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RESEARCH ARTICLE

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SOCIAL RESPONSIBILITY: STRATEGIES OF A HEI FOR THE INCLUSION OF THE DEAF IN THE ACADEMIC ENVIRONMENT RESPONSABILIDADE SOCIAL: ESTRATÉGIAS DE UMA IES PARA A INCLUSÃO DE SURDOS NO AMBIENTE ACADÊMICO

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ABSTRACT

This article expatiates about strategies of a Higher Education Institution for inclusion of deaf people in the academic environment. The main objective is to identify if a private Higher Education Institution in Sertão Central has strategies for inclusion of deaf people follow by specific objectives: i) to identify the existence of planning for inclusion of deaf people in the academic environment, ii) to know the reasons that mobilized the institution regarding the inclusion, iii) to identify the inclusive actions developed by the institution to include deaf people. This is a qualitative research methodology, with exploratory and bibliographic bias, field research and an interview using a semi-structured script was used to collect data applied to HEI managers and coordinators. After analysis, it was possible to identify that the HEI built a planning based on an external demand, developing actions for these students and members of the deaf community of the region are embraced in an inclusive way, breaking the attitudinal barrier and facilitating communication for these people to have their needs met in the academic environment, reinforcing the policy of social responsibility practiced and adding more value to the institutional image.

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INTRODUCTION

Knowing the historical evolution of deaf education does not only provide knowledge on the topic but leads us to question the current reality of the deaf regarding their inclusion (STROBEL, 2009). In his publication, Strobel (2009) elaborates a historical picture, with details of the existence of

the deaf since the ancient age, where deaf people were treated as punished or bewitched beings, disabled and often abandoned or killed, passing through the modern age, where the creation of methodical signs using syntactic rules occurred, in the same period the first school dedicated to the oralization of the deaf created by Samuel Heinicke in 1755 and, finally, the contemporary age, where there was the expansion of

schools for the deaf in Europe, arriving in Brazil in 1855 through the deaf teacher Ernest Huet, who founded in 1857 in the state of Rio de Janeiro the first school for the deaf, today known as the National Institute of Deaf Education - INES. According to the last census of the Brazilian Institute of Geography and Statistics (IBGE, 2018) conducted in 2010, Brazil has approximately 45 million people with some type of disability, that is, 24% of the population. Regarding the inclusion of people with some type of disability in Higher Education, a survey conducted in 2016 by the National Institute for Educational Research, known as INEP, shows that in Brazil there are 51,842 students enrolled in Higher Education Institutions (HEIs), of this number, they were distributed according to type of disability and educational level, being them in the public (Federal, State and Municipal) and private educational institutions according to Table 1 (INEP, 2016).

According to the 2016 Higher Education Census report, this increasing number is due to the creation of inclusive policies such as Laws 10.436 / 02 and 5.626 / 05 that recognize and enact the Brazilian Sign Language - LIBRAS as the first language of deaf people (INEP, 2016). Law no. 13,146 / 2015, named as the Brazilian Law for the Inclusion of Persons with Disabilities (LBI), has the principle of providing equal opportunities and the prohibition of any discrimination, as well as the relation to the principle of accessibility, highlighted in articles 53 and 54, consolidating it both as a principle and as a right, obliging States, as well as in particular areas, its implementation as a fundamental guarantee (KOYAMA, 2016). Given the context presented, the present article highlights the question that guided the objective of the study: Considering the increase of deaf people in Higher Education, are there strategies for including deaf people in the academic environment in an HEI located in the region of Ceará's hinterland?. To answer this question, it was established as a general objective to identify if there are strategies for the inclusion of deaf people in the academic environment in a Higher Education institution in the region of hinterland "Cearense", to achieve the proposed objective, it was established as specific i) to identify the existence planning for the inclusion of deaf people in the academic environment, ii) know the reasons that mobilized HEI in the inclusion of deaf people, and iii) identify the inclusive actions developed by HEI for deaf people. Given the above, the present study has an exploratory model, of a qualitative nature, the results were obtained through a field research, using interviews as a collection instrument, through a semi-structured script. To reach the result, Bardin's content analysis (1977) was used, which divides the analysis into three phases: i) pre-analysis, where all the interviews were transcribed; ii) exploration of the material, where the content of the transcripts was organized according to the objectives; iii) treatment and interpretation, the analysis had been carried out according to the framework, answering the proposed objectives.

THEORETICAL FRAMEWORK

CORPORATE SOCIAL RESPONSIBILITY (CSR)

According to Machado Filho (2011), in the information age, the implications of not adopting best practices regarding the environment, work environment and community, can cause a bad image and even the complete exclusion of a company's market, bringing corporate responsibility for a prominent

position in many organizations. The author mentions that, according to Business for Social Responsibility (BSR, 2018), a global non-profit organization that has more than 250 member companies in its network to build a fair and sustainable world, developing business strategies and solutions sustainable through inter sector consultancy, research and collaboration. For BSR, the roles of socially responsible companies are to create and provide products and services in a way that treats people fairly, Archie Carroll (1999) proposes the subdivision of social responsibility in the economic, legal, ethical and philanthropic dimensions. Economic responsibility involves the company's obligations to be productive and profitable. Legal responsibility corresponds to society's expectations, so that companies fulfill their obligations according to the existing legal structure. Ethical responsibility refers that companies, within the context in which they operate, have an appropriate behavior according to the expectations of company agents and philanthropic or discretionary responsibility, reflects the common desire that companies are actively involved in improvement of the social environment, as detailed in the division of the dimensions of social responsibility in Figure 1.

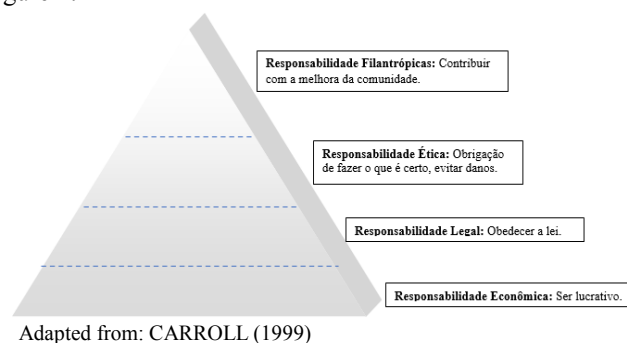


Figure 1. Division of the dimensions of social responsibility

Carroll's model (1999) has favourable arguments, where social actions are based on ethical aspects or rational instruments, based on religious principles, philosophical references or social norms that, in summary, suggest that organizations should behave in a socially responsible manner. because it is morally right to do so. The instrumental argument in favour of social responsibility, according to the socially responsible behaviour of the organization, will benefit it as a whole, at least in the long run, minimizing risks of loss of reputation and the opportunity to explore differentiation in relation to competitors (MACHADO FILHO, 2011, p.27). Machado Filho (2011) mentions that, the arguments against the engagement of organizations in social actions, are based on the institutional function, supported by the premise of self-interest, focusing on its objective function of generating as much profit as possible, being the responsibility of the government, municipality, churches, civil organizations, social responsibility. The relationship of spontaneous adherence between companies and society is justified from the perspective of maximizing value, where companies will benefit from a positive social relationship environment, by improving their image or reputation that creates long-term value creation. The social responsibility that was initiated in companies has been extended to the environment of Higher Education institutions, which aims to involve both environmental management and supplier management, creating environmental and economic sustainability, in addition to the social sustainability promoted by the impacts of social actions organization. Thinking about a responsible

organization, whether in the public or private sphere, requires thinking about the community of stakeholders, including suppliers, the local community, institutional partners, employees, among others, who value responsible conduct and promote its sustainability (ASHLEY, et al 2005). According to Cruz (2013), CSR is a cross-cutting theme, ranging from knowledge of Philosophy, through Ethics, to Management, in search of better financial returns, image and reputation for an organization. The author details that theorists are more concerned with the financial return, whereas critical authors tend to analyse the theme in a perspective that will be taken into consideration by employees, society, the environment, another approach is related to the acceptance of the product or service by the according to Table 1. The author adds that, in the chapter of the book launched by Oxford University in 2008, it is possible to know theoretical currents that, over the last few years, help explain the behaviour of companies in Brazil and in the world, through theoretical approaches such as Corporate Social Performance, which is characterized by Social Responsibility and does not aim at the pursuit of structured economic profitability, consists of three principles: (i) general principles - which consider the legitimacy of the business before society and the company's responsibility to society; (ii) Responsibility of the company - that is, to respond to the interests of an internal or external actor; and (iii) Results of Corporate Behaviour, are studies that analyse the social impacts (positive or negative) of the company's action (CRUZ, 2013). In 2010, the Brazilian Association of Standards and Techniques (ABNT) created the ISO 26000 standard, a guide to Guidelines on social responsibility with the aim of providing guidance on the principles underlying social responsibility, recognizing social responsibility and stakeholder engagement, the central themes and relevant issues in order to integrate socially responsible behaviour in the organization. This Standard aims to be useful for all types of organizations in the private, public and non-profit organizations, whether small, medium or large companies, providing guidelines without the purpose for certification purposes (ABNT, 2010). Figure 2 represents an overview of ABNT NBR ISO 26000 and aims to help organizations understand how to use this standard.

The standard presents guidelines for use as described:

- After considering the characteristics of social responsibility and its relationship to sustainable development (Section 3), it is suggested that the organization evaluate the principles of social responsibility described in Section 4. When practicing social responsibility, organizations should respect and contemplate these principles, together with the specific principles for each central theme (Section 6).
- Before analysing the central themes and issues of social responsibility, as well as each of the related actions and expectations (Section 6), the organization should consider two fundamental practices of social responsibility: recognition of its social responsibility within its sphere of influence and identifying and engaging your stakeholders (Section 5).
- Once the principles have been understood, the central themes and the relevant and significant issues of responsibility have been identified, the organization should seek to integrate social responsibility into all of its decisions and activities, using the guidelines provided in Section 7. This it involves practices such as: making

social responsibility an integral part of its policies, organizational culture, strategies and operations; develop internal social responsibility skills; promote internal and external communication on social responsibility; and periodically evaluate these actions and practices related to social responsibility.

- Other guidelines on central themes and practices for integrating social responsibility are available from sources of recognized authority (Bibliography) and in various voluntary initiatives and tools (ABNT, 2010).

The ABNT Standard (2010) presents all points clearly, from its scope to the presentation of voluntary social responsibility initiatives, assisting the organization in formulating strategies to incorporate socio-environmental considerations in its decision-making processes, as well as accountability (accounts) for the impacts of their decisions and activities on society and the environment. This implies a transparent and ethical behaviour that contributes to sustainable development, in an integrated manner throughout the organization, is practiced in its relationships and considers the interests of the interested parties.

History of deaf education: For a better understanding of how the deaf managed to enter Higher Education, it is necessary to know a little more about the history of struggles, prejudices and deprivations experienced throughout history. According to the historical survey carried out by Strobel (2009), the first recorded evidence about the existence of deaf people, was in the old age, with a biblical account, highlighting the healing of a deaf person by Jesus. In Rome, they did not forgive the deaf, because they thought they were punished or bewitched, the issue was resolved through abandonment or physical elimination, throwing the deaf in the Tiber River, those who managed to survive were made up of slaves and forced to pass life inside a wheat mill by pushing the crank. In Greece, the deaf were disabled, a nuisance to society, and sentenced to death. For Egypt and Persia, they were considered as privileged people, sent by the gods, believing that these communicated in secret, however, they had an inactive life and did not have the opportunity to receive an education. The philosopher Heródoto classified them as beings punished by gods, already Aristotle defended the idea that when they did not speak, consequently they did not have language and neither, thought. Socrates, in his moment of inquiries, wondered about communication with deaf individuals: "Shouldn't we, like the deaf, make signs with our hands, head and the rest of the body?" (STROBEL, 2009). Strobel (2009) reports that, in the middle ages (476 - 1453) deaf people were forbidden to receive communion, because they were unable to confess their sins, there were laws that forbade them to receive inheritances, to vote, and all other rights as citizens. In the year 530, Benedictine monks in Italy used a form of signs to communicate, so as not to violate the strict vow of silence. In the modern age, in the year 1500, the medical philosopher Girolamo Cardano, stated that: "deafness and dumbness is not the impediment to develop learning and the best way for deaf people to learn is through writing and that it was a crime not to instruct a deaf and dumb"¹, Using sign language and writing with the deaf.

¹It is not correct to say that every deaf person is deaf and dumb. Deaf minorities are also deaf. Many deaf people do not speak because they have not learned to speak, some deaf speak, it is the oralized deaf, who developed speech through a work with speech therapy. The term deaf and dumb has been viewed by deaf culture as a social error, due to a lack of knowledge of the real

The monk Pedro Ponce de Leon, established the first school for the deaf in a monastery in Spain, using typology, writing and speaking as methodology, later creating a school for deaf teachers. Several scholars like Juan Pablo Bonet, wrote about the ways to teach the Deaf to read and speak, using the manual alphabet, but forbade the use of sign language, opting for the oral method. John Bulwer, a British physician, famous for studies on the deaf, understood after observing two deaf people communicating in sign language, that language was essential in the education of the deaf, developing a method of communication between listeners and deaf people, another educator and student of deafness, John Wallis, after trying various methods of teaching oralization to various deaf people, dedicated himself to teaching writing. In 1741 Jacob Rodrigues Pereire, was probably the first teacher of the deaf in France, oralizing his deaf sister, using the teaching of speech and hearing exercises, having his progress recognized by the French Academy of Sciences. Other scholars such as Samuel Heinicke, father of the German method - Pure Oralism and the abbot Charles Michel de L'Epée, father of the deaf, who, after contact with deaf twin sisters, started contact with the deaf in need in the city of Paris, trying to learn the means of communication used between them and deepening studies on sign language, seeking to instruct the deaf with combinations of sign language and French grammar, called "Methodical signs". Abbot Charles Michel de L'Epée founded the first public school for the deaf and trained countless teachers for the deaf,

The author ends the historical timeline with reports from the Contemporary Age, which begins in the year 1789 to the present day, beginning with the death of Abbot Charles Michel de L'Epée, leaving a legacy of 21 schools for the deaf in France and Spain, later in the year 1814 in the United States, the reverend Thomas Hopkins Gallaudet who together with the deaf teacher Lauret Clerc founded a school for the deaf. In 1846, Alexander Melville Bell, father of the telephone inventor Alexander Graham Bell, invented a code of symbols called "Visible speech" or "Visible language", a system that used drawings of the lips, throat, tongue, teeth and palate, so that deaf to repeat the movements and sounds indicated by the teacher (STROBEL, 2009). The deaf professor Ernest Huet, in 1855, with his experience in Masters and courses in Paris, arrives in Brazil under the approval of the emperor D. Pedro II, with the objective of opening a school for deaf people, which in 1857 came into being and was created in Rio de Janeiro the "Imperial Institute of the Deaf-Mute", today called "National Institute of Deaf Education" - INES, created by Law nº 839 on September 26th. Through the INES that emerged, from the mixture of the French sign language with the systems used by the deaf in various regions of Brazil, the Brazilian Sign Language, Libras. In 1875 the former INES student published the first sign language dictionary in Brazil (STROBEL, 2009). According to Sabanai (2013), at the International Congress on Education of the Deaf in Milan in 1880, it was decided that all deaf people should be taught by the oral method, abolishing Libras in the education of the deaf, but this decision did not prevent the deaf used each other. At the request of the Brazilian Government, Professor AJ de Moura e Silva from INES travelled in 1896 to assess the decision of the Milan Congress and concluded that the method of oralism was not suitable for all deaf people and after a hundred years, at the International Congress from Germany, there was a positive

decision in relation to Sign Language, which even in the face of all oppression, managed to stay alive and the main language used by the deaf until today. Brazil is experiencing a unique moment when it comes to bilingual education, where the Ministry of Education chooses a deaf teacher for the position of Director of Bilingual Education Policies for the Deaf. Karin Lilian Strobel, deaf professor at the Federal University of Santa Catarina, was appointed on January 24, 2019, in order to work for the implementation of bilingual schools (LIBRASOL, 2019).

INCLUSIVE ACTIONS

For many years INES was the only official institution that received deaf students from Brazil and Latin America and in 1951 the Ministry of Education (MEC) promoted the installation of specialized courses for teacher training, expanding the opportunity for Libras to reach more and more deaf people expanding their possibilities (SABANAI, 2013). The author mentions that in 1972, special education became a priority for the Brazilian government, which established objectives and strategies for action in this field, and in the following year, the National Center for Special Education (CENESP) was created, which was responsible for coordinate initiatives at the federal level in the field of special education, conducting research to identify, diagnose, different types of assistance, curricula, equipment and the improvement of technical personnel to develop strategies that would make special education different with new objectives and perspectives. At the Federal University of Pernambuco in 1980, he started Linguistic Studies on Sign Language, as a result of which a bulletin entitled Group of Studies on Language, Education and Deafness (GELES) was created. Later, Sign Language came to be defended by several professionals in Brazil influenced by studies carried out by Gallaudet University, which uses the American Sign Language (ASL). In the state of Maranhão, at the same time, the existence of another sign language in Brazil was discovered, the Sign Language of the Urubus-Kaapor Indians (LSUK) (SABANAI, 2013). Also according to Sabanai (2013), with the objective of working for the deaf society, guaranteeing the defense of linguistic and cultural rights, on May 16, 1987, the National Federation of Education and Integration of the Deaf, FENEIS, was created, which propagates the importance of Libras as a natural means of communication for deaf people and has as other objectives the professional inclusion of deaf people in the labour market and conducts research for the systematization and standardization of Libras education for listeners.

Since the 20th century there has been a significant increase in schools for the deaf around the world and in Brazil, changes have occurred since the approval of Law no. 10,436 of April 24, 2002 and thereafter, with Libras Law Decree no. 5,626 / 2005 on December 22, 2005, which makes the inclusion of Libras as a curricular subject compulsory in teacher training courses for the exercise of teaching, at secondary and higher levels, and in Speech Therapy courses at public education institutions and private, in addition to the right to education, the decree guarantees the right to health of people who are deaf or hearing impaired, as well as defining the role of public authorities and companies that hold concessions or permission for public services in supporting the use and diffusion of Libras (SABANAI, 2013). In 2015, more precisely on July 6, Law no. 13,146, called the Brazilian Law for the Inclusion of

Persons with Disabilities (Statute for Persons with Disabilities), which is designed to ensure and promote, on equal terms, the exercise of fundamental rights and freedoms, ensuring compliance with the rights of equality and non-discrimination, priority care, the right to life, habilitation and rehabilitation, health, education, right to housing, work, social security, culture, leisure, the right to transport and mobility, accessibility, access to information and communication, among the other rights ensured as any citizen (BRASIL, 2015). In 2018, Decree No. 9,656, of December 27, amends Art.26 of Decree No. 5,626 of December 22, 2005, where the Public Power, public utility companies and federal public administration bodies, directly or indirectly, they must guarantee deaf or hearing impaired people their effective and wide service, through the use and dissemination of Libras and the translation and interpretation of Libras - Portuguese Language. Paragraph 1 determines that, in order to guarantee the spread of Libras, the institutions referred to in the caput must have at least five percent of civil servants, employees or employees with basic training in Libras (PLANALTO, 2018). Paragraphs 2 and 3 of the decree also emphasize, respectively, that, in order to guarantee the assistance of deaf or hearing impaired people, the Public Power may use interpreters hired specifically for this function or a communication intermediation center, guaranteeing the offer of face-to-face or remote, through the intermediation of online videoconferencing resources and webchat and the state, municipal and district public administration bodies and the concessionaires and permit holders of public services will seek to implement the measures referred to in this article, as a means of ensuring deaf people or with hearing impairment, the effective and broad service provided for in the caput (PLANALTO, 2018). Art. 27, shows that in the scope of public administration the service provided, will be subject to standards of attendance control and assessment of user service satisfaction, under the coordination of the Management Secretariat of the Ministry of Planning, Development and Management. Paragraphs 1 and 2 of this same decree respectively describe that the federal public administration bodies must publish on their websites, including in video format in Libras and that it will be up to the public administration at the state, municipal and district disciplinary level, in its own regulation, standards of service control and user satisfaction assessment (PLANALTO, 2018). Carvalho Filha (2017) states that the inclusion of people with disabilities in Higher Education is marked by uncertainty about how it should happen, although there is a receptivity to the arrival of these people, parents and educators find unpreparedness or lack of training to receive it. them, causing insecurity in everyone involved. The inclusion of people with disabilities in HEIs is gradual and demands administrative, attitudinal and structural changes, changing the concept of the incapable, inefficient and unproductive, so that they can develop skills and abilities that enable access to a dignified place in society (CARVALHO FILHA, 2017).

METHODOLOGY

This article, in relation to the objectives, appropriates the exploratory model, which, according to Andrade (2010), aims to provide more information on a certain subject, facilitate the delimitation of a work theme, in the definition of objectives and hypotheses of a research or discover the focus for a job that will be built. According to Gil (2002, p.41), exploratory research aims to provide greater familiarity with the problem

to be studied, making it more explicit, with more flexible planning, which allows the consideration of the most varied aspects related to the fact studied and in most of these cases, exploratory research involves bibliographic survey, interviews with people who had practical experiences with the problem to be researched and analysis of examples that encourage understanding. As for its nature, qualitative research was applied, which according to Dalfovo (2008) is a research that works predominantly with qualitative data, that is, the information collected by the researcher not expressed in numbers and the conclusions represent a smaller analysis role. For Banks (2009) this type of research aims to approach, understand, describe and, at times, explain social phenomena in different ways, such as analysing the experiences of individuals or groups, examining interactions and communications that are being developed and investigating documents such as texts, images, movies, music or similar traces of experiences or interactions. These approaches have in common the fact that they seek to scrutinize the way in which individuals build the world around them, what they are doing and what happens in terms that make sense, in which they offer a broad and rich view of everything that involves them. As for the place of realization, the article uses the concept of field research, according to Gil (2009) seeks to deepen the proposed questions, presenting greater flexibility as to the objectives, if they are reformulated. In field research, the objective is to study a specific group or community, regarding its social structure, highlighting the interaction between its components. As the study is carried out in the same place where the studied phenomena occur, its results are usually more reliable and as they do not require special equipment for data collection, it tends to be more economical for the researcher (GIL, 2009 p.53).

Regarding the data collection procedure, the research was carried out through an interview, defined by Lakatos (2003) as, the meeting between researcher and researched, in order to obtain information about a certain subject, through the conversation of strictly professional nature. The research was carried out in a Private Higher Education Institution in the city of Quixadá / CE, located in the hinterland "Cearense", 162 km from Fortaleza, in view of the greater accessibility for the research. The municipality has an estimated population in 2018 of 87,116 people, spread over an area of 2,019,834 km², resulting in a demographic density of 39.91 inhab./km² (IBGE, 2018). Data collection was carried out with coordinators and managers of the HEI, through a semi-structured interview script prepared by the author, composed of 11 questions, separated by specific objectives and applied at a place and time pre-scheduled by the interviewer and interviewee, on the 8th on April 22, 2019. All interviews were conducted after approval by the Ethics and Research Committee under the opinion of 3,257,630 and recorded with the interviewee's authorization, after explaining the purpose of the research and signing the Consent Form Free and Informed (ICF). The table below shows the interview script, relating the questions to the specific objectives outlined. The data collected in the interview were analysed using the content analysis method, which according to Bardin (1977) and Vergara (2012), characterized as a technique for the treatment and analysis of information that aims to identify what is being said to respect to a particular subject. The collected data were analysed methodologically according to Bardin (1977), comprising three stages, namely: pre-analysis, where the transcription of all audios individually was carried out. For the exploration of

the material, the author points out that it is a phase of systematic administration of analysis, where it consists of coding operations according to previously formulated rules. In this work, the specific objectives were the parameters defined for the classification of responses (BARDIN, 1977).

Table 1 - Number of deaf people in Higher Education

Deficiency	Brazil	Northeast	Ceará
Deafness	2,317	450	74
Hearing deficiency	6,867	1,712	283
DEAFBLINDNESS	145	21	7
Total	9,329	2,183	364

Source: Higher Education Census, 2016.

Regarding the treatment of data and interpretations, Bardin (1977) highlights that it is about deductions about the content and results of the investigation, where in the last stage, the assumptions can be confirmed or not, that is, the raw results are treated in a that gain some meaning and are valid, allowing to establish results that highlight the information collected, in order to propose inferences and interpretations from the point of view of the objectives set or that reveal other unexpected discoveries. The universe considered for the research was 18 people, including managers and strategic coordinators of the HEI. Three managers and 13 coordinators were interviewed, making a total of 16 respondents, the analysis and discussion of the results are based on 88.88% of the respondents.

ANALYSIS AND DISCUSSION OF RESULTS

The parameters established for the analysis and discussion of the results were in accordance with the specific objectives, in the identification of a planning, the knowledge of the reasons that led the institution to adopt the inclusion of deaf people, and to identify the actions developed.

PLANNING AND SOCIAL RESPONSIBILITY

At this point, the analysis of the first and second specific objectives will be carried out, due to the complementation of the information. To answer the first objective, three questions were asked to the interviewees regarding the HEI's view on inclusion, its importance and the existence of planning. It started with the analysis of the institution's vision regarding the inclusion of deaf people in the Higher Education environment. The great part of the interviewees reveals that the inclusion practiced by the institution is of utmost importance, from socially responsible actions to the training of the population, through Christian values and treating them equally, regardless of the human condition presented. To complement the answers, the importance of inclusion in the interviewees' view was questioned and, in some excerpts, it can be observed that the social responsibility practiced by the institution is perceptible by all interviewees. According to the interviewees, the institution has a predominant influence of social action and when looking for history in the process of dignity, idea of equity, it is possible to see inclusion as something natural, but challenging, where, in a country where inequality it is considerable, few people have access to this device: "Higher Education", in this way, the institution seeks to fulfil its social role. For Machado Filho (2011), the membership of organizations is based on the institutional function, supporting the premise of self-interest, focusing on the objective function of generating profit and the social function is the responsibility of the Union, the states, the municipalities, the Church etc.

For Ashley (2005), a responsible organization, whether in the public or private sphere, requires thinking about the community of stakeholders, that is, suppliers, institutional partners, employees, the local community, among others, valuing responsible conduct and promoting its sustainability. Regarding the existence of a plan for the inclusion of deaf people, the interviewees were directly asked if they had this knowledge. From the analysis, it was possible to measure that 50% of the respondents reported that the institution does not have a structured plan or were unaware of the existence in relation to the inclusion of deaf people in the institution. The others, on the other hand, confirmed that the HEI has a planning based on the actions taken, in accordance with the Institutional Development and Plan (PDI) and the Pedagogical Course Projects (PPC) and also based on the 1988 Constitution and on the Laws for recognition of Brazilian Sign Language (Law nº 10.436 / 02), Decree Law nº 5.626 / 2005 and the Brazilian Inclusion Law nº 13,146.

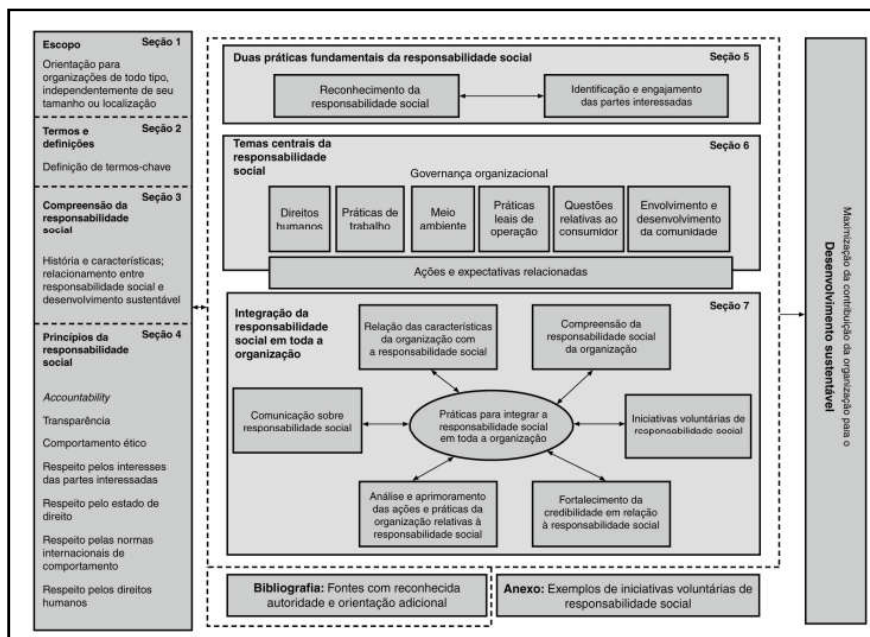
The Institutional Development Plan (PDI), which, according to the Ministry of Education (2007), is the document that defines the mission of the Higher Education institution and the strategies to achieve its goals and objectives, covering a period of 5 (five) years, where the timetable and methodology for implementing the objectives, goals and actions of the HEI Plan must be contemplated. Within the IES PDI - target of this research - it has a chapter destined for the Social Inclusion Policy, highlighting the political guidelines focused on social inclusion, covering the development of projects that, in addition to social relevance, contribute to technical training, experience professional and acquisition of competitive advantages; availability of facilities and equipment for selected social inclusion projects, After consulting the Course Pedagogical Projects (PPC'S) mentioned by some interviewees, 87.50% presented the description about the adequacy of the curricular contents to the Brazilian Sign Language (Libras). To complement this topic, questions 5 and 6 of the interview script were analysed, referring to the survey of the reasons that promoted the actions and what steps were taken for planning and implementing the inclusion of deaf people. These questions are directly linked to the existence of a planning, being answered only by 4 interviewees who presented a greater knowledge of the actions. We can see that the HEI started implementing actions after an external demand for candidates, now a student of the institution. Such actions were initiated with the creation of the Accessibility and Inclusion Nucleus (NAI), coordinated by the institution's Libras interpreter, in order to offer a more specific service, initiating a series of actions such as the launch of the entrance exams in the Libras version., Libras window in all institutional videos that pass through the institution's marketing sector,

pedagogical workshops for the preparation of teachers in order to break attitudinal barriers, either due to preconceptions or due to lack of knowledge of the reality of these people. In addition to the presence of an aforementioned interpreter, a second professional was hired to assist in institutional events, such as graduation, masses, events open to external audiences. An action that also demonstrates the institution's interest in including the deaf in the academic environment was the training of employees chosen to become signers, able to perform the reception and referral of the deaf within the institution.

Table 01. Theoretical Positions in Corporate Social Responsibility

Author (s)	Theoretical bias	Central Idea
Bhattacharya et al (2008)	Responsive	Rescues the dynamics of relationships between society and the company.
Wood (1991)	Responsive	The company's strategic orientation is based on internal and external perception and the responsibility of the business in responding to society's demands.
Friedman and Friedman (1962)	Efficiency and ethics	Generate profits for shareholders, taking into account ethics, without disappointing or defrauding shareholders.
Tenório (2004)	Social-critical	Promote social management also internally as a way of being socially responsible.
Cruz (2009)	Managerial-Holistic	Managerial guidance that the company adopts in order to meet the interests of all stakeholders, not limited to philanthropic actions.
Donaldson and Preston (1995) apud Melé (2008)	Managerial-Holistic	The company must manage the individual interests of its actors, seeking to find an optimal situation in which everyone benefits.
Ashley (2005)	Managerial-Holistic	The company values employees and shareholders' rights, in addition to maintaining a good relationship with customers, suppliers, society and the environment.
Nan and Heo (2007)	Strategic-Promotional	CSR as philanthropic or charitable actions to help NGOs working with social causes for the sake of a good corporate reputation.
Currás-Pérez et al (2009)	Consumer behaviour	CSR as an important variable for the consumer to analyse the behaviour of a company and decide whether to buy a product or service.

Adapted from: Cruz, 2013.



Adapted from: ABNT, 2010.

Figure 2. Schematic overview of ABNT NBR ISO 26000

Chart 2 - Script of interviews related to specific objectives

Specific objectives	Questions
Identify the existence of a plan for the inclusion of deaf people in the academic environment	1. What is the HEI's vision regarding the inclusion of deaf people in the academic environment? 2. Does the HEI have any type of planning for the inclusion of deaf people in the academic environment?
Know the reasons that mobilized HEI in the inclusion of deaf people.	3. How important is this inclusion for the HEI? 4. If so, what is the situation that fostered this planning?
Identify the inclusive actions developed by the HEI for deaf people.	5. What steps are taken for planning and implementation? 6. What were the practices adopted by the HEI for the inclusion of deaf people? 7. Did the practices show satisfactory results? 8. How many events does the course you coordinate hold each year? 9. In the videos and recorded events, is the Libras window available before being published on social networks? 10. Is subtitling requested for the deaf and deaf? 11. How do you deal with the issue of student inclusion?

Source: Author, 2019.

Table 3. HEI's view of the inclusion of deaf people

My view is that it is very important, right, there is an audience that needs to live with people, let's say normal people, right, it is very important for us to have this mixture and all people, right, harmony in the work environment (E1).	I think it is an opportunity that institutions need to adapt to, more and more the country has been developing this policy of equality, right and accessibility is increasing [...] (E2).
I believe that the HEI plays a very interesting role in relation to this issue in supporting inclusion for the deaf community (E4).	The issue of including these people in the academic environment is of utmost relevance and significance to discern a new culture among students and teachers themselves, to acclimate that these people are not different from us and that in capacities they are not inferior or better than us, just for having a disability. So, the inclusion of these people today is slow, it is difficult, there is every question of acceptance (E7).

Source: Author, 2019.

Table 4 - The importance of inclusion

This inclusion is of paramount importance for the HEI, we are a Catholic institution, so we value this essence of making these people able to include themselves so much in the job market and from the moment that they include themselves in the job market. , she has to have a training and this training is what we are willing to try to give this opportunity for these students, these future students to attend Higher Education and consequently win their place in the job market (E9).	The inclusion of the deaf in the academic environment, in fact, is an obligation in the constitution to guarantee the accessibility of this public that has the same rights as any citizen said to be normal, any citizen who is not disabled. So I understand it as an obligation of the HEI mainly in the scope of social responsibility, as it is a traditional Catholic institution, we have an obligation to include these people so that they can have access to Higher Education and of course from there they go on new paths in life theirs (E13).
Yes, I believe that you are respecting current legislation, there is legislation that speaks of this inclusion and the importance is really that of the social nature, of bringing this population that is sometimes treated with not so much merit by the rest of the municipality , but to bring them into the institution, to give them a job opportunity, which is a qualified population, we have many there, people with hearing impairments, who have a high level of education and it is important to have them working with us (E1).	I think it is an action of social responsibility of the company, but an action of a conventional institution, but something that also adds to the values of the HEI, so I think this brings a very big gain for the institution, not only within the institution , but outside society [...] (E4).

Source: Author, 2019.

Table 5 - Planning for inclusion of the deaf

I don't know if she has a plan, I never particularly heard of planning, I know that we have some strategies here to have this population in the workplace, but if there is something on paper, I don't know (E1).	Planning itself I do not know, I know that IES has an inclusion nucleus, and this nucleus as far as I know, has this attribution to develop the process and awareness in the academic scope of understanding about the conditions of people, people with disabilities and other types of human condition, but strategic planning in itself I have not heard of (E2).
Not because we have no demand, as soon as we have deaf students, I'm sure we would have some strategies (E3).	I do not know, I do not know if it exists within the strategic planning of IES, I believe that due to the knowledge I have of strategic planning, yes, but in fact, I have never seen a document that spoke about this planning or anything (E4).
One hundred percent knowledge does not, but due to the structure and professional training, I believe she does (E10).	I have no knowledge. This case did not appear to me, so I did not seek to know (E12).

Source: Author, 2019.

Table 6. Planning for inclusion of deaf people

In my perception, yes, to get the Pro-Dean to say that there is a program, that the extension is aware of this demand, and that it is prepared to receive demands for specialized care, it supposes that it has a specific program in this case (E5).	Yes, all courses must carry out their plan, their PPC, the pedagogical planning of each course, and they are based together with the project, which is the PDI, which is the IES project. And they all end up obeying the pertinent legislation that we have, which is the legislation that emerged in 2002 [...] that talks about the deaf and the creation of the sign language to LIBRAS (E6).
Yes, we have. We have a legal issue to be answered, which deals not only with the deaf, but with a person with a disability [...] (E8).	Yes, we have a service center, right, which is the NAI, Accessibility and Inclusion Center, this planning issue is very strong, based on the LBI, which is that Brazilian Inclusion Law, so today we work well in partnership with him, that we have several actions that we carry out here inside the campus based on this LBI (E9).

Source: Author, 2019.

Table 7. Fostering situation

At first, we have a teacher on the staff, who is an interpreter, by the way one of the best interpreters in our state, very active within the area (E8).	Yes, when I joined HEI, this nucleus was forming, so I believe it was more of a logical start, not only because of the HEI culture of cherishing this knowledge and of transforming realities, but also of the LBI, which became something not mandatory, but give some guidelines so that HEIs as a whole start to work in a more focused way also in this audience (E9).
Look at the planning of the course, it is guided, it is interconnected with the NAI, the core of institutional accessibility (E13).	[...] the situation that most fostered this planning was the reality itself, the students started to appear. Because you had a general plan, you had general care, you know, architectural issues, but that's when the person needs it, then a dialogue with the agent starts, that's when a more practical plan comes up, closer to reality and that's when the Catholic first began to grow in this area, when the students started to choose us, right, not just them, but other people, right, as visually impaired [...] (E16).

Source: Author, 2019.

Table 8. Inclusive actions

<p>[...] all the events of the institution, mainly the events that have an internal public as an external agent, have made the request that they have a Libras interpreter in the event, a way we are helping to include this audience, right, is this type of action that we have here in the extension sector (E1).</p>	<p>[...] we started looking for some strategies in the classroom, in what sense, when necessary, the teacher uses the microphone, and they all know the problem and that it is to speak very loudly explain and look at it so that she can do lip reading, we noticed an improvement in her performance [...] (E3).</p>
<p>[...] in the events that we offer, such as the Forum for example, our main event, the Entrepreneurial Management Forum, especially in the opening lectures we always try to look for a translator in Libras or an interpreter of Libras, an interpreter! [...] (E4).</p>	<p>[...] What we have today, like all courses, is the Libras discipline, as an optional discipline. [...] last year, this is an idea that started to be born, an idea that from the course, that we create a project, a project as if it were a dictionary, something based on religion [...] (E5).</p>
<p>A first action that we did together with the Accessibility and Human Resources Center was the creation of a course aimed at training employees as signposts, right, then, for what? Because until then we had and we have, we have students who need this attention and we want to have more students, so in these circumstances the easier it is for this specific student to come to our institution, this is better, right. And secondly, the issue of meeting legal prerogatives (E8).</p>	<p>Today we make video productions, in these videos, today almost no video comes out without the Libras window, IES has already promoted a Libras course for employees, there are interpreters in the classroom, so all of this is a way to foster this and make it really get off the ground [...] (E9).</p>
<p>I had a student who did the CBT about the inclusion of deaf people and he now brought me an experience report, maybe it is important for you to put it, he went to work in a hospital, here in the hinterland and we had a patient that nobody was attending, because nobody was seeing this patient, this patient was alone and then he was called and asked our question how do you know this information? And he said, no, I didn't speak to the patient. Because he made Libras here at IES and another important thing is that IES offers this baggage to those who are graduating, to people who want to continue in the teaching area and it was very rewarding, because his work was very applied, that is, in the place where he went to work, he needed,</p>	<p>[...] the first was the permanent presence of the interpreter in the classroom, the classroom that I say at all times, whether in the classroom or in practice, and in all events that he participates. The second change we had was in relation to the methodology of the teachers, you know, that there is a series of care that the teacher has to observe during the class to facilitate communication with this student who is disabled [...] Another thing was also the question of respecting this student in the classroom [...] (E13).</p>
<p>[...] Actions such as the interpreter in the room and according to the needs, it was necessary to create the NAI, accessibility and inclusion nucleus, in order to provide a more specific service, which started a series of planned actions, [...]] that resulted, for example, in the training of all employees, right, at least with a very spontaneous objective, many accepted for LIBRAS, to be a sign, so this has already greatly increased our ability to welcome students. There are several practices, from entrance exams in Libras, but the presence of the interpreter in the classroom, [...] in the extension starts to charge those who do the project, she will ask about the need for a translation, to have an interpreter at day, then all events have an interpreter and each and every event one has to think about, one has to plan the need depending on the audience, if it is external I will need an interpreter. Everyone is taking care of this. Another example, today we are already entering distance education, so we are already planning distance education in this perspective, everything that we produce, will need translation, material, spontaneously the concern arises [...] sometimes they are not great things, right, but the biggest challenge for NAI itself is to raise awareness, because when we manage to raise awareness, employees,</p>	

Source: Author, 2019.

The researched institution was not only concerned with following the determinations required by law, but also in preparing a receptive and inclusive environment for any public, from the preparation of the physical space, in its institutional materials and in the preparation of collaborators, reinforcing its institutional mission with regard to valuing the human person and standing out more and more in the field of social responsibility.

FINAL CONSIDERATIONS

The research had as object of study the strategies and inclusive actions of a private Higher Education institution, focused on the inclusion of the deaf. From the objectives, as well as the study carried out, it was possible to infer that the institution assumes a role of total relevance as a training and multiplier of inclusive actions within the society where it operates. There is also a need to stimulate the level of internal information in the academic community (managers, students, teachers and administrative technicians), reinforcing the IES 'commitment to training deaf students and assisting this audience, aiming at even more positive reflexes. With regard to the first and second specific objectives, it was possible to verify that, due to the external demand of deaf candidates to enter the institution,

there was a need to act with a plan to carry out the actions practiced and mentioned in this study, so that the reception of these new students would take place in a natural way. It is also possible to perceive the need to build within the institution's IDP, consequently in the PPC's, a plan regarding the inclusion of deaf people, based on legal requirements in compliance with the provisions of the legislation, contributing to programs and projects having positive long-term results. and that this planning is presented to the academic community, in order to disseminate the actions taken. In the third specific objective, we sought to raise the actions taken by the institution capable of reducing the barriers faced by the deaf in Higher Education. Through the responses of the interviewees, it was possible to perceive that, however simple and punctual, actions became a constant concern, becoming natural attitudes, whether in the planning or acquisition of new material, or in the production of institutional videos, accessibility to campus or some more specialized service provided by the institution. In general and not only in the case of deafness, it can be said that the inclusion of deaf people in Higher Education is recent based on the historical trajectory. Therefore, it is up to the institutions, which have social responsibility policies, concern with the qualification and advancement of knowledge, to constantly rethink their strategies and invest in research and

practices that contribute to a greater understanding of the challenges and to the creation of contexts that favor inclusive processes. Some points deserve to be highlighted for implementation and possible further research work. It is suggested, the construction of follow-up programs for the included students; greater dissemination and encouragement in offering Libras discipline, in order to insert professionals who are better prepared and capable of providing greater assistance in the labour field to the deaf public; a study on the insertion of these students in the job market after completing the course. I conclude this work with the reflection that more and more deaf people are treated fairly and that the fruits of the struggles for inclusion are reaped.

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