



Chapter 81

Pandemic information: a critical analysis of video viewing of institutional actions for deaf students

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ABSTRACT

The Critical Discourse Analysis (CDA) has the political-academic objective of analyzing the

meanings of discourses, denouncing the vulnerability of social subjects. This chapter is the result of the research work plan PID9768-2021/UFS - CRITICAL STUDY OF DISCURSIVE AND SOCIAL PRACTICES OF SUBALTERN GROUPS: FROM TRAINING TO INFORMATION AND ITS UPDATE IN THE TIME OF COVID-19, whose general objective was to verify the institutional actions of federal public universities in Brazil (UFS and UFSC), in the initial period of the COVID-19 pandemic, with guidelines and information for the deaf public. Of a qualitative-interpretative nature, the research mapped the first informative videos about the pandemic that were made available to its deaf students. The theoretical and methodological contribution points out the stages of a research in CDA, based on the Sociological and Communicational Approach to Discourses (ASCD), namely: identifying the social problem that you want to research, understanding the context in which the social problem is inserted; formulate the objectives); the pre-analysis steps (defining the transdisciplinary interfaces and choosing the categories for analysis); the third step would be the analysis itself (verifying the meanings of social issues, establishing a link between discursiveness and its various semioses); Finally, we must reflect on the research done. In the research, the interpersonal and ideational metafunctions were observed. We included aspects of the situational context of LSF, considering the point of view of exclusion of the right to information that the deaf experienced.

Keywords: Critical Discourse Analysis, Pandemic, Deaf People, Sociological and Communication Approach to Discourse, Systemic-Functional Linguistics, Right to Information.

1 INTRODUCTION

During the COVID-19 pandemic, access by deaf people to information about what was happening in the world suffered serious obstacles, much more than what happens in their daily lives; even in

institutions dedicated to them. This is what the research - PID9768-2021 - CRITICAL STUDY OF DISCURSIVE AND SOCIAL PRACTICES OF SUBALTERN GROUPS: FROM TRAINING TO INFORMATION AND ITS UPDATE IN THE TIME OF COVID-19, studied and proved during 2021 and 2022.

In this chapter, we will highlight the actions of two universities that have, in their list of courses, the Libras Language Course, the Federal University of Sergipe (UFS), institution where the authors work, and the pioneer for the Language Course – the Universidade Federal University of Santa Catarina (UFSC). We will map the first informative videos about the pandemic that were made available to your deaf students.

In order to outline this chapter, it will build from this introduction; then, we discuss discursive studies in the field of Critical Discourse Analysis; afterwards, we will trace a summarized study on Deaf Studies, within the field of Cultural Studies; the methodology in discursive studies will be presented before the corpus analyses; then we will proceed to show the videos that make up this study; finally, we will reflect on the access of deaf people to information in this pandemic time.

2 DISCURSIVE STUDIES AND MINORITY GROUPS

One of the reference names for Anglo-Saxon discourse studies – Critical Discourse Analysis, is Fairclough (2008). When discussing the constitution of these studies, he points out that in France, Pêcheux and Jean Dubois played an important role in the development of an approach to discourse analysis. They drew on the work of Zellig Harris; as well as in the “re-elaboration of the Marxist theory on ideology, made by Althusser, which became known as French Discourse Analysis (ADF)” (PEDROSA, 2008). A strong point that stands out in Fairclough's presentation is that he considers both Discourse Analysis (French); as for Critical Discourse Analysis, as having critical positions; however differing in the forwarding of analyzes.

The theoretical-methodological line of Fairclough (2003) brings significant contributions to discursive studies presenting multidisciplinary perspectives and dialogues from readings and conceptions of Critical Social Science and analytical applications considering linguistic and socio-discursive categories for a textually oriented analysis of discourse.

In this sense, the CDA expands the scientific work in the Language Sciences, by tracing a three-dimensional field of analysis that involves the text, the discursive practice and the social practice. In addition to these assumptions, new epistemological aspects of critical realism and post-globalization discursive commodifications also become the object of study of the critical analytical approach to discourse.

We point out, then, that the CDA, since its genesis, has made great contributions beyond a critical-reflexive reading of life in society, by achieving positive social transformations for minority groups. And its trajectory continues, in a much more forceful way, as it is based on commitments to the social demands and epistemologies of the South.

In order to explain how CDA is situated in this social demand, Melo (2018) brings that critical discourse analysis has several principles, such as: the critical impetus; political-ideological explicitness; transdisciplinarity; applicability; accessibility and social empowerment. The first aspect invites the critical analyst to take a position against practices that abuse power; the second principle calls the researcher to a political commitment for minorities, and for this to occur, the analyst needs to dialogue with several theories that support the investigation (transdisciplinarity); the fourth principle (applicability) aims to present effective results of social changes, these results only become applicable because they are accessible, teachable and socialized; as a last demand, social empowerment comes due to the social awareness awakened by the accessibility of its research and applicability.

By focusing on these points, we can add Santos (2020) when he resumes his position on the need to distance himself from Eurocentric thinking¹; he reaffirms it, stating that creating “distance is a precondition for carrying out the most important theoretical task of our time: that the impossible be thought of, that the unexpected be assumed as an integral part of theoretical work” (SANTOS, 2020, p. 25, our translation)². According to the sociologist, social and political transformations need “rearguard” (and not vanguard) theories that are linked to the practices of social movements, making comparisons that consider the synchronic and diachronic aspects in which it is possible to expand these same practices, promoting articulations with other social movements, thus expanding the contexts of both.

We clarify, based on the author, that “taking distance” does not mean discarding knowledge, but expanding the epistemological range and political possibilities. For this, it is necessary a strong exercise to make explicit the traditions that were marginalized, erased, that experienced an epistemicide, in order to resurrect them.

Currently, this discussion highlighted above, based on the European sociologist, has also been fought, in 2005, by a Latin American sociologist, the Peruvian Aníbal Quijano. We observe that on erased knowledge, Quijano had already manifested himself, see: “The intellectual revolt against this perspective and against this Eurocentric way of producing knowledge has never been exactly absent, mainly in Latin America” (QUIJANO, 2005, p.288)³. Unequivocal proof of this process can be verified through the rise of (multi/pluri)culturalist movements and the various forms of social activism in defense of the right to difference and human rights, from local perspectives and which, in many cases, foment and /or were fostered by the development of a constitutionalist tradition in the continent, based on counter-hegemonic processes and which has been called “New Latin American Constitutionalism”.

¹ Positioning by Santos (2014), according to data from the 2020 text itself.

² “Reproduzco aquí la conclusión del argumento. Crear dicha distancia es condición previa para poder realizar la tarea teórica más importante de nuestro tiempo: que lo impensable sea pensado, que lo inesperado sea asumido como parte integral del trabajo teórico”.

³ “La revuelta intelectual contra esa perspectiva y contra ese modo eurocéntrico de producir conocimiento nunca estuvo exactamente ausente, en particular en América Latina.”

The impetus for this decolonial position took hold in Brazil, including researchers from the CDA (and it could not be otherwise). Resende (2019) emphasizes how dependent we are on theories that are accepted as globally valid, in other words, theories from the North. The teacher reinforces the challenge of being a critical analyst from our place of subalternity, hence the need to decolonize being, power and knowledge. In this way, to “overcome the coloniality of discursive power-knowledge” it is necessary to “dare theoretical and methodological creativity, breaking with the chains of the canon without falling into the relativism that does not allow for progress, and for that it is necessary to decolonize the possibilities of being a Latin American discourse analyst” (RESENDE, 2019, p. 37).

We accept that we experience this context of subalternity not only imputed, but also assumed. We were given this classification and we even transferred it to our peers in the South, creating among us the South of the South, as Santos has already described: “What is at stake is not just the opposition between the South and the North. It is also the contrast between the South of the South and the North of the South and between the South of the North and the North of the North.” (SANTOS, 2010, p. 41). We, Brazilian authors and researchers from the Northeast, know what sociologist is referring to. Researchers from the South, Southeast of Brazil (in terms of geography), rarely recognize or quote authors from the Northeast. They are the North and we are the South.

Clarifying this idea, we return to Santos (2010) with the ecology of knowledge to emphasize the studies of CDA in northeastern Brazil, specifically at UFRN and UFS. Since 2011, Pedrosa has sought to present his contribution to critical discourse research, with the development of the Sociological and Communicational Approach to Discourse (ASCD). We practically have no references from researchers outside these two institutions recognizing the contribution of the aforementioned researcher. We assume, therefore, that it is a “South of the South” situation.

We, who do CDA, are aware of its inter/transdisciplinary character. And it is following this path that, in an unprecedented way, Pedrosa (2011, 2013, 2016, 2018, 2020) begins, in 2011, together with his mentoring group, at UFRN, to develop the Sociological and Communicational Approach to Discourse, as an approach do Sul do Sul, for Critical Discourse Analysis. In generating the approach, the theoretical dialogues were with Sociology for Social Change, Sociology Applied to Social Change, Communication for Social Change, Cultural Studies. Currently, it follows the dialogue, incorporating Social Philosophy and Critical Sociology.

The Northeastern approach contributes to research involving categories related, among others, to theories of identities, power and control relations, hypotheses of socio-analysis and the Fight for Recognition (www.ascd.com.br)

3 DEAF STUDIES: WHAT “US” WAS DENIED

In the field of Cultural Studies, this article selects Deaf Studies as a contribution to dialogue with the CDA. And it prioritizes the historical landmark of the Congress of Milan (1880), as the “great villain”

in the memory of the deaf, considering that it was (a) landmark for the defense of the oral method. Thus, sign language is denied, and oral language is prioritized, not just for reading; however, for voice development, even the deaf did not receive the auditory stimulus.

To enter into some relevant notes about the Milan congress, it is necessary to point out two congresses that preceded it: Paris (1878) and Lyon (1879). According to the authors Vieira-Machado and Rodrigues (2022, p. 08), the “Universal Congress of Paris (1878) and the National Congress of Lyon (1879)⁴ allow us to perceive how the strategy of the defenders of the pure oral method was organized to have its definitive victory in the deliberations of the Congress of Milan (1880)”.

In 1878, the “First International Congress for the Improvement of the Conditions of the Blind and Deaf-Mute” takes place in Paris. In it, there were strong debates about the best method for teaching the deaf and the decision was also made that national events should take place every 2 years and international events every three years; in a clear demonstration that the discussion about the best methodology was not a consensual issue (RODRIGUES; VIEIRA-MACHADO, 2019).

However, in the following year, 1879, the “First National Congress for the Improvement of the Conditions of the Deaf-Mute” took place in Lyon, between September 22nd and 24th. It can be seen from the title that the congress focuses on the “deaf-mutes”, no longer encompassing the blind (theme also on the agenda at the 1878 Congress), in order to optimize the discussion of the best method to be applied in France. The authors Rodrigues and Vieira-Machado (2019) point out the relevance of the following aspects: the French reality indicates the use of different methodologies beyond a mere polarization between oralism and the use of sign language; there is resistance to the oral method, and its defenders give way to sign users as a complementary methodology; the resistance of sign language users is supported by the figure of L’Epee; the publication of the discussions only occurred six years later; the published document helps to understand the discussion of the congress in Milan, with this it is possible to better understand what happened in the Congress of Milan as well as its deliberations.

Thus, speaking of the Congress of Milan within this context deconstructs some sayings that have been perpetuated, such as it being the only villain in history, considering that it is its deliberations that are most publicized. Let's see, to legitimize the said, what we can bring from Rochelle (1880), secretary present at the congress:

[...] but, despite some resistance, the method of articulation visibly prevails. Its triumph is affirmed in a resolution thus formulated: The Congress, Considering the incontestable superiority of the word over signs in rendering society deaf-mute and giving it a more perfect knowledge of the language,

⁴ A translation into Portuguese of the report of this congress can be found at: <https://seer.ufrgs.br/asphe/article/view/93873>. Artigo: Primeiro Congresso Nacional para o melhoramento das condições dos surdos-mudos, dos mesmos autores da citação direta; tradução de **HUGENTOBLE, Jacques; La ROCHELLE, Ernest. 1er Congrès National pour l’Amélioration du sort des sourds-muets (réuni à Lyon, les 22, 23 et 24 septembre 1879). Revue Internationale de l’enseignement des sourds- muets, Paris, Tomo I, 1885, p. 188-195; 222-226.**

declares that the oral method is to be preferred to mimicry. for the education and instruction of the deaf-mute” (ROCHELLE, 1880, p. 10, our translation)⁵.

The quest to “normalize” the deaf comes from the pathological view of deafness and the denial of linguistic rights, resulting in a colonial and hegemonic practice that inferiorizes/subalternizes the deaf people (coloniality of being) and their language (coloniality of knowledge). Eiji (2012) clarifies that “The deaf were charged with speech, orofacial reading, auditory training, elimination of gestures, listening behaviors, rehabilitation efforts and isolation from deaf communities” (EIJ, 2012, s/p, at 00:59)⁶. However, we affirm that the reading process for the deaf, by this bias, could never reach its objectives. And the reason is obvious, the deaf are simply prevented from hearing and activating the cognitive process through the auditory channel. Hence the need for an epistemology of difference, as Bento (2022) puts it, so that the recognition of the linguistic diversity of the deaf is the beginning of the path towards the creation of (effective) decolonial linguistic policies.

Next, we will reflect on the methodology and objectives as necessary notes to verify the positioning of the two reference institutions for this research.

4 METHODOLOGY AND OBJECTIVES

A CDA research prioritizes the qualitative and interpretative aspect, after all we are working with the discourse. The analytical movement must contemplate the linguistic and the social (MAGALHÃES, 2001; WODAK, MEYER, 2009; FAIRCLOUGH, 2008, PEDROSA, 2013). The empirical analyzes will adopt the object's extraction methods (obtaining data and their organization) and evaluation (regulation of data into information).

As an ASCD mentor, we formulated (PEDROSA, 2013) some methodological steps for our research, steps that were taken up and deepened by an ASCD researcher, Cunha (2021, p. 51-53). Briefly, we have the following stages of a research: preliminary reflections (such as: identifying the social problem you want to research, understanding the context in which the social problem is inserted; formulating the objectives); the pre-analysis steps (defining the transdisciplinary interfaces and choosing the categories for analysis); the third step would be the analysis itself (verifying the meanings of social issues, establishing a link between discursiveness and its various semioses); Finally, we must reflect on the research done.

Regarding the corpus 7, it will be generated based on five videos, three from UFS and two from UFSC, based on the concern that the institutions had in passing on information about the pandemic to their

⁵ Original: “(...)mais, en dpit de quelques rsistances, la mthode de l'arti culation l'emporte visibhment. Son triomphe s'affirme dans une rsolution ainsi formule : Le Congr, Considrant l'incontestable supriorit de la parole sur les signes pour rendre le Sourd-Muet la socit et lui donner une plus parfaite connaissance de la langue, Dclare que la mthode orale doit tre prfre celle de la mimique pour l'ducation et l'instruction des SourdsMuets.”(ROCHELLE, 1880, p.10).

⁶ Disponível em: <https://culturasurda.net/2012/08/18/teatr-deaf-poland/>, acesso: 05 de maio de 2019.

⁷ Agradecimento a duas bolsistas de Iniciação Científica pela geração do corpus: Fernanda Figueiredo Vieira e Ivy Beatriz Alves Santos. Outros artigos foram publicados com participação das graduandas: PEDROSA, CLEIDE EMILIA FAYE; ALVES

deaf students, therefore, using the Brazilian Sign Language. We will take March 17, 2019, as a reference for the end of face-to-face classes and the call for social isolation.

The general objective to be achieved is to verify the institutional actions of federal public universities in Brazil (UFS and UFSC), in the initial period of the COVID-19 pandemic, with guidelines and information for the deaf public. From this, we bring the following specific objectives: To analyze the textual/discursive texture of the information produced in Portuguese and/or in Libras based on a grammar of use; Identify the contents of the information regarding the guidelines transmitted; List the information regarding the informational contents of the Ministry of Health and WHO; Consider about the linguistic deprivation of the deaf subject in the context of emergency situations that the world is going through in this public health crisis.

To carry out textually oriented analyses, as befits CDA, we will employ Systemic-Functional Linguistics (LSF). This grammar brings a descriptive approach to the use of language (GOUVEIA, 2009). The GSF serves to observe the language in the way in which it is used, in a communicative view, and not as a set of norms for good speaking and writing without regard to context, thus, it is a strong instrument for a critical analysis of discourses.

This grammar is based on Systemic-Functional Linguistics (LSF), whose metafunctions are responsible for the organization of language, they are: ideational - portrays the social and psychological life and experience; interpersonal – responsible for coding interactions; and the textual - responsible for organizing the ideational and interpersonal meanings in a cohesive and coherent way. (CUNHA; SOUZA, 2011; GOUVEIA, 2009)

In the research, the interpersonal and ideational metafunctions were observed. We included aspects of the situational context of LSF, considering the point of view of exclusion of the right to information that the deaf experienced.

By way of contextualization of the research, we will pass on specific information about the pandemic. On March 11, 2020, the WHO characterized COVID-19 as a pandemic, as the virus had already spread to several countries around the world, after a few months of its appearance in December 2019, in the city of Wuhan, China. . In early 2020, it was proven that it would be a new type of coronavirus, which came to be called SARS-COV-2, responsible for causing the disease COVID-19. During the pandemic, social isolation was decreed, the mandatory use of face masks to prevent the transmission of the virus, reinforcement in the hygiene of hands and products (OPAS, 2021).

In the context of the Americas, the Organization of American States - OAS, through the Inter-American Commission on Human Rights, published Resolution No. 1/2020 CIDH, Pandemic and Human

SANTOS, Ivy Beatriz . Direito dos surdos à informação: ações institucionais na pandemia da COVID-19. REVISTA PHILOLOGUS, v. 83, p. 109, 2022 e PEDROSA, C. E. F.; ALVES, J. B. ; OLIVEIRA, A. A. ; VIEIRA, F. F. . A luta por reconhecimento do povo surdo: ações afirmativas por sua língua, cultura e identidades.. REVISTA PHILOLOGUS, v. 28, p. 26-41, 2022.

Rights in the Americas, with the purpose of recommending that member states adopt measures that could mitigate the effects of COVID-19 on vulnerable populations from different perspectives, including from a linguistic point of view, since there was a clear risk of the disease reaching more intensely populations that, because they speak minority languages, would not have access, in a timely manner, to information on prevention and care, as such information would tend to circulate massively in the official languages of the countries.

In addition to public health issues, other problems were involved: economic, political and social. In education, there was an adjustment for teaching to be done remotely in schools and universities. The situation got worse in relation to the education of the deaf, as no platform was prepared to support recording with teachers and interpreters on screen. It was necessary to resort to the figure of a scholar in order to record the classes specifically for the deaf. Remote classes at UFS started on October 19, 2020 (<https://www.ufs.br/conteudo/65880-prograd-explica-como-funcionara-o-retorno-remote-as-aulas>). UFSC, on the other hand, began its period on June 14, 2020 (<https://calouros.ufsc.br/bem-vindos-bem-vindos-estudantes-de-2021-1/>)

5 DISCUSSION AND ANALYSIS: (LACK OF) DEAF READING OF A PANDEMIC WORLD

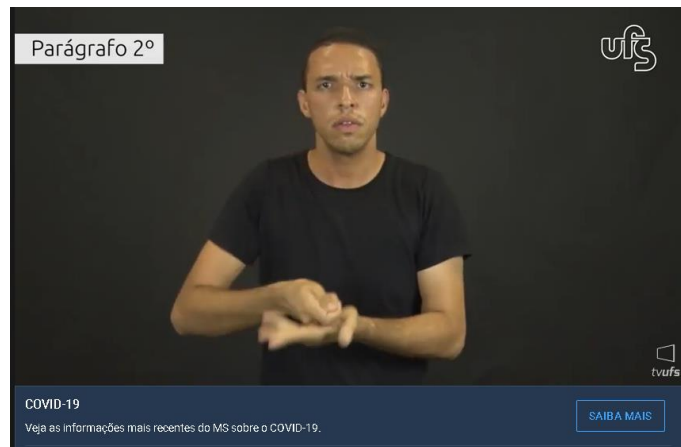
As a research work, we identified some videos that explained what the coronavirus was and the preventive measures that the population should follow. However, many of the videos, aimed at deaf people, were released after the lockdown date, evidencing the institutions' disregard for their students.

Federal University of Sergipe (UFS)

On the TV UFS channel, on YouTube, 3 videos were identified. The first video, posted on March 18, 2020, features an interpreter who uses LIBRAS to translate an official document from the Institution. This document explains the changes in the functioning of classes, ceasing to be face-to-face and standardizing remote classes during the pandemic, with home exercises. We emphasize that this video does not provide information about the pandemic or the virus; configuring itself as a textual translation of a legal document of the institution, in this case, an ordinance.

Image 1 - Video about Ordinance No. 238/2020 - Coronavirus in LIBRAS 8

⁸ As imagens são de acesso público.



Source: Canal TV UFS no YouTube⁹

⁹ Disponível em: <https://youtu.be/hL160yj6-pw>. Acesso em 23 jun 2022.

Only in a second video, dated April 4, 2020, did the institution bother to inform its deaf students about the Coronavirus. The content (ideational metafunction) addresses the disease caused by the virus, as well as some historical information and information about care that should be followed, according to the guidelines of the World Health Organization (WHO). One interpreter uses Libras, and the other uses Portuguese through voicing. Semiotic resources are explored, considering that Libras is a gesture-visual language, to generate a communicative bond with the interactors (interpersonal metafunction).

Image 2 – Explanatory video about the Coronavirus in LIBRAS

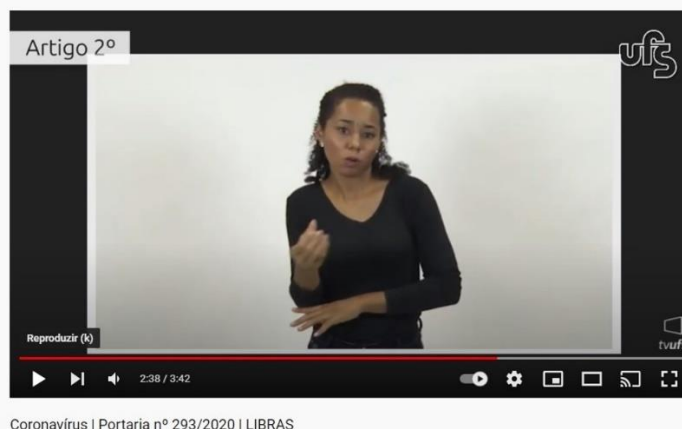


Source: Canal TV UFS no YouTube¹⁰

Also in this video, some new signs are given for understanding the deaf, bringing new lexias for their reading and contextualization in the new pandemic world. However, the major criticism we bring is that it was already April 2020, and only on this date did the deaf have access to the first information about the pandemic and the virus.

The third video, posted on April 8, 2020, is once again just a translation of an ordinance, Ordinance No. 293/2020, which suspends the start of the regular academic period of 2020.1 for the campuses of Aracaju, São Cristóvão, Itabaiana and Laranjeiras.

Imagem 3 - Video about Ordinance No. 293/2020 - Coronavirus in LIBRAS



Source: Canal TV UFS no YouTube¹¹

¹⁰ Disponível em: <https://youtu.be/WXFkDIfk-QA>. Acesso em 23 jun 2022.

¹¹ Disponível em: <https://youtu.be/D2IVowgKucQ>. Acesso em 23 jun 2022.

Through the analyzed videos, it is possible to identify the ideational metafunction (in which it brings the vision of the pandemic world), such as the experience and the psychological situation about the Covid-19 disease and the interpersonal metafunction (interrelationship between the interpreter participants and the deaf), presenting the public positions of the measures that must be taken to prevent the coronavirus through communication with the deaf people (GOUVEIA, 2009).

We emphasize the dates of posting of the videos and, in addition, the fact that most calls our attention is that, only one of the videos, in fact, brings information about the health crisis, with this, the reality of the deaf people, in this situation , was to feel “a foreigner in his own linguistic territory” (MUNIZ, 2016, p. 771). With this attitude, the institution left its deaf students without (or with little) information.

We remind you that the Libras Language course at the Federal University of Sergipe was implemented in 2013, with the aim of increasing accessibility in the academic area; however, in this pandemic situation, the institution did not pay enough attention to this much-needed accessibility.

Federal University of Santa Catarina (UFSC)

UFSC was a pioneer in the implementation of the Libras Language course. The course started the degree in 2006, with exclusive vacancies for the deaf. In addition to the face-to-face course, the university opened several poles of the distance course: Joinville (SC), São Luís (MA), Santa Rosa (RS), Fortaleza (CE), Manaus (AM), Ribeirão das Neves (MG) and Florianópolis (MG). (PORTAL LIBRAS, 2016)

The first video was published only on April 2, 2020, it features two Libras interpreters, they announce that the channel “Viva Mais Libras” was created to bring news about the new coronavirus. If we consider what Cunha and Souza (2011) explain; and Gouveia (2009), metafunctions, in Systemic-Functional Linguistics, account for the organization of language in discourse, the ideational one is linked to the experience of the world (social and psychological), in this case, to a pandemic world, which brought a lot of emotional instability. The interpersonal function handles interactions. In the video, we have two interpreters who communicate with the deaf (or hearing) who come to watch the video.

Imagem 4 - Video about the presentation of the Viva Mais Libras channel



Source: Canal Viva Mais Libras, UFSC12

¹² Disponível em: <https://youtu.be/4XEMUAw1k1o>. Acesso em 23 jun 2022.

The second video, from June 23, 2020, features an interpreter who explains about the COVID-19 disease, vaccination and existing treatment for it.

Picture 5 - Video about vaccine and treatment of COVID-19 in LIBRAS



Source: Site UFSC13

In the ideational metafunction, the video focused on the medications that can and cannot be used, using digitization, which is a resource for when there is no sign in Libras for the lexia you want to transmit.

In short, it is evident that there was also a delay in this institution for the information to be passed on to the deaf community. This finding confirms the CDA position of focusing on a social problem, analyzing its network of practices through the various semioses that can compose the discourses (PEDROSA, 2005). It also confirms the intertwining with the decolonial studies brought in this text, such as the ecology of knowledge (SANTOS, 2010), which shed light on situations of oppression, posed by colonialism, such as those shown here, in favor of strengthening the struggles of subaltern groups.

6 (WITHOUT) CONCLUSION

In a synopsis, the research “concludes” that, despite some information being passed on to the deaf, delay was the hallmark of the two institutions analyzed. This position left the deaf without the reading of the pandemic world that was necessary in the situation.

Given this context, the Critical Discourse Analysis has the political-academic objective of analyzing the meanings of the discourses, denouncing the vulnerability of the deaf as a disrespected subject, and with this, asserting the principles announced by Melo (2018): the critical impetus ; political-ideological explicitness; transdisciplinarity; applicability; accessibility and social empowerment.

Hence, we announced (without) conclusion; because the deaf community's struggle continues, as citizens need to receive textual information in their language.

¹³ Disponível em: <https://librasesaude.paginas.ufsc.br/2020/06/23/existem-vacina-para-covid-19-e-tratamento/>. Acesso em 23 jun. 2022.

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