


The teaching of portuguese language as L2 for the deaf in EJA: Possible paths

 <https://doi.org/10.56238/sevned2024.002-059>

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ABSTRACT

The Education of Deaf Youth and Adults brings with it a range of challenges and specificities related to their condition of language acquisition. The deaf individual needs methodological adaptations in the learning of Portuguese, as a second language, in line with the use of Libras. Hence, the research question arises: What can be done to enhance the learning of the Portuguese language of the deaf in EJA?

Based on this questioning, the objective of this development research work is to reflect on ways to facilitate Portuguese language learning for deaf students, from a bilingual perspective brought by Pires (2014). The research objective is to find ways to provide contact with the language in a meaningful way that provides a certain degree of autonomy to deaf students, who, as Mota (2016) brings us, do not have stimuli to appropriate their identity. It is also intended to expand the possibility of access to a specific methodology adapted to the deaf public based on Fernandez (2018), enhancing the entry of these students into higher education, as well as the occupation of these subjects in prestigious social spaces.

Keywords: EJA, Deaf, Portuguese Language.

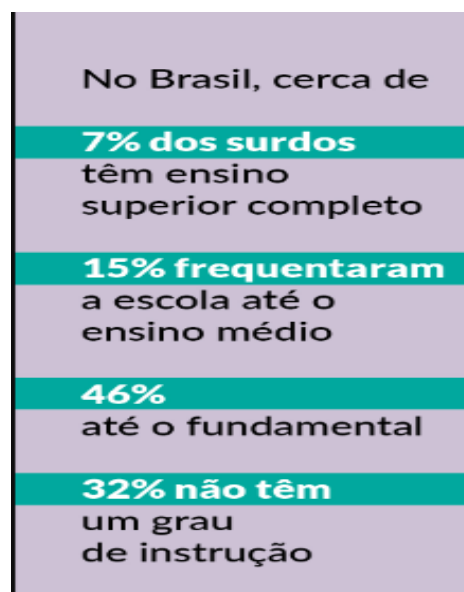
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INTRODUCTION

Through the coexistence with the deaf community, it was observed that there is a deficit in the learning of Portuguese as L2 for deaf EJA students. According to the latest Census published by IBGE (2022), most deaf adults in Brazil are unable to read or write in Portuguese, even though they have been literate.

In this same problem, we observe that very few deaf people complete higher education. Educational attainment levels are increasing and the number of deaf people in them is falling precipitously. When we add to the equation the deaf youth and adult reminiscent quilombola, these levels still change, due to the marginalization of blacks in society. In relation to the deafness component, this is due to the lack of didactic materials and methodological adaptations to teach the Portuguese language, from a bilingual perspective and that takes into account the particularities of the deaf in acquiring knowledge. Acting as a sign language interpreter, we can perceive the difficulty of deaf students, not only in following Portuguese language classes in Youth and Adult Education, but also in reading and writing in the language.



Source: <https://www3.al.sp.gov.br/repositorio/noticia/N-09-2021/fg274680.jpg>

In the case of a specific modality, it is possible to understand that youth and adult education in Brazil usually receives students from different backgrounds. In the former quilombo of Cabula, the young people and adults enrolled are mostly Afro-descendants of the enslaved blacks who at the time went to take refuge in the region. People with special needs are also part of this public that seeks schooling outside their regular age, according to the Inclusion Law. Deaf people are part of this scenario and are guaranteed by the 1988 constitution a quality education, with equal opportunities for access to the highest levels of academic life. What has been happening to this social minority often clashes with this premise of quality in access to schooling. Thus, when we analyze the reality found



in most public schools that have the EJA segment with students without hearing enrolled, we perceive a negligence in dealing with the learning of these people who have specificities that need to be addressed when learning. These silencing and invisibilities are the tonic present in the diachrony of this group.

In view of this scenario, the research question arises: **What hinders the learning of the Portuguese language in its written modality of the deaf student?**

Based on this questioning, **the general objective** of the research is: To reflect on the learning of the Portuguese language of the deaf in EJA.

Derived from the above objective, we have the following **specific objects**: a] To understand the context of being a deaf student and b] To characterize the learning of the Portuguese language of the deaf.

By analyzing the presence of these individuals with special needs in regular and so-called inclusive schools, it is relevant to bring the concept of equity x equality. EJA students receive the same conditions for building their academic knowledge. So, we can say that deaf or hearing students have the same school resources, or that there is a certain equality in the tools available for the two student profiles. However, there is no equity in this sense, because deaf students need other pedagogical tools to help them build their knowledge. Equity is about ensuring that everyone has an equal chance to develop their potential. Therefore, the school needs to provide deaf students with access to content in a way that they can understand, apprehend and take possession of this knowledge. This requires much more than attending regular schools.

YOUTH AND ADULT EDUCATION

Youth and Adult Education in Brazil came together with the Portuguese colonizers and its political objectives were of a religious and subordinate nature. According to Paiva (1973), the Jesuits came to the country with the function of teaching the indigenous people the Lusitanian customs and traditions, on a Catholic basis. In this context, the native Brazilians learned to act and serve the Europeans in a resigned and obedient way, because, according to the Jesuits, this is what Almighty God wanted. Also according to the author, the expulsion of the Jesuits in the seventeenth century disrupted the teaching dedicated to adults, and this agenda was recapitulated in the Brazilian Empire.

From then on, illiteracy among adult Brazilians grew and these individuals were denied the vote. In 1934, the National Education Plan was created, which imposed on the State the duty to provide full, free basic education to adults as a constitutional right. In line with the PNE, SENAI was also created, which is dedicated to the technical and professional education of young people and adults. The latter was created to train the industrial workforce, under the pretext of making the



country's industrial development unfeasible if they were not taught to work with machines (GADOTTI; ROMÃO, 2006).

During the Vargas government, attempts were made to raise the population's schooling and reduce the growing number of illiterates in the country. To this end, adult education has become an important target for the cultural elevation of the Brazilian citizen. Thus, schools were opened in different places to deal with illiterate adults. The curriculum presented was basic, also involving agricultural education, considered by many educators to be limited to the literacy of the subjects involved in the process (DI PIERRO; JEWEL; RIBEIRO, 2001).

In the government of Juscelino Kubitschek, a plan to eradicate illiteracy was created, when there was criticism of adult education, from its physical structure to the methodologies used and the qualification of teachers. Despite having been eradicated in 1963, the plan outlined by the then president took shape in Goulart's government as a need for a basic reform in adult education (DI PIERRO; JEWEL; RIBEIRO, 2001).

In 1964 Paulo Freire implemented the National Plan for Adult Literacy, and it had at its core a dialogical character aimed at the critical development of adult subjects, in order to promote their social ascension. As a counterpoint to Freire's methodology, the Brazilian Literacy Movement (MOBRAL, 1967) emerged, which was later criticized, since it proposed literacy limited to the writing of simple names and rote reading, without aiming at a multidisciplinary development of the adult student (DI PIERRO; JEWEL; RIBEIRO, 2001).

In the 1970s, the supplementary program was instituted, which allowed adult students to group grades in a shorter period of time so that they could complete basic education. This Supplementary Law intended only to provide training for the workforce, exhausting the integral formation of the subjects from its pedagogical purpose, as well as limiting the possibilities of economic emancipation of these adults who received basic and technical schooling, with the purpose of accelerating schooling.

In 1996, the Law of Guidelines and Bases of National Education institutionalized EJA as a fundamental part of basic education, a right of all and an obligation of the State (BRASIL, 1996).

The CNE/CEB Opinion No. 11 (NATIONAL COUNCIL OF EDUCATION, 2000) talks about EJA with two functionalities: First, the reparation of the basic right to education denied to these young people and adults, and an initiative to equalize the distribution of income and economic and political power to a socially underprivileged population. In these emancipatory goals of the EJA, the PROEJA (Program for the Integration of Professional Education to High School for Youth and Adults) emerged, which aims at qualified professional and technical education for students at an advanced age, so that they can have more opportunities in the labor market and thus come to occupy



places of social and economic prominence. that allows them to advance in their studies, empowering them to achieve a political role in the society in which they live.

In view of the current scenario, in which EJA has been suffering numerous attacks aimed at dismembering this teaching modality, the project understands that the public that composes it needs to be assisted, since there is little governmental interest in providing quality education to these citizens. Young people and adult quilombolas often had to abandon their studies due to family and economic demands. This reality is a consequence of a white colonialist elite that intends to keep the quilombola hidden, away, but mainly, in conditions of limited subsistence. It is up to us, EJA educators and academic researchers, to produce pragmatic tools that enable these students to learn for their daily lives. In this context, the construction of knowledge must take place in a functional way, helping young people and adults in the recognition of their social technologies of coexistence, as well as driving them towards their emancipation in various spheres of society: social, economic, digital and academic.

EDUCATIONAL POLICIES FOR THE DEAF

Within this kaleidoscopium that involves the problem of the quilombola subject of Cabula and student of youth and adult education is the deaf student of this social context. The world history of the deaf community is marked by prejudices and obstacles in their development and subsistence as citizens. This social debt remains active, although much has been done to demystify misconceptions based on an auditory view.

Initially, teaching for the deaf was done in oral language. This meant learning to repeat phrases and words, as well as reading lips to try to communicate with listeners. The oralism of this time denoted the use of the majority language to the detriment of the development of the natural language of the deaf, which would be a sign language.

During the eighteenth century, sign languages began to be used in special schools by the teachers who worked in them, which was a great milestone in education for the deaf. However, at the international congress in Milan in 1880, oral language became the medium of instruction in the education of these students and sign languages were banned worldwide.

During Oralism, there were scientific advances that were concerned with curing deafness. In light of this, hearing aids began to be created and tested on the deaf, who were taught to repeat sentences and read lips in order to belong and exist in a world dominated by hearing people. Oralism was marked as a period of great emotional suffering and social deprivation of this community.

In 1970 the total communication method appeared. This approach consisted of combining gestures with typing and facial expressions to interact with the deaf. At the end of the same decade, a movement in favor of valuing linguistic minorities and the struggle for the legitimacy of sign



languages began. Gradually, scholars of the time observed that sign language was the natural language (L1) of these people, so it is through it that the deaf individual builds his personality, culture and social relations. The majority language, therefore, should be taught as a foreign language or second language (L2). This aspect of bilingual education for the deaf allows the enhancement of the deaf culture, and at the same time includes them in a functional way in society, because by respecting their natural language in the acquisition of the majority language in its written form, the citizen who has this specificity will be able to occupy political and academic spaces that will enable their effective inclusion in the society that surrounds them.

In this way, the scientific line of thought pointed to resolutions in the sense of legitimizing the knowledge derived from the experience of the deaf as an integral human being, instead of treating them as someone incomplete and without culture or identity. This thought makes us reflect on the fine line between promoting the learning of the Portuguese language in its written version in an intelligible way, but not imposing this knowledge as what is indispensable to the formation of this linguistic community.

Following academic trends, in 2002 Libras was recognized as an official language in Brazil. Before that, the deaf were called hearing impaired, and this view perpetuated the fallacy of the fifteenth century that these individuals were deficient, therefore ineducable, because their "disability" brought them cognitive problems. Thus, inclusive education at the time consisted of enrolling deaf students in regular classes, without them having access to a teaching process focused on their specific linguistic demands.

The growing studies on culture and schooling of the deaf made possible the emergence of other laws that brought visibility to a community that had been so historically silenced. In 2004, the use of visual aids in official government advertisements became mandatory. In 2008, the National Day of the Deaf was instituted, celebrated on September 26th. 2010 brought the regulation of the profession of Sign Language Interpreter.

In 2015, one of the most important advances for the deaf community came into force: The publication of the Brazilian Law of Inclusion, which deals with accessibility in areas such as education, health, leisure, culture, work, etc. In line with the Libras Law of 2002, goals were set for the diffusion of Libras in Brazil and the parameters set forth in these Laws assert the right of the deaf to have a Libras interpreter in their classroom, who helps them in classes, as well as that teachers who have students with this characteristic adapt and adapt their classes. in order to ensure equity in the school learning of these students.

Academic interest has focused on understanding the particularities that deaf people have when learning, and how their knowledge of sign language helps or hinders their learning in Portuguese, in its written modality.



Many experts point to the emergence of a Visual Pedagogy, which can be defined as a pedagogical approach that uses imagery materials to facilitate and enhance the learning of these students in various areas of knowledge. As Simões, Zava, Silva and Kelman (2011) add:

[...] an imagery element (a model, a drawing, a map, a graphic, a photograph, a video, a short excerpt from film) could be useful material for the presentation of a theme or content by teachers of science, physics, chemistry, biology, history, geography, mathematics, English, among others. A visual element that provoked debate, that brought up concepts, opinions and that could be in the direction of the teacher's intended objectives.

Thus, the relevance of the development of Visual Pedagogy lies in the realization of Libras as a language carried out by the visual field, and it is in this visual way that the deaf deduce meanings, through signs and not in syllables, words,... The linguistic perspective in Libras is different from the perspective in Portuguese, as sign language has its own syntax, morphology, etc. Therefore, when learning the Portuguese language, the individual who has a sign language as a natural language has difficulty understanding how it works, and this constitutes an obstacle in the construction of their written and interpretative fluency in PL.

This particularity in the teaching of Portuguese to deaf students has been the cause of failure in the functional learning of many of these students. There is a scarcity of materials prepared for the bilingual teaching of PL for the deaf. There is also some resistance on the part of some educators to adapt their classes and make them more accessible. This scenario means that inclusion does not actually happen. Despite the presence of sign language interpreters in public schools, the class material is only translated and/or interpreted, as the conduct of classes and content is the teacher's full responsibility. The schooling of the deaf is incomplete, especially among young people and adults who are already demotivated because of an inclusive school that excludes the real needs of this public.

For this reason, PorLibras has pedagogical material for learning Portuguese as a second language. Visual pedagogy is used to enable the understanding of the deaf student, who will have at his disposal contents related to the syntax, morphology and lexicon of the Portuguese language, as well as reading material and suggested written production in Portuguese. As an anchor in this process is the Brazilian Sign Language, intermediating the information of the Portuguese language, which goes beyond translation, since its objective is to provide opportunities for the deaf to learn Portuguese as a second language. The cutout is EJA. Therefore, the site is organized for the deaf adult and includes the Portuguese-language content of the corresponding series, but also brings initial content since the deaf community has a heterogeneity with regard to the understanding of the Portuguese language and even Libras.



DEAF COMMUNITY IN EJA

According to the Ministry of Education, from 1998 to 2006 the number of deaf students enrolled in regular schools grew by 61%. That means 69,000 students, while in higher education there are only 974. These data are justified by the history of deaf education and their inclusion in the school community.

In this context, Furtado (2012) conducted a research with young black and deaf people, whose objective was to investigate the identity relationship between being black and being deaf. In the narratives found by the author, there was an overlap of the deaf identity. Most of the interviewees declared themselves to be deaf at first and felt part of this community. As for being black, the subjects declared that they had not suffered prejudice. According to the research data, the fact that they were deaf was the primary cause of the prejudice they suffered. This condition overlapped with blackness.

In Pereira's (2013) research, young students from schools for the deaf and inclusive schools in Salvador were interviewed. In the study, young people reported suffering prejudice for being black, when they were called ugly, as well as being passed over in relation to white deaf people in affective relationships. Deaf students in deaf schools suffer racial prejudice causing them to assume the identity of blacks with greater force than that of deaf, while in inclusive schools, deaf black students have more problems because they are deaf.

The importance of the school in this process of individual formation becomes evident when deaf and black subjects have difficulty in perceiving themselves as social beings, making them alienated from their reality. The construction of a critical sense in the formative process of the deaf black person allows them to articulate the struggle for equal rights and their social emancipation together with an economic ascendancy (CRUZ, 2009). Thus, Akotirene (2019) tells us that intersectionality makes it possible to understand "[...] the fluidity of subaltern identities imposed on prejudices, gender, class, and racial subordination, and oppression structuring structures of the modern colonial matrix from which they come."

Along the same lines, Brito, Medeiros, Bento and Rodrigues (2021) analyze in their article **What body is this? Black Deaf Literature, Intersectionalities and Violence** that: it is not possible to think about how racism is structured around deaf black women without taking into account the routes that converge in it, that is, without considering issues related to class, heteronormativity, gender, race and disabilities, since among deaf people and more specifically among deaf women, Black women will be the most affected by the engendering of these identity categories. Following the allusion proposed by Crenshaw (2002), the deaf black woman is at a crossroads, being crossed by paths of sexism, heary, patriarchy and, of course, hyper-elaborated racism. This unique, exclusive place cannot be shared by deaf black men, who, although potential targets of racism, do not



experience sexism and misogyny. It is also not possible to commune with other non-black deaf women because they do not have the daily experience of the daily effects of racist practices, in the same way, hearing black women will hardly feel the perverse effects of linguistic and communicational exclusion. This place, which is not effectively lonely (because there are many deaf women), can and should only be accommodated with those who share the same epistemic crossroads.

That is why the social agents of the quilombo of Cabula need affirmative action for the deaf black quilombola. This segment of racial intersectionality is somewhat underserved, because despite attending inclusive public schools in the region, they have difficulties in their learning and in perceiving themselves as black and deaf citizens in the current social context.

ICT IN YOUTH AND ADULT EDUCATION

Working with information technologies in Youth and Adult Education classes means collaborating with the purpose and principles of education legitimized by Law, as well as demonstrating a concern of educators with a liberating education, which forms autonomous and competitive citizens in the world of work.

With the growing popularity of Freire's theory of liberating education, a new look has been cast on youth and adult education. To think of these subjects as social constructs, holders of differentiated knowledge and applied directly to their life experiences. In addition, in Freire's view, to educate is to provide the emancipation of the individual. The school is a space for discovery and questioning. The student needs, through the knowledge built together, to see his reality and feel capable of modifying it. This political analysis of educational processes imposes a series of changes in pedagogical practices dedicated to young people and adults, so that there is an opportunity to develop critical thinking and activate the self-confidence of a public marked by social aspects, which often keep them away from school.

In parallel to Freire's theory, it is important to reflect on three currents of thought dedicated to teaching in EJA. These pedagogical practices were the result of experiences built over diachronically shared experiences. Therefore, all of them have their applicability and have been useful to the EJA public at some point.

First, it is necessary to bring Knowles (1989) and the dichotomy, initially postulated by him, Andragogy x Pedagogy. In general terms, the difference between the two is that pedagogy is dedicated to pedagogical practices aimed at children, while andragogy is dedicated to teaching adults. This differentiation, according to the author, is essential for a better development of adults in their educational process. The young student or adults possess many peculiarities compared to the child. Among them, it is worth mentioning the motivation of the adult who, unlike children, comes from the inside out, so the student of this age group needs to understand why he learns certain



content and needs a short-term applicability of that knowledge. EJA can benefit from the andragogical precepts with regard to teacher attention in dealing with an education for a socially formed being, who have extensive life experience and who seeks their emancipation in the school environment, but has several other social and economic demands.

Barros (2018) in his article *Revisiting Knowles* talks about differences between the adult student and the child, with the aim of justifying the usefulness of separating the pedagogical practices applicable to each audience. The child has an inherent desire to learn. The external world represents your motivation for learning. Education for these students is a long-term investment, and their psychological development is not that complex. The child learns through his experience and in contact with other people. On the other hand, the adult needs to understand why that knowledge is important to be learned.

Within these specificities of the EJA student, the importance of integrating these subjects into modern society slips through, enabling them in a pragmatic way to ascend socially. To this end, technologies become more than necessary school content in the learning process of these students, who have access to technology, but often cannot fully enjoy it. Thinking about the adult student is linked to the perception of the empowerment of these subjects, with the objective of making them fluent in digital languages, in order to have access to greater and better opportunities not only in the job market, but also in the daily facilities that technologies can bring.

The EJA student has motivation that comes from the inside out and his desire to learn is conditioned by the environment. Adult learners have more life experience than the student and their knowledge can be a source of rich learning resources. However, these previous experiences can become limiting beliefs in their development and therefore need greater care from the educator, in order to provide the questioning and resignification of these ideas. Because of these specificities of the adult audience, Knowles developed stages belonging to the andragogical cycle: 1. The good relationship between educators and students, 2. The need to develop a participatory and dialectical structure in the classroom, 3. The diagnosis of the specific learning needs of each class of young people and adults, 4. Formulation of learning objectives, 5. The design of a roadmap of activities that contemplate the proposed objectives, 6. Verify the operability of the proposed activities and 7. Periodic reassessment of learning needs.

After its publication that dichotomized andragogy and pedagogy, Knowles rethought his theory and concluded that the two pedagogical strands were not at opposite poles, but rather on a continuum of *Praxis* that will contribute to the construction of each subject's knowledge. The important thing is to assess the needs of each group, and to provide opportunities for dialogue to obtain positive results in the learning of these subjects.



In the year 2000, another school of thought emerged regarding pedagogical practices applicable to EJA. It is called heutagogy and is characterized as self-directed learning, in which the teacher is a mediator of knowledge and the student has autonomy to decide what, how and how he will learn. Heutagogy can be very useful when we think about information technology and online education. The use of ICT for the EJA audience provides not only an acclimatization of digital immigrants to new ways of existing in the world, but also the development of a certain autonomy of the individual.

This educational independence is similar to heutagogic practices, since it enables the student to conduct his or her learning process. This practice also favors the formation of empowered citizens capable of identifying when each knowledge acquired at school can be used to improve their lives. Heutagogy can be related as a useful school of thought when we think about the validity of the use of ICT in EJA, as it talks about the importance of developing autonomy in the student through self-directed study strategies, which technologies offer abundantly. In this way, EJA students who know how to navigate digital environments will be able to independently seek new knowledge and thus make use of learning opportunities that go beyond the school environment. The development of this competence cooperates with the emancipation of these subjects and the socialization of information in digital media encourages the formation of critical thinking, if the teacher is a mediator in this process.

Freire's political-philosophical theory collaborates with his Dialectical Education, which incites dialogue as a powerful source of learning construction. According to the author, adult education is the so-called "Education among equals", as it takes place between people belonging to adult life. That is why it is important and fruitful to have dialogue about the educational process in order to enrich learning and build an environment of mutual learning. Complementing Freire's theory, Levy (2005) talks about cooperative learning, in which the old perceptions of the educator as hierarchically superior to the student are broken, so that he assumes a posture of mediator of the learning process.

Driven by the technological expansion and democratization of information technologies, the academic productions of recent years have been focused on the study and systematization of the digital literacy of students from EJA. Magalhães (2018) brings the concept of digital immigrant to designate individuals who were born in generations in which digital technology did not exist. These people are characterized as immigrants, as they need to adapt to this new way of living together. EJA students, for the most part, are in this age group and even the younger ones have difficulty using ICTs in a broader way and for the socialization of knowledge.

Most deaf people share the same problems: Many have access to ICTs, but do not use them functionally. In the case of the deaf community, the difficulties are added to those related to reading



and interpreting the written Portuguese language. The syntactic construction is different from Libras, as well as the way of interpreting sentences into concepts instead of words makes the handling of digital tools more deficient. That is why there is a double utility in offering an online tool for teaching the Portuguese language to the deaf that, combined with the digital environment and having sign language as a facilitator, will promote significant learning. Thus, the proposal of a website dedicated to facilitating the learning of the Portuguese language, in its written modality, aimed at a vision of bilingual education for the deaf public, provides support to this student in addition to LP classes in regular classrooms. This enhances their engagement in classes with listeners and facilitates the work of the Libras interpreter who will perform his role as a linguistic intermediary, without having to transition to the role of teacher of that deaf student, since the virtual process has characteristics that stimulate the development of a certain autonomy in the performance of school activities.

In order for ICT to be able to assist deaf students in their learning, it is necessary to have specific modeling focused on images, colors and simple sentences. Thus, modeling follows the precepts of the lexical route, the way the deaf learn, associating signs with words instead of adding sounds to a meaning. All this way of perceiving the world around you also includes the relevance of modeling a website with activities within the contents proposed by EJA, but also bringing Libras as a protagonist along with LP to make the process more intelligible to the deaf community.

CONSIDERATIONS ABOUT THE DEAF COMMUNITY

Currently, the deaf community welcomes the term deaf as the appropriate one to identify its components. After the expansion of sign languages, the deaf subject was perceived as a disabled individual, that is, a human being who has value, but is incomplete or defective. These words invoked prejudice and silencing of this community, since they carry a crippling burden on them. With the word deaf came the keynote of the empowerment of the deaf community and their struggle to conquer social, academic, cultural and resistance spaces in the world in which they live. This struggle contrasts with their past in which they were forced by a listening majority to ostracize.

The social and political path taken by the deaf community in the history of societies is quite extensive. In this journey, there were several scientific and educational currents, which hindered the development of the deaf as autonomous and economically independent citizens. Advances in studies in areas such as deaf culture and teaching/learning of LIBRAS have been modifying this landscape, because they provide visibility to this community, as well as promote the ascension of deaf people in the spheres of power, not only in the educational area, but in all economically favored areas of society. Laws follow this progress, making the teaching of LIBRAS mandatory in Brazilian



undergraduate colleges, and sign language has been registered as the second official language of the country, along with Portuguese (Tacca 2011).

With the advancement of scientific research on deafness and the emergence of special schools for students, oralism became a discouragement as a learning tool for the deaf. After the decline of oralism, the study of sign languages began in order to legitimize it as a means of communication among the deaf community, and to begin to understand the need for listeners to learn as well. The valorization of sign language goes far beyond the bureaucratic issues of laws, although these are crucial for the development of the deaf community in the occupation of social spaces that are their right. Allowing the deaf to communicate and enabling them to develop cognitively is a valid attempt at historical reparation. In order to be successful, it is urgent to redefine beliefs that discredit the capacity of the deaf to produce intellectually, politically, economically... That is why the academic community, especially in undergraduate programs, needs to deepen its studies in deaf culture and sign languages. The implementation of the bilingual system of education for the deaf is a fundamental measure for the insertion of this stigmatized community in the spheres of power of the world in which we live.

The acquisition of LIBRAS as a first language, or their natural language, is fundamental for the communication of the deaf individual with the world in which they are surrounded, and through it they begin their readings about what happens around them. From then on, the student would be introduced to the teaching of the Portuguese language in its written modality as a second language, or even as a foreign language. This particularity in the teaching and learning of the Portuguese language brings with it a series of characteristics and methodologies that must be adopted by teachers of this public, in order to ensure the meaningful learning of the deaf community.

PORTUGUESE LANGUAGE TEACHING FOR DEAF STUDENTS

Portuguese language teaching for deaf students is ineffective for the majority of the deaf population. Research in deaf studies reports that most of the literate deaf are unable to produce texts and read mechanically without understanding their meaning from reading. In 2006, Fernandes spoke about the need to adapt Portuguese language teaching to the L2 perspective. According to the author, the same pedagogical tools used for hearing students will not be suitable for the deaf community, which has its own system of meaning based on sign language. Apart from the lexicon, the two linguistic systems present in the two languages are different. The way sign language gives cohesion and coherence to utterances differs from LP. Therefore, when deaf students are in the process of learning PL as L2, they are unable to interpret what is read as well as produce coherent statements in their written form.



According to Vygotski, through the social environment in which he lives and through language, the child chronicles his systems of interpretation of the reality that surrounds him, as well as produces meanings in his memory. The deaf individual constructs his/her processes of meanings through sign language. Often the deaf have difficulties in finding people who know sign language who can communicate with them. This deficit, together with the insistence of oralization present in many Brazilian social contexts, add another challenge in teaching the Portuguese language to this community. Fernandes (2006) talks about the importance that LIBRAS has in the literacy of the deaf, because it is through it that the deaf learn to communicate with the world and to interpret it.

Sign languages are performed in the visual realm and thus meanings are constructed by the deaf. According to Campello, a visual pedagogy is a fundamental methodological appropriation in the teaching of PL as L2, which serves the deaf community. The author also points out that it is not possible to conceive of an egalitarian schooling for hearing and deaf people, if the materials and classes produced are aimed at the hearing public, without taking into account the specificities that the deaf community has in the cognitive processing of contents. What she calls "educational failure" in the schooling of the deaf is due to subliminally speaking-speaking practices in so-called bilingual schools.

This transition involves the awareness that the deaf person is not a disabled person, but a functional individual like any other, who has an organic specialty that deserves attention for better development and meeting their needs. Their difference does not define them, but they bring with them their own culture and language that must not only be respected, but also incorporated into their learning process or, as Piaget would say, balance their knowledge.

RESEARCH CONCLUSION AND FINAL THOUGHTS

The conclusion of the research, through theoretical investigation, is very fruitful for the learning of the deaf student, regarding the written Portuguese language as a second language. The use of ICTs as a pedagogical tool in the daily life of deaf students at EJA is shown to be a possible way out for schools that welcome the deaf public.

Possibilities for expanding the use of ICTs are focused on content from various areas of knowledge in which the Portuguese language serves as a vehicle through which knowledge passes.

Equality of opportunities for access to quality education involves looking at linguistic minorities to bring the necessary didactic reinforcements to those who have learning specificities, as is the case of the deaf. Academic initiatives that put a pragmatic bias on these socially invisible communities contribute in a positive and concrete way to reducing this silencing of the deaf community, giving them real chances to ascend and transcend their condition.



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