

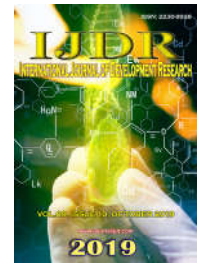


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HISTORICAL-SOCIOLOGICAL ANALYSIS OF EDUCATION OF THE DEAF IN THE MUNICIPAL NETWORK OF EDUCATION OF JUAZEIRO-BA

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ABSTRACT

This article focuses on a research on the historical-sociological advances about the education of the deaf in Juazeiro-Bahia. The objective of this study is to evaluate the real dimension of education in this city, aimed at the deaf, in order to present a historical panorama of the experiences lived in municipal schools with deaf students enrolled; the profile of teachers and the modalities of teaching directed to the deaf. It is based on the results of the descriptive research, with data collection in documents of the Juazeiro-Bahia Education Secretariat - (SEDUC), newspaper reports of the time and sites about the educational history of the deaf in the municipal network. The Brazilian Legal Framework was taken as the basis for the data analysis. It was verified that the educational process of the deaf did not happen in the year 2000. After the creation of the Nucleus of Psychosocial Support and Inclusion - (NAPSI), in the municipal office, many advances occurred for the inclusion of the deaf in regular schools, registering some actions for the diffusion of the Sign Language. Despite the achievements in the process of welcoming deaf students in the municipal network, it is clear that many measures need to be taken so that the schooling of the deaf can happen, including, with the implantation of a bilingual room or school in the municipality.

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INTRODUCTION

In the last decade, after the approval of the current laws and decrees that regulate the inclusion of the deaf in the school context in Brazil, much has been discussed about the education of the deaf. They stand out as a legal basis for being instruments regulating the care and education of the deaf, Law n ° 10,436, of 24/04/2002, which has on the Brazilian sign language – (Libras); the Decree No. 5,626, of 22/12/2005, which regulates Law No. 10,436, mentioned above and Law No. 10,098, of 19/12/2000, which and stables standards and criteria for the accessibility of persons with Disability. Such instruments pray that institutions should include, in their schedules, at all levels, stages and modalities, the translator and interpreter of Libras – Portuguese language, to enable access to communication, information and education of deaf students. So, this article focuses on the research on the historical-sociological advances on the education of the deaf in the municipal Education network of Juazeiro-BA, with the objective of evaluating the dimension of education directed towards the deaf, presenting.

A historical panorama, from the first experiences experienced, in school with deaf students enrolled; As the profile of teachers and teaching modalities directed towards the deaf community. Thus, it was established as a research problem: how was or is the inclusion of deaf people in the educational processes of the Juazeiro-BA municipal school system between the years 2000 and 2018?. Thus, this study is relevant because it aims to analyze the real advances in the inclusion of the deaf according to the educational parameters and to contribute to the effective historical-sociological mapping of the education of the deaf in this city. From the perspective of achieving the objectives, we sought the Department of Education of Juazeiro-Ba – (SEDUC) and Nucleus of Psychosocial Support and Inclusion –(NAPSI)to collect data, in some reports in periodicals of the time and in news sites referring to the municipal actions aiming at the inclusion of the deaf. Thus, they established, as a theoretical basis about the education of the deaf, the legal instruments, which define the Brazilian educational system (legislation, public policies, pedagogical practices, among others), which highlights the principles of school inclusion and authors such as: Almeida (2015), Carneiro (2013), Silva and Campos (2018), Souza and Silvestre, (2007), among others.

Thus, this article is organized: i) presentation of methodological procedures; ii) a brief historical-sociological survey of the challenges faced by deaf people; iii) Results and discussions of the educational history of the deaf in Juazeiro-BA; and finally, iv) final considerations. It is intended, therefore, to make available to the deaf community and other interested persons, a historical-sociological analysis of the education of the deaf in this city, as well as, highlight some proposals for actions, aiming at a better care Education of the deaf in the Municipal network of Juazeiro-BA.

METHODOLOGICAL PROCEDURES

This work uses the methodology of descriptive research, because, according to Gil (2002, p. 42), "descriptive researches have as primary objective the description of characteristics of a particular population or phenomenon or, then, the establishment of Relations between variables". The object studied was the socio-historical advances of the education of the deaf in the Juazeiro-BA municipal network, from 2000 to 2018. Field research was used to investigate how deaf people were included in education. The results of this research were collected from SEDUC and NAPSI management, because it is the responsible sector that ensures the permanence of the student with special needs. In this way, we sought to analyze, know and understand how it occurred and the process of inclusion of the deaf. They collected data from annual reports, bookcases and local reporting, seeking to know how the inclusion of these students was given during schooling. It is noteworthy that the legislation included in Law No. 10,436/2002 was taken into consideration, which officiates the teaching of Libras, no Decree No. 5.626/2005, which regulates the law already mentioned and in art. 18 of Law No. 10,098/2000, in order to analyze the historical-sociological advances of the municipal network in the education of the deaf.

Faced with this reality, we sought to evaluate how the municipality stood in the face of the historical reality of the deaf education established by the laws. It was verified how the development and diffusion of the teaching of Libras occurred, as well as the measures of social inclusion of the deaf in various sectors of the municipality. Another issue to be addressed was the emergence of the NAPSI itself within the Education secretariat, regarding the mandatory laws mentioned above, which establish the guarantee of care in an appropriate way for the deaf. And what happened after the creation of this nucleus for the deaf students of kindergartens and elementary schools. In this sense, for the presentation and analysis of the data, graphs and tables were produced in order to facilitate the provision, according to the theoretical foundations established in this methodology, as a descriptive research on education and inclusion of the deaf in the network Municipal de Juazeiro-BA.

Brief historical-sociological overview of the challenges faced by deaf people: The literature on the history of the deaf, in the world, points to the vision of different peoples, especially in the so-called, Bronze Era, when the deafness, not rare, was regarded as an aberration and justified the practice of atrocious acts against the Deaf (SILVA, 1986). Thus, it is observed in several records that, in the history of antiquity, the deaf, not recognized as human, in China, were cast into the sea; Sacrificed to the gods by the gualeses; Cast from the cliffs by the Spartans. In ancient Greece, they were considered animals, had no access to knowledge, because it was believed

that thoughts happened due to speech. In Rome, devoid of legal rights, they were excluded from social rights such as marriage, family inheritance, and religious practice, even the Catholic Church considered that they had no souls and, therefore, they would not be saved after death (SILVA, 1986). It is thus reaffirmed, Moura's speech (2000, p. 18), "the possibility of the deaf speaking implied in his recognition as a citizen and consequently in his right to receive the fortune and the title of the family." The speech, therefore, was a primordial factor to humanize the deaf. The story also narrates that, "if they are born defective and monstrous, they drown them, not because of hatred, but reason, to distinguish the useless things from the healthy" (SENECA, Apud SILVA, 1968, p. 92). In Egypt, however, as an exception of this whole historical context, they were considered intermediaries between the gods and the pharaohs, and therefore feared and respected, worted as gods. On the other hand, Socrates, in 360 BC, defended that the communication of the deaf with the hands and the body would be accepted, a new view on the questions of deafness (SOCRATES apud SILVA and CAMPOS, 2018). In this way, Silva and Campos (2018), also cite, that, the first experience to educate the deaf departed from John Beverley, in 700 D. C, however, only from the Middle Ages there were advances, including, abusing the deaf-mute designation, as presented by the authors Silva and Campos, (2018, p. 08), when they report that:

It is only at the end of the middle ages and in the beginning of the Renaissance, when one leaves the religious perspective for the reason, this deficiency is analyzed from the medical and scientific viewpoint. In this way we enter the modern age, a moment when the deafness of muteness is distinguished for the first time and the deaf mute expression is no longer used to designate the deaf. To this extent, the education of the deaf is gaining ground in the world panorama, the physician Johann Konrad Ammann, one of the pioneers with publications on the education of the Deaf, published in 1692: *Surdus loquens*, drawing attention to his method, in which, It led students to perceive the movements of the lips and larynx, when speaking, and asked them to imitate them. It can be seen, therefore, that the history of deaf education has a wide chronology, which deals with many advances over the years (CABRAL, 2005). In contemporaneity, some transformations are perceived and the search for over actions, not by chance, the education of the deaf in this context has sought necessary changes, which disrupt the barriers of stagnation. In the light of theories, it is understood the need for new postures, with clarity of ideas, that enable the judicious gaze, where each individual is seen as being unique. Therefore, Vygotsky (2011, p. 869) states that the look at disability should be geared towards compensatory processes, in which the difficulty stemming from disability "serves to stimulate the development of alternative pathways of Adaptation, indirect, which replace or superimpose functions that seek to compensate for the disability." From this perspective, actions aimed at the care of the deaf should enable opportunities, in which the emphasis is given to the stimulating actions, to generate positive reactions. In the view of Skliar, (2001, p. 11), deafness can be understood as "a difference to be politically recognized", in this perspective, deafness should be analyzed, understood and or conceptualized not only by the clinical-therapeutic view, that the Conceptualizes as sensory failure and therefore requires treatment, but by the socio-anthropological view, which encompasses the way of being in the world and seeks to understand the established social, political and anthropological

relations, which define it as In the course of historical and social processes. This premise makes it possible to analyze, in the light of history, how education is established for the deaf in Brazil and in what conceptions it sustained and or sustains itself. So only in the first decade of the 20th century, is that the global scenario of the education of the deaf begins to change, since the first Congress of Deaf People was held in the United States, being able to set up as a milestone for the deaf from all over the world, named: World Congress of the Deaf (Saint Louis/USA, 1909). (GUGEL, 2007). In Brazil, the history of the deaf tells that the then Emperor of Brazil, Dom Pedro II (1840-1889) moved by the influence of the ideas of Europe, founded the Imperial Institute of the Deaf- dumb (1857), now called the National Institute of Education of the Deaf – INES, follows Currently active and is a national reference in the treatment of the needs of Brazilian deaf (MAZZOTTA, 2005, pp. 28-29). From such events, new perspectives were opened for the deaf males, who began to have access to the specialized school. Only in the first decade of the twentieth century the Santa Terezinha Institute was established in São Paulo, was created, assuring the girls the right to education. It should be noted that the Brazilian deaf created the Brazilian Sign Language (Libras), based on the French sign language and forms of communication already used. In a context in which the education of so-called "normal" was sustained in idealism, centered on the formation of the student's scientific character; Or pragmatism, which was aimed beyond individual development, the development of the collectivity; The emphasis of the educational process of the deaf was in communication. Therefore, the conception that there was a need to listen to accumulate knowledge and, under the influence of oralism, widespread in Europe, was forbidden the use of sign language, which can be considered a setback for the Brazilian deaf community, By disrespecting their way of communicating by signs. According to Soares (1999, p. 115):

The education of the deaf was the education reserved for those who would not attend school, but would need a type of teaching that would aim to supply them in what they lacked, in the case of the deaf, the dumbness. Hence all the methodologies employed, whether through gestures, (...) through writing, or speaking, they concern themselves fundamentally with the dumbness, that is, with the possibility of establishing simple forms of communication.

This measure, in addition to having hinted access to social information, caused damage to the culture of the deaf community and impaired the expansion of the sign language, resulting in a disadvantage in the construction of knowledge or the acquisition of powers of the deaf, in relation to Listener. As an aggravating factor, for a long time, it was prioritized in the context of public policies, the vision of deafness as a disease and the actions implemented, therefore, were distouted from education, opening up an abyss for the socialization of the deaf. In this context, the sign language rescues the right of the deaf to organize politically, to produce knowledge, and to live in society with deaf and hearers. In the author's view Geertz (1989, p. 24), "(...) Culture is not a power, something that can be attributed casually to social events, behaviors, institutions or processes; It is a context. "Thus, the sign language, exceeds its importance of communication vehicle to become a cultural artifact, giving meaning to the ways of the deaf being and being in the world, expressing their subjectivities and identities, that is, means of expression and Production of deaf culture.

Thus, according to Carneiro (2013, p. 108), "(...) The first step towards educational inclusion in Brazil is to make regular schools and special education institutions stop living and working in self-excludent worlds." Thus, a school that is said to be inclusive must take the challenge of overcoming social and cultural prejudice, allowing access to teaching for all students and satisfying their individual needs, their skills and difficulties to Experience in the collective, considering what advocates the Magna letter of Brazil of 1988, in reference to education, as the right of all and the duty of the state and the family in order to ensure the harmonious development of the person, aptitude to exercise citizenship and Qualification for the job. It is highlighted that in its article 206, I, the equality of conditions for the access and permanence of all people in the school, determines in article 208, that: "The duty of the State with education will be effected by the assurance of: (...) III – Specialized educational service for people with disabilities, preferably in the regular school network"(BRASIL, 2010). Subsequently, constituting an achievement for the deaf community, the Brazilian sign language was officiated, by law 10,436, of April 24, 2002, (BRAZIL, 2002), which determines that "institutionalized forms of support are guaranteed Use and diffusion, as well as the inclusion of the subject of Libras as an integral part of the curriculum in teacher training and speech therapy courses." Thus, knowing that the language is responsible for the cognitive and social development of the person, tables (1997) explains that the non-exposure of the deaf child to their sign language, in the natural period of the acquisition of language, causes damage to the psychosocial organization of the child. Thus, Brito (1997, p. 81), informs us that:

Research on sign languages has shown that these languages are comparable in complexity and expressiveness to any oral languages. They express subtle, complex and abstract ideas. Its users can discuss philosophy, literature or politics, in addition to sports, work, fashion and use them with aesthetic function to make poetry, stories, theater and humor. Like every language, sign languages increase their vocabularies with new signals introduced by the deaf communities in response to cultural and technological changes (sic).

Therefore, the advancement of inclusion policies was achieved through the regulation of the aforementioned law, with the publication of Decree No. 5.626/05, which "has on the inclusion of Libras as curriculum subject, training and teacher certification, Instructor and translator/interpreter of Libras" (BRAZIL, 2005). These achievements are the initiatives to accomplish the bilingualism that constitutes respect for the deaf community and its sociocultural characteristics. Guaranteeing the deaf the right to be educated, in the language that expresses his identity, his singularities, how to be social and, therefore, enables the educational processes to be bicultural so that the deaf also integrates the listener culture, as Skliar States (2001, p. 148), on the deaf community, "which differ from other communities where there is the possibility of oral communication, because deaf people need the language of signs and visual experiences to perform a communication Satisfactory." So, and It is not likely that the bilingualism is much more than teaching two languages, it is truly, to enable the identity of the deaf and its integral development, confirming the saying of Goldfeld (2002, p. 38): The history of the education of the deaf shows us that the oral language does not realize all the needs of the deaf community. At the moment

when the sign language became more widespread, the deaf had more conditions of intellectual, professional and social development. Considering, therefore, the language of signs as the language of the deaf, the concept of "normality" is discharacterized, which becomes understood as a difference between subjects, with their own identities and, no more, the deaf will be seen as inferior subject. This conception draws from isolation the deaf community, which is now recognized by its own history. It is important that this community establishes dialogue with other realities so that it does not isolate and establish isolation as a way of living. As stated, Paiva (2003, p. 34), "General framework provides the strengthening of individualism, with an appeal to isolation and solitude as a way of life. Self-imposed loneliness at the apex of the social pyramid – with a frankly segregationist posture. "In Brazil, legal instruments have pointed to the guarantee of the right to difference and education, but there is a gap in the sense that the access to the deaf culture is ensured. It is understood that respect for the deaf culture will be effective, when, in historical records, the aspects that relate to their cultural and linguistic beliefs, to the knowledge of their values, habits, laws and language in order to be constructors of their history in an inclusive and plural social context.

These advances showed new possibilities for the education of the deaf in Brazil, considering Libras as his first language, highlighting "the teaching of the Portuguese language as a second language for deaf students and the organization of bilingual education in Regular education ". Thus, teaching will be the responsibility of a teacher who has dominion over pounds, or deaf instructor Language user, in addition to specialized educational service – (AEE), for the teaching of Libras. However, the presence of two languages is not enough in the care of the deaf, because it does not guarantee the bilingualism, "that is, a sociolinguistic situation in which the two languages are invested of equal prestige and are likely to be used by Teachers and students without discrimination " (SOUZA and SILVESTRE, 2007, p. 31). In short, it is perceived that living in a society where most are listeners, it is configured as facing linguistic barriers, since it is through communication that the subject interacts and builds his social relationships, values and preserves his culture and identity.

RESULTS AND DISCUSSIONS OF THE EDUCATIONAL HISTORY OF THE DEAF IN JUAZEIRO-BA

With the data collected at the Department of Education and Sports of Juazeiro – SEDUC and the nucleus of psychosocial support for inclusion – NAPSI, we proceeded to analyze these results with discussions based on the legislation in force, in our country since the year 2000, in the scope of inclusive education, with a limited focus on deaf students. In the year 2000, the schools of the municipality had a shy index in relation to the subscription of deaf students, because they did not offer. With the presence of the association of Parents and Friends of the Exceptional – (APAE)¹, founded in 1988, in

¹ Brief mention of the APAEs mission, which "constitutes a network for the promotion and protection of rights of people with intellectual and multiple disabilities, which now has more than 350,000 people with these types of disabilities, organized in 2,178 units present throughout the national territory. All this mobilization around the person with disabilities, driven by the Declaration of Human Rights, which culminated in the creation of the Apaes and, with the expansion of this initiative in Brazil, was conventionally treated as the 'Apaeian movement'" (FENAPAES, 2018, p. 01).

Juazeiro-BA, the families of members with disabilities, enrolled in this institution. Thus, it is understood how much the APAE has contributed and contributes to social inclusion in Brazil and in Juazeiro-BA. After the year 2000 we started thinking about inclusion in municipal schools. In relation to the period that comprises the years 2001 to 2004, there is a record of the realization of a training on Social inclusion, promoted by SEDUC, having as facilitator the Center of Studies and Research in education, culture and Community action, of Sao Paulo – (CENPEC), which brought the formation of improvement in education, boosting the teachers who worked at the time with inclusive education. The municipality was named as the pole of the Inclusive Education program through the Secretariat for special Education, from Sao Paulo (SEESP) of the Ministry of Education and Culture–the (MEC)² required by the National Education Guidelines and Bases Law – LDB, so the commitment is made to hold the initial meeting, in the case of the inclusion of students with disabilities, opening up possibilities for future municipal managers. On the other hand, it was also in this period that the Seduc Structure The core of inclusive education – (NEI), this is the first name given to the current nucleus of support (NAPSI). Initially the nucleus consisted of three (03) professionals with technical knowledge in the area: One coordinator and two teachers of AEE. The nucleus at first offered to students, teachers and community in general, courses of Libras and Braile. The Challenge was enormous, since the students enrolled did not have the necessary accompaniment and the teachers did not know about the work with the diversities.

Another aspect of this period, which is still recorded in the NAPSI, is that most deaf people do not communicate in LIBRAS and, yes, by gestures and some specific reasons are: i) is due to the family's resistance in order not to lose the continued benefit of the students; II) because they are unaware of the importance of Libras to the deaf person; or, iii) the lack of qualified professionals in the school and the lack of the school itself because it is located in areas where there is no access to Libras. After these early years, data from the years 2005 to 2008, when the city Hall is in a new management. The secretariat of Education has a new name: Secretariat of Education and Social development – (SEDS), initiating the "structuring of public policies aimed at the inclusion of students with disabilities Registered in the network"(SEDS, 2008, p. 06). It is worth registering, some specific data on the education of the deaf in Juazeiro-BA, with regard to the first municipal school to offer courses of Libras, which was the Municipal college Paulo VI. The first teacher was teacher Vivian Farias de Cerqueira, Specialist in Libras, with proficiency in the teaching of Libras by MEC, translation and interpretation, since 2006, being responsible for the work of SEDS in sign language. As well, the first deaf student enrolled in the network when it was not thought of the teaching of LIBRAS in JUAZEIRO-BA, was the student Tomé Nunes

² The Ministry promoted the extinction of the former secretariat of Special Education (SEESP) to introduce the subjects of its competence in the structure of the Secretariat of Continuing education, literacy, diversity and inclusion (SECADI), by the Presidential Decree N. 7,480 of 16 May 2011, which took effect from 23 May 2011. Subsequently, this legal diploma was revoked by Decree No. 7,690, of March 2, 2012, which, however, brought slight changes in the composition of the newly created SECADI, maintaining, in general lines, the same propositions of Decree No. 7,480 with regard to Structure and function of such secretariat. However, this decree was repealed by Decree No. 9,005 of March 14, 2017, which was also repealed by Decree No. 9,665, of January 2, 2019, in which it has been in force since January 30, 2019. (BRAZIL, 2011, 2012, 2017 and 2019).

Table 1. Nei's actions and projects between 2005 and 2008

ACTIONS AND PROJECTS BETWEEN THE YEARS 2005 TO 2008 "OPPORTUNITY IS WHAT MAKES A DIFFERENCE"	
Years	Actions
2005 - 2008	<ul style="list-style-type: none"> - 04 weeks of the disabled person celebrated in the last week of August – exposure of successful actions during the semester to the school community and the community in general; - 08 Libras courses for teachers and community in general; - Acquisition of a public telephone for the Deaf (bus Terminal) – Understanding the importance that communication is for everyone. - Implementation of the project "who does not communicate, gets embarrassed – Libras at school" – to create A better communication between students, employees and deaf parents and listeners; - 04 International days of the disabled person – celebrated on the day 03-12 – also as a way to show the great achievements of the struggle of the person with disabilities; - The structuring of the Council of the rights of the disabled person-understanding the importance of a collegiate space that fights, proposes and supervises public policies for the disabled person guaranteeing their right as a Brazilian citizen; - 02 Braille courses for Retiados and teachers – providing opportunities for all to understand the importance of this writing system for the visually impaired person.

Source: Booklet Data – the opportunity is that it makes the difference – 2008.

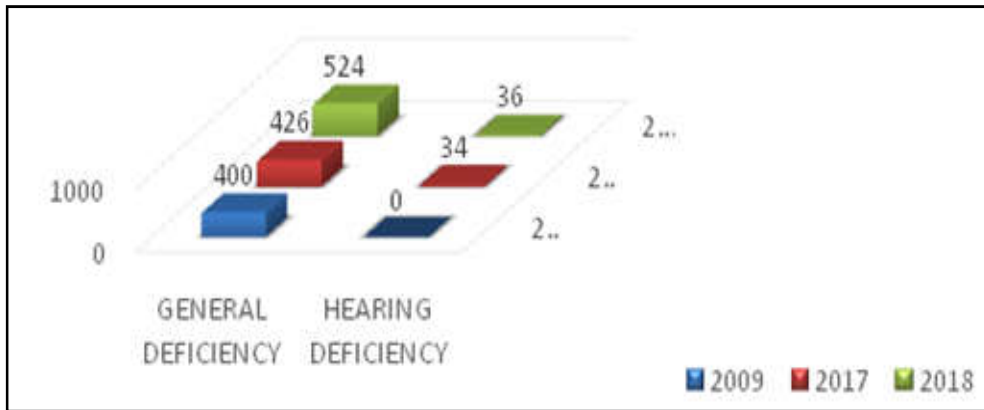
Table 02. napsi actions between the years 2009 to 2013

NAPSI SHARES BETWEEN THE YEARS 2009 TO 2013	
Years	Actions
2009	<ul style="list-style-type: none"> - V Right to Diversity program offered by THE MEC Partnership Municipality of Juazeiro-BA/SEESPE; - Experience of the week of the disabled person in the municipal network, with lectures, exhibition of films, workshops and gincanas, occur annually since 2009.
2010	<ul style="list-style-type: none"> - Libras Course -AEE teachers and community with the participation of 40 people; - VI Right to Diversity program offered by THE MEC Partnership Municipality of Juazeiro-BA/SEESPE. - Libras Course offered to municipal guards with the participation of 75 people;
2011	<ul style="list-style-type: none"> - VII Right to Diversity program offered by THE MEC Partnership Municipality of Juazeiro-BA/SECADI; - Specialization Course IN AEE, in PARTNERSHIP MEC/UFC/SEDUC, with 26 professors. - Libras course offered to teachers, AEE teachers and community with the participation of 50 people in the first semester; - Libras course offered to teachers, AEE teachers and community with the participation of 50 people in the second semester;
2012	<ul style="list-style-type: none"> - VIII Right to Diversity program offered by THE MEC Partnership Municipality of Juazeiro-BA/SECADI; - IX right to Diversity program offered by THE MEC Partnership Municipality of Juazeiro-BA/SECADI, at the end of the year. - Libras course offered to teachers, AEE teachers and community with the participation of 100 people;
2013	<ul style="list-style-type: none"> - Specialization Course IN AEE, in PARTNERSHIP MEC/UFC/SEDUC; - I Award inclusive successful experiences; - Secretariat of Education and sports in partnership with the Brazil Literacy Program/MEC, publishes public call for the selective process of literacy, coordinators of classes and translators/interpreters of Libras.
2009-2013	<p>GENERAL DATA IN THESE YEARS:</p> <ul style="list-style-type: none"> - 41 rooms and resources; 68 rooms and attendance; - THE AEE teacher must meet the demand of the AEE in the contract and serve them at least twice a week, in a period of 50 minutes each student; - Monthly trainings for regular classroom teachers who have disabled students in their room with the participation of more than 120 teachers in these years; - Monthly trainings FOR AEE teachers; - Visits/supervision of schools and resource rooms to support AEE teachers, regular classroom teachers, coordinators and school principals; - Partnership with the secretariat of Health in attendance, preferential to students with disabilities enrolled in the network; - II Show of Special Education inclusive in Praça da Misericórdia with the participation of the team Napsi, the teachers of AEE, students and parents.

Table 03. Napsi actions between the years 2014 to 2018

NAPSI SHARES BETWEEN THE YEARS 2014 TO 2018	
Years	Actions
2014	<ul style="list-style-type: none"> - 02 Psychopedagogues nucleated by region to meet the demands of learning difficulties in the network from 2010 to 2016; - Psychology Project at school with interns of psychology AT UNIVASF in school; - Basic Libras course offered for teachers, AEE teachers and community with the participation of 76 people; - Advanced libras course offered for teachers, AEE teachers and community with the participation of 30 people; - Specialization Course IN AEE, in PARTNERSHIP MEC/UFC/SEDUC; - Partnership with Secretary of health in preferential care to students with disabilities enrolled in the network.
2015	<ul style="list-style-type: none"> - Basic Libras course offered to the community with the participation of 30 people in the second semester; - Basic Libras course offered to the community with the participation of 60 people in the first semester; - Continuing Training FOR AEE teachers in Libras for 44 teachers in general; - Monthly Training for teachers of specialization IN AEE, since 2009.
2016	<ul style="list-style-type: none"> - Participation in fashion shows in Juá Garden and the city promenade with models students in disability; - Basic Libras course offered to the community with the participation of 60 people in the second semester.
2017	<ul style="list-style-type: none"> - VI Exhibition of inclusive educational experiences in the municipality; - Effective participation in the Inclusive Education seminar, conducted by the Public Prosecutor's office; - Effective participation in the seminar OF UNEB on Contemporary and inclusive schools; - Effective participation in THE BPC Seminar; - Participation Blitz of accessibility carried out by the Municipal Council of the disabled Person – CMPD; - Participation in the project "What if I Were you" in the Chamber of Councilors of Juazeiro-BA; - 02 Libras courses for municipal civil servants, community, parents and relatives of people with deafness in the municipality, held at Escola Parlim – EFEJ; - Libras courses for municipal civil servants, parents and relatives of people with deafness of the Municipal Network in partnership WITH EGESP, School of training of the municipal server of Juazeiro. - Libras Course offered to the community with the participation of 25 people, held at the School of training of educators of Juazeiro Professor Parlim – EFEJ; - Training on "The rights of Deaf people", with the participation of the deaf teacher of Libras OF UFRB, Verena Gila Fontes and the master Professor of Salvador Alex Sandrelanio, trainer of the post-graduation in Libras – UNIVASF.
2018	

Source: NAPSI Annual report data, 2009-2018.



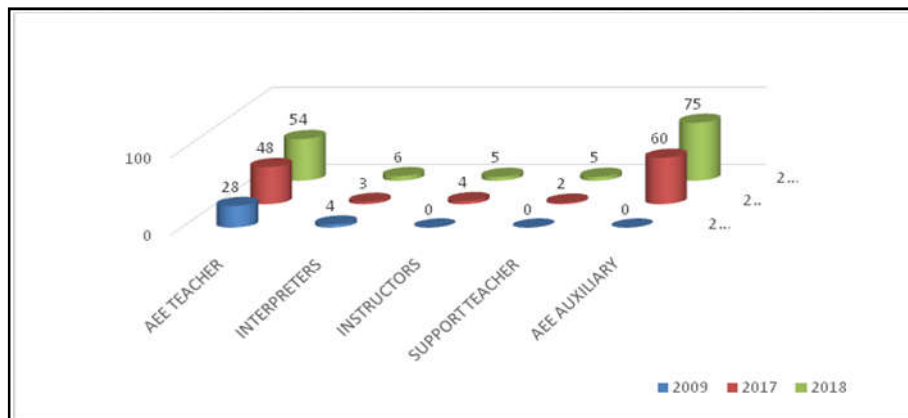
Source: NAPSÍ Annual report data, 2009-2018.

Graph 01. Students with disabilities enrolled in the network



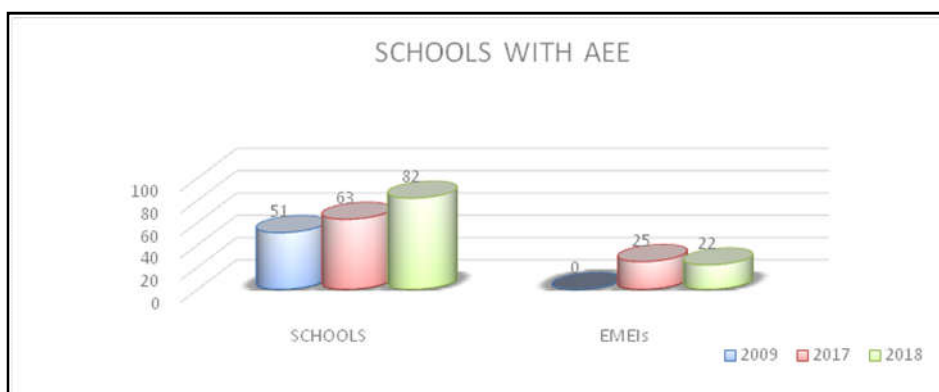
Source: NAPSÍ Annual report data, 2009-2018.

Graphic 02. Deaf students enrolled in the municipal network



Source: NAPSÍ Annual report data, 2009-2018.

Graph 03. Professionals of inclusive education



Source: NAPSÍ Annual report data, 2009-2018.

Graph 04. Amount of schools with aee

Marinho Neto, enrolled at CAIC in 1992, 5 years old boy who spent 13 years Studying at this school without having a teacher translator and interpreter of Libras. Subsequently, this former student is honored when the CAIC resource room receives his name, a tribute to his determination to study. It is known that after the structuring of the nucleus the municipality resumes the responsibility given in 2003, to establish itself as a hub of the program of Inclusive education – right to diversity, which was offered by SEESP/MEC. Polo City, reestablishes the contact with the twenty-one (21) municipalities of its scope. In 2008, the number of municipalities rises to thirty-one (31) municipalities attended. Training courses for managers and educators were restarted in 2005, 2006, 2007 and 2008 (SEDS, 2008, p.9). During this period, MEC, together with SEESP, aiming to attend students with disabilities in regular schools, promoting inclusion, begin the implementation of Multifunctional Resource Rooms in schools. There was a bidding process for registration, approval until the installation of these rooms. There has been a significant advance in education in the city and with regard to Libras, with the installation of 04 resource rooms, 03 at Headquarters and 01 in the district of Maniçoba. Offered to teachers and to the general community in the course of Libras, attending the contract, to students with deafness, attracting the families of deaf students to enroll their children in municipal schools. There was a greater acceptance of the family in relation to deafness And didactic material made available, such as dictionary and DVDs of children's stories in LIBRAS, in addition to the partnership signed with the Secretariat of Health, where the special student was registered by a follow-up form, "yellow record" signaling priority in two attendances (SEDS, 2008, p. 15). In this 2008 management, seds promoted the II training course for managers and educators of the right to Diversity program. The event, discussed up on inclusion, legislation that supports the inclusion of successful experiences.

Analyzing the data with NAPSI, it is noted that there are a number of professors, pedagogical coordinators, AEE teachers, translators and interpreters and teachers of Libras, who are disseminating the sign language, as Multimers in training courses for teachers, because they understand that it is urgent to work the concept between space, time and flexibility of learning by observing each student, stimulating them in order to adapt their needs. As presented by Souza and Silvestre (2007) Talking about the bilingualism, that the circulation of another language in the school does not guarantee the bilingualism, Once that the bilingualism is the work with two languages in equal prestige, to be used by teachers and students without discrimination. Therefore, inserting a new language into the school context is a challenge. But before being a challenge is a right conquered by the deaf community (Brazil, 2002). Living in a society where most are listeners, is facing language barriers at all times, is The communication that interacts and builds its social relations, values and preserves its Culture and identity. Not in the municipality, yet and there is the exclusion of institutions that are geographically in rural areas, since there is the lack of interest of some qualified professionals in meeting these students, due to the Distance from these schools in relation to the head quarter school. According to Carneiro (2013), inclusion is configured, that to have an inclusive education the first step should be to stop working in schools and in "self-excludent" world, that is, one should not ignore the individual and social difficulties of the Deaf Student. It is necessary to know the family reality, cognitive difficulties, respect for differences,

know the mother tongue, to include it in the school environment. Starting from this thought of self-exclusion in educational institutions, either due to lack of interest or investment, it is where the first barriers to be faced by the deaf community are born. Thus, the listener society should be sensitizing and make it understand that the differences are part of the shared coexistence and this is what we are inserted in. As can be seen in table 01, with regard to inclusive education, many actions have begun to change the vision of inclusion in the municipal Education network. Many actions were performed to disseminate the need to invest in the inclusion of deaf students in municipal schools, according to Silva; Silva and Duarte (2007, p. 03) Report that: (...) The project "Who does not communicate is Trumbica" (...) He offered the deaf child the knowledge about his first language, LIBRAS – Brazilian sign language, and sought to minimize prejudices related to people with this disability, stimulated the conviviality and integration of deaf and hearing students, Promoting better communication between them. (...) in 2006 was developed, in only one school, and attended to more than 120 children (120), and five (05) were children with deafness. On the other hand, another action that stands out was the installation of a public telephone for the deaf in the bus terminal of Juazeiro-BA, this facility instigated the curiosity of many people about how a deaf person could talk on the phone. As reported by Silva; Silva and Duarte, (2007, p. 07):

Another action that deserves to be highlighted was the installation of a public telephone in the urban bus Terminal for the deaf in partnership with TELEMAR (...), benefited a significant number of people with deafness transiting daily through the terminal(...). This fact brought great concern to the population in order to be more attentive to the questions of the person with disabilities, because the public space is everyone and everyone. Thus, many other actions were performed by SEDS, as reported by the authors Silva, Silva and Duarte (2007), on the partnership with the State University of Bahia-UNEB, in the Department of Humanities, for a greater discussion on the importance of Media, in relation to inclusive education, in order to build news on this subject and its dissemination. It is perceived that in relation to the offer of Libras courses for educators, community, families of students with disabilities, didactic material, resource room and AEE, as well as care with specialists in the field of health, structuring public policies for Inclusive education, the municipality took a leap from 2000 to 2008. As it is perceived, in SEDs (2008, p. 22): "the National policy of and special education in the perspective of inclusive education, (...) It brings to the Brazilian schools the opportunity to rearrange (...) The society that recognizes, values and respects human diversity. " in this Scenario some alterations of the MEC/SEESP have occurred for the implantation of the AEE. In 2009, the MEC³ structure A manual with the guidelines for the registration, request and installation of the resource rooms in public schools. In 2010, this manual is distributed to the education departments. The process for deploying AEE Room needed to follow the recommendations, because the school that did not comply with

³ "The Manual (...) aims to inform the education systems about the actions of this program, instituted by the Ministry of Education, through the secretariat of special Education/SEESP, to support the organization of specialized educational service – AEE to Students with disabilities, global developmental disorders and high Skills/superendowment, enrolled in regular education. The implementation of these special rooms (...) meets the historical need of Brazilian education, to promote the conditions of access, participation and learning of public students targeted by special education in regular education" (BRAASIL, 2010, p. 03).

would not receive the installation⁴. Therefore, in the years 2009 to 2012 the administrative changes in the municipality of Juazeiro-BA demand new measures in the Secretariat, the first is the change of its name that becomes, the secretariat of Education and Sports of Juazeiro – SEDUC, as also, occurs to Change with the nucleus, before NEI, being now Napsi. For the visualization of the data about NAPSÍ actions in this period, the following is a table with its main actions: As shown in the table above, the SEDUC, together with the NAPSÍ, expands the actions in relation to the AEE from 2009 to 2013, increasing the demand for students with hearing impairment enrolled in the schools of the municipality, on account of the Implementation of the resource rooms and teachers of AEE. On the other hand, the number of teachers interpreters of Libras does not meet the need for attendance for all students in 2009. Thus, SEDUC and Núcleo increase the offer of schools with monthly training of libras for teachers of AEE and teachers of regular classroom, psychopedagogical care in the nucleus and screening, with the aim of attending deaf students. The formations extended for more than 04 years, reaching more than 100 teachers. It is noteworthy that in addition to the formations, several actions were carried out, such as. The second inclusive education show, with the participation of the teachers of AEE, the Students and parents (CEI, 2013, p. 9). To ensure These consultations, the team of professionals and resource rooms was increased.

In the year 2013, there is a growing change in the offer of vacancies for deaf students in the schools of the network. Thus, the municipality together with SEDUC in partnership with the BRAZIL Literacy Program/MEC, publishes public call for the selective process of literacy, coordinators of classes and translators/interpreters of Libras, guaranteeing the presence of the professional of Libras in attendance to deaf students in the schools of the headquarters and districts. In the following years 2014 to 2016, the continued formations of the teachers of AEE, basic course and advanced in Libras for the teachers of regular room and basic course of Libras for the community in general were carried out. The municipality disseminates the sign languages wide. See in the table below the actions of Seduc and NAPSÍ, from 2014 to 2018. In 2017, the SEDUC again changes the nomenclature, becoming called the Secretariat of Education and youth. In the years 2017 and 2018, as shown in table 03, SEDUC and NAPSÍ signed partnerships with several public institutions, both joined in order to discuss and promote the inclusion of the deaf person in the city. The actions taken were about: i) sample of inclusive educational experiences; II) seminars, III) Libras courses, IV) project "What if it were you." Finally, they expanded the discussions around the educational and social inclusion of the deaf. As per the graphs below. In this graph 01, it is verified that the amount of students with disabilities in general, enrolled in the network, in 2009, was 400 students, already, in 2017, this number increased to 426 and, in 2018, the quantity rose to 524 students. In graph 02, we made a cut of the enrollment of deaf students in the network and there was a growth in the submission of deaf students, since in 2009, there were no deaf students enrolled. In 2017, there were 34 deaf students and, in 2018, it passed to 36 deaf students enrolled in the network.

⁴ It is noteworthy, that in the years 2011/2012, there were also some changes for the installation of the resort rooms. For further Information Consult the guiding document of the implementation program of the Resource Room and multifunction: BRAZIL. MEC/SECADI, 2012.

Chart 03, on inclusive education professionals, found that from the year 2009 to 2018 this professional framework increased considerably, since, in 2009, no NAPSÍ instructors, support professors and AEE auxiliaries, as Also, the number of AEE teachers was well reduced, was counted with 28 professors and interpreters were only 04 to attend all schools. These numbers increased in 2017, where Napsi counted on: 48 AEE Teachers, 03 interpreters, 04 instructors, 02 support professors and 60 AEE auxiliaries. And in the year 2018, the nucleus began to have an even greater number of professionals in the network, with: 54 Teachers of AEE, 06 interpreters, 05 instructors, 05 support professors and 75 AEE auxiliaries. In relation to qualified professionals in Libras, it is noteworthy that it does not yet meet the demand of enrolled students, the number of interpreters and instructors, adding up to 11 professionals, it is considered that it is still very little to fulfill the demand of 36 students Deaf enrolled, causing a deficit in student learning, because the number of Deaf students enrolled is higher than that of professionals. Plitis said that there is a shortage of interpreters and translators of Libras in the municipality. Already, Chart 04 presents the data of schools and Municipal School of Early Childhood education – (EMEI) Com rooms of AEE. Andm 2009, there were no such rooms in ANY EMEI and there were 51 AEE rooms in the schools of the network. However, in 2017, the municipality has 25 rooms of AEE in the EMEIs and passes TO 63 rooms of AEE in schools. Already in 2018, the number of AEE rooms in the EMEIs falls to 22 rooms and in schools rises to 82 rooms of AEE. This is also a breakthrough in the care of the deaf in the city.

Final Considerations

At the end of the research, he looks back and sees how hard and hard it was the work of the people who began the clearing of the lands of our Baiano hinterland, drought of inclusion, thinking about the deaf. So, Prestto-setributes to all those who did their best in attending to the deaf, who embraced Libras with the conviction Dand Brito, (1997), and that our perceptions are consistent with those of the author who Sees Libras as a natural language and allows the expression of any discourse in the various functions of a language (descriptive, emotive, rational, literal, metaphorical, concrete, abstract). With this, during the course of this historical-sociological investigation it was explicit how much has been invested and how it has expanded the attendance to the deaf in the city, yet there are any other actions to be performed hereafter, by Management bodies of this inclusion process. Both in the schools of the headquarters and the rural schools, which on account of the geographical distance, are often outside the offerings that occur at the headquarters. To improve the attendance of deaf students, in the nucleus and in schools, It is proposed that in the body of the professionals of NAPSÍ have an interpreter/translator of libras, in order to meet the deaf who seek this Core and its services. Another proposal is to include the discipline of libras in the curricula of schools, since this is a requirement of Brazilian laws. Finally, make available a teacher of Libras in all schools of the network in order to reach the goal of 100% in the visits to the deaf, besides installing AEE rooms in all schools. The implementation of a classroom or bilingual school as the most efficient action for the deaf, since in the bilingual school students will have access to their mother tongue – L1 (Libras) and the Foreign language – L2 (Portuguese language) in the same prestigious environment, Effectiving the contextualized, accessible and productive teaching-learning process for the entire school community,

whether deaf or hearing. In short, the municipality of Juazeiro-BA has performed many actions that have reached countless deaf students and their families, however, it is notorious that most listeners do not recognize Libras as the second language of the country. Probably, this is the biggest fight of the deaf community, the recognition of its language, as a natural language, on a new level in which LIBRAS breaks the silence of the hands, between the deaf subject and the listener.

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LIST OF ACRONYMS

- SEDUC – Department of Education and Sports of Juazeiro.
NAPSI –Nucleus of Psychosocial Support and Inclusion.
AEE – Specialized educational services.
APAE – Association of Parents and Friends of the exceptional.
CENPEC – Center for Studies and Research in education, culture and Community action, of Sao Paulo.
SEESP – Special Education Secretariat, from Sao Paulo.
MEC – Ministry of Education and Culture.
LDB – National Education Guidelines and Basis Law.
NEI – core of inclusive education.
Libras – Brazilian Sign language.
SEDs – secretariat of Education and Social development.
UNEB – State University of Bahia.
EMEI – Municipal School of Early childhood education.
