direitos do Homem das Nações Unidas, a Convenção sobre os Direitos da Criança das Nações Unidas, a Directriz sobre as Ilhas Gestas na União Europeia (Bristol, 2010) da União Europeia de Surdos, e a Declaração de Princípios “Uma Nova Era: Participação e Colaboração dos Surdos” apresentada no 21º Congresso Internacional de Educação de Surdos (Canadá, 2013) e, a própria Constituição da República Portuguesa, a Federação Portuguesa das Associações de Surdos elaborou o presente documento que agora passa a ser adoptado, mediando os princípios aqui estabelecidos.

PRINCÍPIOS GERAIS

1. Garantir, em todas as áreas de sociedade, o respeito pela identidade e cultura da Comunidade Surda Portuguesa, exercendo e promovendo a Língua Gestual Portuguesa como a língua das Pessoas Surdas e o seu direito a serem ouvidos;

2. Apesar de estar reconhecida na Constituição da República Portuguesa, a Língua Gestual Portuguesa continua ainda a não estar efetivamente reconhecida a nível social e legal, sendo talles criar uma lei específica que reconheça a Língua Gestual Portuguesa como uma língua oficial em Portugal. A partir deste reconhecimento, surge o interesse em instrumentos que garantirão a aplicação prática e efetiva desta lei, em todos os domínios da sociedade.

3. Valorizar a Pessoa Surda enquanto cidadão do plano direito, permitindo-lhe um acesso livre a todos os domínios da vida económica, social e cultural e garantindo-se direitos, condições e oportunidades de igualdade de oportunidades e a uma informação plena;

4. Afiançar a ação das Associações de Surdos locais, assegurando-lhe o respaldamento e sua papel na integração e união de todas as Pessoas Surdas e como um espaço de participação no movimento associativo;

5. Propor as novas tecnologias como uma ferramenta fundamental para quebrar as barreiras de comunicação que a Comunidade Surda ainda enfrenta diariamente e contribuindo para a eliminação da infra-exclusão das Pessoas Surdas;

6. Promover a participação dos representantes da Comunidade Surda Portuguesa em todos os âmbitos de poder e de tomada de decisão nas diversas áreas da sociedade civil;

7. Realizar campanhas de sensibilização e divulgação da Língua Gestual Portuguesa e da Comunidade Surda, trabalhando no sentido de eliminar o preconceito e preconceitos existentes;

8. Considerando que a Comunidade Surda Portuguesa tem uma grande heterogeneidade de indivíduos, devendo promover as políticas e diretrizes que tenham em conta todas as diferentes grupos que integram esta Comunidade.

DIRITZECO NO ÂMBITO DAS FAMILIAR COM CRIANÇAS E JÓEIS SURDOS

1. Promover uma rede de informação e apoio para as famílias de Crianças e Jóeis Surdos, possibilitando uma orientação familiar levando a cabo pelo movimento associativo (Federação Portuguesa das Associações de Surdos e Associações locais) em colaboração com as Escolas, Instituições de Ensino Superior, Professórios de Educação e qualquer Instituição;

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2. Garantir que os Pais, Mães e Familias das Crianças e Jovens Surdos têm o direito fundamental de decidir sobre o seu futuro, promovendo que este tema de decisões seja feito de um modo informado e devidamente assumido;

3. Promover o papel dos Profissionais e Tutores Surdos como um modelo adulto positivo para estas Famílias;

4. Possibilitar que as Famílias de Crianças e Jovens Surdos tenham a oportunidade de aprender a língua Gestual Portuguesa através de cursos promovidos pelo movimento associativo e instituições devidamente reconhecidas no âmbito da supervisão da qualidade do trabalho desenvolvido;

**DIRECTRIZES NO ÂMBITO DAS CRIANÇAS SURDAS**

1. Divulgar informação sobre as possibilidades no crescimento e desenvolvimento das Crianças Surdas (e: intervenção precoce, aprendizagem da língua Gestual Portuguesa, produtos de apoio, etc.);

2. Garantir a interação comunicativa das Crianças Surdas, possibilitando que estas tenham o direito a usar a língua Gestual Portuguesa como a sua língua de referência;

3. Garantir o direito de todas as Crianças Surdas a participarem no seu dia a dia da Comunidade Surda e terem contato com a comunidade Sociais Surdas, sendo estas filhas de Pais Surdos ou de Pais Devidas;

4. Promover uma perspetiva positiva das Pessoas Surdas, realizando campanhas informativas, a nível social, educativo e familiar, para que haja uma valorização da diversidade e uma melhor aceitação social para que as Crianças Surdas cresçam sem serem alvo de discriminação.

**DIRECTRIZES NO ÂMBITO DOS JOVENS SURDOS**

1. Potenciar a informação e a formação dos Jovens Surdos de forma a promover a sua participação ativa no movimento associativo e na luta pelos direitos de toda a Comunidade Surda;

2. Promover a participação dos Jovens Surdos na planificação e comunicação das políticas e medidas que lhes dêem respeito nas diversas áreas da sociedade;

3. Citar medidas específicas no âmbito de acesso e frequência dos Jovens Surdos ao ensino superior e formação, entre outros;

4. Interligação entre os Departamentos de Jovens das Associações Locais, trabalhando em conjunto de forma a promover a unidade entre todos.

**DIRECTRIZES NO ÂMBITO DOS SUROS SENIORES**

1. Promover a criação de serviços de apoio domiciliário e de centros de dia específicos para Pessoas Surdas, prestando serviços culturais, de lazer, informáticos, de saúde, etc.;

2. Promover a criação de lares para Surdos Seniores com Profissionais especializados em Língua Gestual Portuguesa, garantindo que o processo de envelhecer e a barreira da comunicação são eliminados;

3. Promover condições de sensibilização e de comunicação para os Surdos Seniores em assuntos específicos para Pessoas Seniores;

4. Interligação entre os Departamentos de Seniores das Associações Locais, trabalhando em conjunto de forma a promover a unidade entre todos.
DIRETRIZES NO ÂMBITO DAS PESSOAS SURDAS COM DIVERSIDADES E/OU DIFICuldADES MENTAL

1. Desenvolver medidas específicas de apoio e programas nas áreas educativas, profissionais, formativas, etc., que atendam às especificidades de cada pessoa;
2. Promover ações de apoio às pessoas surdoadas com outras deficiências associadas, a fim de garantir a integração plena;
3. Promover a criação de recursos e serviços acessíveis a este grupo de pessoas, colaborando com as entidades públicas de suas áreas de atuação;
4. Estabelecer relações com a Sociedade Européia para a Saúde e a Saúde Mental (ESMHO – European Society for Mental Health and Disability) para que se estabeleçam formas de atuação conjunta;
5. Promover a criação de recursos e serviços de saúde mental acessíveis às pessoas surdoadas, com profissionais que estejam familiarizados com a Língua Gestual Portuguesa e com a Comunidade Surda;
6. Promover estudos e investigações na área das pessoas surdoadas com deficiência mental;
7. Promover a criação de materiais e formação específica na área das pessoas surdoadas com deficiência mental.

DIRETRIZES NO ÂMBITO DA IGUALDADE DE OPORTUNIDADES

1. Promover estudos e investigações sobre a questão da igualdade de oportunidades e da discriminação, tendo em linha de conta os diferentes grupos que existem e as características dos mesmos;
2. Promover a criação de medidas que promovam a igualdade de oportunidades e que eliminem todas as formas de discriminação em geral.

3. Promover a participação dos diferentes grupos no debate e na tomada de decisões, independentemente da idade, gênero, orientação sexual, religião, etc., das pessoas surdoadas;
4. Sensibilizar as entidades públicas e privadas para a importância da igualdade de oportunidades nas suas políticas de recursos humanos e de trabalho;
5. Desenvolver medidas de capacitação que tenham em conta o desenvolvimento pessoal e característico de cada pessoa;
6. Salvarenganar os interesses das pessoas surdoadas defendendo sempre a identificação da comunidade surda, mas trabalhando também no sentido da luta pelos direitos das pessoas com deficiência em geral.

DIRETRIZES NO ÂMBITO DA EDUCAÇÃO

1. Promover a criação de um modelo educativo bilingue para os alunos surdoados, garantindo o respeito pela sua língua, cultura e identidade;
2. Ponderar um modelo educativo bilingue também para os alunos surdoados filhos de pais surdoados que têm a Língua Gestual Portuaguesa como uma língua materna;
3. Promover o reconhecimento do estudo profissional dos alunos (formadores) e do independente de Língua Gestual Portuaguesa;
4. Para integrarem escolas de referência, os alunos surdoados não devem ser obrigados a estar assistidos de seu ambiente familiar e cabe aos pais a decisão sobre o percurso académico destes alunos, o que deve ser acolhido pelo Estado Português;
5. Promoção de plano de transição das pessoas surdoadas na Escola Superior, criando sistemas de apoio a nível de orientação e/ou informação através da interpretação em Língua Gestual Portuguesa;
6. Desenvolver e promover materiais bilingues, garantindo a supervisão da sua qualidade pelo movimento associativo;

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7. Garantir a implantação das estratégias de apoio para alunos surdos em todas as áreas em condições de igualdade de oportunidades;

8. Facilitar o acesso à língua portuguesa para alunos surdos, como uma língua opcional, tal como acontece com as línguas estrangeiras, de forma a permitir uma diversidade linguística e cultural dos alunos nas escolas de referência;

DIRETRIZES NO ÂMBITO DO EMPREGO E DA FORMAÇÃO PROFISSIONAL

1. Garantir o acesso pleno às Pessoas Surdas às oportunidades de emprego e de formação profissional, garantindo que não são discriminadas nessas oportunidades;

2. Garantir que as Pessoas Surdas têm igualdade de acesso à vida activa como trabalhadores e no seu progressão como profissionais, não existindo qualquer tipo de discriminação nem em sua condição social nem em qualquer outro aspecto;

3. Promover uma rede de informação e apoio para as Pessoas Surdas, possibilitando uma orientação profissional através do movimento associativo em colaboração com as instituições da área;

DIRETRIZES NO ÂMBITO DA INFORMAÇÃO E DA CULTURA

1. Promover o acesso pleno às Pessoas Surdas a todas as formas de informação, garantindo que os canais de notificação públicas e privadas recorrent ao Língua Gestual Portuguesa e à legendagem;

2. Promover o livre acesso às Pessoas Surdas a todas as formas de cultura e levar através do acesso à Língua Gestual Portuguesa e ao serviço de legendagem, um horário completo;

Arpada, 17 de Novembro de 2022

Armando Bento de Oliveira
Filipe Venceslau da Silva

O Presidente do Movimento de 1982
O Presidente da Direção Geral da IPAS

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B- Carta aberta dos doutores surdos ao Ministro Mercadante

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CARTA ABERTA DOS DOUTORES SURDOS AO MINISTRO MERCADANTE

(sigam nosso caminho)

É importante mencionar que, quando penso em estudantes surdos e suas necessidades, precisamos considerar que a língua de sinais é a língua materna e primeira língua para uma pessoa surda. A educação na língua de sinais é a língua de sinais como matéria escolar, portanto, não são aulas em inglês, mas formam uma parte normal da educação. As crianças surdas educadas em suas línguas maternas e precisam estudar tal língua, e fazer isso não significa adotar o ensino aos alunos. [...] Felizmente, o paradigma na educação está se alterando e há um novo foco nos princípios importantes: (i) todas as crianças devem ter o mesmo acesso à educação; (ii) crianças aprendem melhor quando aprendem juntas; e (iii) reconhecer e celebrar a diversidade e aumentar o apoio às crianças para participação igual. Uma educação bilingue para estudantes surdos e cegos, que inclua a língua de sinais como a principal língua de instrução, enquanto a língua escrita do país é utilizada para ensinar a ler, significa incorporar esta mudança de paradigma. A transição das crianças com deficiências para a educação regular deve levar em consideração o papel importante que o apoio de pais de outras crianças com deficiências pode desempenhar no aprendizado, como para crianças surdas, bem como promover habilidades de liderança e deconvivência. As crianças surdas precisam ser incluídas prontamente através da língua de cultura apropriada antes de serem incluídas nas diferentes áreas da vida em estágios

posteriormente, por exemplo, no ensino médio e superior, bem como na vida profissional. O apoio dos pais é necessário.

Rogemos, Senhor Ministro, que GARANTA AS ESCOLAS BILINGUES, CON INSTRUÇÃO EM LÍNGUAS, em português e esquecido, nas escolas educacionais do país, e que reconheça a importância de sua união no País. Essas escolas respeitam a especificidade linguística-cultural das crianças e jovens surdos e sua validade representa a garantia do direito que os surdos têm a uma educação bilingue específica, a qual permite o convívio entre suas pátrias (na ambiente social), o que é vital e evolventemente inclusiva, pois garante não somente o convívio social, mas o acesso pleno ao conhecimento e às condições ideais para que, no futuro, essas crianças e jovens surdos possam ser incluídos efetivamente na sociedade. Esses são os mais básicos direitos fundamentais garantidos a todos os brasileiros. Desajustos que não sajam furtados de novas surdos brasileiros e, por isso, contem com nossa santa intervenção em nosso favor,

os de junho de 2022.

Atenciosamente.

[Assinaturas]

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