

## Training Center of Professionals in Education and Care of the Deaf (CAS): pedagogical practices of integration and inclusion in deaf education<sup>1</sup>

*Centro de Capacitação de Profissionais da Educação e de Atendimento às  
Pessoas com Surdez (CAS):  
práticas pedagógicas de integração e inclusão na educação de surdos*

*Centro para la Formación de Profesionales en Educación y Atención a  
Personas Sordas (CAS):  
prácticas pedagógicas para la integración y inclusión en la educación de  
personas sordas*

Eliane Telles de Bruim Vieira<sup>2</sup> 

José Raimundo Rodrigues<sup>3</sup> 

Lucyenne Matos da Costa Vieira-Machado<sup>4</sup> 

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**Abstract:** In this study, we aim at discussing the pedagogical practices that lead the deaf education in CAS (Portuguese acronym for Training Center of Professionals in Education and Care of the Deaf), in Vitória, Espírito Santo. The discussion comprises two distinct historical moments: the school integration and the inclusion. In order to carry out such analysis, we dealt with Foucault's concepts of governance and subjectification. We resorted to a research method that comprehends the experience with the school's community as well as open interviews. We start out from the hypothesis that, depending on the historical moment, there are different manners of hypervaluing a deaf way of being. On one hand, during the period of school integration, there was a hypervaluation of the oralized deaf individual, getting them closer to the hearing standards, on the other hand, however, the deaf individual is currently educated towards another path, because there is a hypervaluation of a deaf who is both militant and signaling of their language.

**Keywords:** Deafness. Subjectivities. Integration. Inclusion.

**Resumo:** Neste artigo, discutimos as práticas pedagógicas que conduzem a educação de surdos no CAS, em Vitória, Espírito Santo. Essa discussão abrange dois momentos históricos distintos: a integração escolar e a inclusão. Para tal análise, trabalhamos com os conceitos foucaultianos de governamento e subjetivação. Recorremos a uma metodologia de pesquisa que compreende a vivência com a comunidade escolar e entrevistas abertas. Partimos da hipótese de que, dependendo do momento histórico, há diferentes formas de hipervalorizar um jeito de ser surdo. Se, no período da integração escolar, havia uma hipervalorização do sujeito surdo oralizado, aproximando-o da norma ouvinte, na atualidade, em contrapartida, o sujeito surdo é educado em outra direção, pois há uma hipervalorização de um surdo sinalizante e militante de sua língua.

**Palavras-chave:** Surdez. Subjetividades. Integração. Inclusão.

**Resumen:** En este artículo, discutimos las prácticas pedagógicas que conducen la educación de sordos en el CAS, en Vitória, Espírito Santo. Esa discusión abarca dos momentos históricos distintos: la integración escolar y la inclusión. Para tal análisis, trabajamos con los conceptos foucaultianos de gobierno y subjetivación. Recorremos a una metodología de investigación que comprende la vivencia con la comunidad escolar y las entrevistas abiertas. Partimos de la hipótesis de que, dependiendo del momento histórico, hay diferentes formas de hipervalorar una manera de ser sordo. Si, en el periodo de la integración escolar, había una hipervaloración

<sup>1</sup> **Submitted:** 14 July 2019 - **Accepted:** 29 Feb. 2020 - **Published:** 18 Nov. 2020

<sup>2</sup> Federal University of Espírito Santo (UFES) – Email: ebruim@yahoo.com.br

<sup>3</sup> Federal University of Espírito Santo (UFES) – Email: educandor@gmail.com

<sup>4</sup> Federal University of Espírito Santo (UFES) – Email: lumatosvieiramachado@gmail.com

*del sujeto sordo oralizando, acercándole de la norma oyente; en la actualidad, en contrapartida, el sujeto sordo es educado en otra dirección, pues hay una hipervaloración de un sordo señalizante y militante de su lengua.*

**Palabras clave:** Sordera. Subjetividades. Integración. Inclusión.

## About deaf hyper-valuation practices

In short, the main objective of the struggles is to attack, not so much “such or such” institution of power or group or elite or class, but rather, a technique, a form of power (FOUCAULT, 2014a, p. 123).

By starting this article quoting a passage from “The Subject and the Power” (FOUCAULT, 2014a), we problematize how a certain form of power, when applied to the individual, obliges him, “to bend over himself and link him to his own identity” (FOUCAULT, 2014a, p. 123) by imposing a single truth on him. This truth is produced by the discourses that, in this text, lead the deaf to a hyper-valuation of their way of being deaf and being in the world.

In this way, a question becomes essential to understand such process, that is, why not name what we analyze only as “valuation”? Or, still, “overvaluation”? Making an etymological analysis of the terms **valuation**, **overvaluation** and **hyper-valuation**, we find the following definitions: a) **valuation** means to give value, increase the value, act or effect of valuing; b) **overvaluation** expresses the idea of superiority; c) **hyper-valuation** means a high degree, which exceeds the limit of normal. The prefixes over- and hyper-, of equivalent meaning and with the same etymology, the Indo-European \*Uper-, “over”, correspond to words of related languages, the Latin, super, and the Greek, hupérhu. However, in Portuguese, hyper- represents an intensification of over (ROCHA, 2011).

In this article, we use the concept of **hyper-valuation** to discuss the pedagogical practices produced at the Training Center of Professionals in Education and Care of the Deaf (in Portuguese, *Centro de Capacitação de Profissionais da Educação de Atendimento às Pessoas com Surdez - CAS*) in two different historical moments to know: along school integration, in the 1990s and, nowadays, with the inclusion politics. We can say that the practices hyper-valued and, still, hyper-value, different ways of being deaf.

During the period of school integration<sup>ii</sup>, the deaf person who was hyper-valued was the one who approached the audist norm, the non-deaf way of being, and who was able to become oralized. Currently, with the school inclusion, the hyper-valued deaf is the signalled deaf, who uses Brazilian Sign Language (in Portuguese, *Língua Brasileira de Sinais - Libras*) to communicate with deaf, non-deaf and with the society.

Grounded on Foucault’ studies, we are not seeking a truth or the truth produced by certain forms of power. We intend, in this work, to address how pedagogical practices allow the constitution of different identities that hyper-value one or another way of being deaf. We understand, from Bauman (2005), that it is possible to comprehend deaf identity as an invention:

[...] Yes, in fact, identity is revealed to us only as something to be invented, and not discovered; as the target of an effort, of an objective; as something that still needs to be built from scratch or choose between alternatives and then fight for it and protect it by fighting even more [...] (BAUMAN, 2005, p. 21-22).

In the scope of this work, the invention of deaf identity is due to the production of discourses that enable the deaf to understand themselves as subject. “The community is therefore fundamental to the process of legitimizing the deaf identity” (WITCHES; LOPES, 2015, p. 42). By problematizing the invention of deaf identity, we defend the idea that, in certain moments of history, or even, in certain communities, there are different ways of hyper-valuing a specific way of being deaf.

In order to present our arguments on deaf hyper-evaluation practices based on the data analysis, it was essential to use a methodology that includes the experience within the school community and open kind interviews. Therefore, we selected data from the interviews with teachers and former teachers (deaf and hearing) from CAS - Cachoeiro de Itapemirim and CAS - Vitória, identified in this work as PROFESSOR CAXU and PROFESSOR VIX, respectively.

In the data analysis, we thoroughly problematized the documentation, the practices, the educational context of the Center, anyway, everything that was necessary to understand that, depending on the historical moment, there are different ways of hyper-valuing a way of being deaf. To this end, we use the concepts-tools coined by Michel Foucault, namely: **government** and **subjectivation**.

In this work, we intend to make a radical critique of the CAS practices that led to a hyper-valuation of different ways of being deaf, going in “search, at the root of the events, the different conditions of possibilities of what determines it” (LOPES; FABRIS, 2013, p. 13). Thus, we set out in search of the truths generated by the discourses of a certain time, allowing the emergence of different ways of being a hypervalued deaf inside the CAS.

## Matter of identity

The education of deaf people, “when based on identity, is directed to hear what militants of certain tribes say, is directed to hear diagnoses of specialists operating in the great school machinery” (LOPES, 2007, p. 23). In this direction, identity creates excluded and included, since, “to be able to be inside the desired, it was necessary to invent the outside” (LOPES, 2007, p. 18).

By following this logic, and placing under suspicion any form of truth invented by identity, we understand that it is possible to think of the possibility that certain practices of hyper-valuation generated, and still generates, from the conducting actions invested by the State on this specific population, forms of in/exclusion among deaf people who do not fit into a certain norm supported by the school institution. This standard can be modified over time and with the circumstances in which the deaf are inserted. In this work, the circumstance would be the field of school education. Either the deaf can be the one who **speaks**, oralized; or can be the user of the **Brazilian Sign Language**; Or could be that **implanted deaf**.

For the integrating school, it was necessary to normalize the deaf subject through practices so that he could look at himself and conduct himself as a **non-deaf**, and create possibilities for him to acquire oral speech. Such practices, when applied, have the effect of

hyper-valuing processes of being deaf **non-deaf**, or **deaf oralized**, to the detriment of the **deaf signalled**, who was marginalized in these processes. Today, with bilingual politics, we perceive the processes of hyper-valuation of a deaf person who is a Libras user, militant of his culture and language.

Making a relationship between the processes of hyper-valuing a way of being deaf, based on identity, it is possible to say that this subject is adjusted to a form of power that leads him to follow both a rule of life and his relationship with the community. According to Foucault (2014a, p. 123):

This form of power is exercised over immediate daily life, which classifies individuals into categories, designates them by their own individuality, links them to their identity, imposes upon them a law of truth which they must recognize and which others must recognize in then.

It is possible to say that in the relationship between the signalled deaf, or between the oralized deaf, are invented forms of being deaf and being in the world, that lead to a hyper-valuation of a specific way of being, moving the subject in a certain time, marking it in his individuality, imprisoning his soul, which “implies a knowledge of consciousness and an aptitude to direct him” (FOUCAULT, 2014a, p. 125).

Starting from the analysis of Veiga-Neto and Lopes (2015) on the concept of soul established by Foucault in “Discipline and punish”, we understand that the relationship between body and soul is reversed from our cultural traditions:

Separated from him and often thought of as above him and the foundation of his own body, the soul was and by many is still understood as the great conductor of the actions of the body. [...] It is not about the soul represented by Christian theologies that he speaks to us, but about the soul as a historical reality of this world (VEIGA-NETO; LOPES, 2015, p. 47-48).

It is possible to say that a person who is deaf is becoming and transforming so according to history, his forms of subjectivation and discursive practices that enable the emergence of a deaf subject hyper-valued: the one who speaks (oralized) or that which is defined by his cultural and linguistic difference.

## **Integration: deaf standardization practices**

By 1992, after a series of changes to the place of operation, the Special School of Oral and Auditory Education was finally installed, where it currently remains. Since it was installed as a special school for “deficient auditory” (according to the nomenclature of the time), the place should assume the state’s proposal for this mode of education, which, at the time, was based on the principles of school integration.

It is possible to say, based on Rech (2010), that this movement of school integration was one of the flags that marked the educational proposal in the first term of Fernando Henrique Cardoso, in which it was intended to take to school all children who were outside of it, whether in regular school or special school. For Rech (2010, p. 109), “the initial idea – which supported the principle of school integration – was to normalize, that is, to secure people considered ‘different’ the opportunity to become similar to the ideal model of citizen”.

Based on the writings of Rech (2010), we noticed that, during the movement of integration, campaigns were created with the aim of sensitizing people to understand and, thus, accept the “hearing impaired”.

By relating the movement of school integration and deafness, we understand that the ideal model of citizen “auditory deficient” pursued by the State at that time was that subject that could be transformed as close as possible to the standard of hearing normality, “from which the deaf are obliged to look and narrate themselves as” (SKLIAR, 2005, p. 15).

In the movement of school integration, the hyper-valued auditory deficiency was that oral subject. It was common inside institutions that the hearing impaired “sang orally” the national anthem, “prayed orally”<sup>iii</sup> the Lord’s Prayer, and even without understanding the meaning of what was being “spoken” they did not show any distress. The student was subjected to standard practices.

The following excerpt is part of the data collection used for the development of this research, extracted from an interview held in CAS Vitória, between the researcher and the teacher, both deaf. The translation of Libras into Portuguese was performed by a Brazilian Sign Language Translator and Interpreter (in Portuguese, *Tradutor e Intérprete de Língua Brasileira de Sinais - TILS*). As mentioned above, the term VIX is an abbreviation for naming CAS – Vitória.

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So, the group of students did not show this anguish, for me it was normal, because those were school rules. My mother always told me that it was necessary to study and train speech, because there was no communication in sign language at that time (DEAF TEACHER 4 VIX, 2015).

Backing on Foucault to understand normalization, especially disciplinary, this consists in highlighting a certain model, “being normal precisely who is able to conform to that standard and the abnormal who is not able” (FOUCAULT, 2008, p. 75). Thus, the institution created ways of conceptions from a model defined by the truths generated within the clinical-therapeutic discourses of speech rehabilitation, according to the record of a listening teacher who acts in CAS Vitória.

Yeah, usually the students would come here with babies. [...] A lot of our students came here with babies. And then they started the early stimulation, then they were in the garden, and they were developing all these skills. Those who came at the age of 7, 8 years, were tested to know how much of the oral language they had acquired and then, sorted in a certain room (HEARING TEACHER 3 VIX, 2015).

In the speeches of the interviewees it is demonstrated that, from the guidelines of the State, pedagogical actions, should be developed those that encourage the student to speak orally, as it shows part of the data collection, from a listening teacher: “At school, the guidelines of prayer were followed. That was the direction that came from the state. The class trained and entered the teacher’s guidelines within this oral method. Teachers' planning was also based on the” oralization (HEARING TEACHER 3 VIX, 2015).

The school was equipped with materials intended for speech training of “deaf students” to stimulate their oralization. The sound amplifiers, sound devices, music, candles and blowing balls present in the institution are considered indicatory signs. Indicative signs “leave in their contact, traits that guide the conduct” (ESCOLANO, 1998, p. 39) and that lead the subject to be subjective by discursive practices, or not, of that moment. In the case



described here, the speeches generated during the period of integration by the State encouraged a proposal based on the rehabilitation of speech, anchored specifically on the Perdoncini Method<sup>iv</sup>.

To teach at the institution, which offered children's and basic education until the fourth grade of elementary school (former First Degree), teachers should have as a prerequisite the training in the Magisterium course, in addition to having training in auditory deficiency, offered by the Department of Education and taught by Professor Alpia Couto-Lenzi. The teacher Alpia Couto-Lenzi taught the courses in hearing impairments with reference to the Perdoncini method, which has "the objective of developing the differential thresholds of hearing or hearing function. His method is to stimulate residual hearing through amplified sounds" (COUTO-LENZI, 2004, p. 127). The certification was carried out by the Department of Education.

The training of professionals is still one of the strategies to constitute knowledge within discursive orders instituted by science. Knowledge valued by professionals in other times has always been guided in a clinical proposal that brings the deaf in a disability perspective, always in search of normalization. This includes all the clinical practice perspective of pedagogical practice, the entire curriculum, and the training of these professionals (VIEIRA-MACHADO, 2010, p. 51).

The integration with the regular school took place in the literacy of the "hearing impaired", when this individual had a certain understanding of what we call "orality". The student attended the regular school and, in the contract, returned to the school (regular or special) to receive the specific pedagogical support for his disability. Below is an excerpt from a document found in CAS Vitória that mentions the conditions of education of the deaf at the time of school integration.

When the child acquires understanding and literacy there he is already able to attend a regular school, because when the opposite happens they face many problems there. The best choice would be if they went to regular literate school, understanding everything, with auditory training, all parts working (ALVARENGA *et al.*, 1995, s.p.).

It is possible to understand that the deaf student attended the literacy classes, which was held in Portuguese language in writing mode, to be subsequently referred to a regular educational institution. As Foucault teaches us, the school, as one of the main agents of diffusion of the norm, allowing the deaf to experience practices focused on their oralization, generated a feeling that their disability could be overcome, bringing it closer to the audist norm.

## Deafness and inclusion: control and regulation of individuals

At the end of the first term of President Fernando Henrique Cardoso, integration was weakened with the emergence of the term "inclusion". According to Rech (2010), while integration was more focused on the educational plan, inclusion included not only the educational sphere, but also the sociopolitical conditions of the country. With the emergence of inclusion, the understanding of the notion of normalization is also modified:

The subject involving movements for normalization and school integration is seen as "something to correct", as "possessing a defect", as "target of changes". As, at that stage, the emphasis is strongly marked by medicine and the "knowledge of Psi"

the order is to ensure that the subjects are normalized. In the movement for school inclusion, in the same way, the will for correction and normalization is present, because the strengthening of some powers does not generate the complete deletion of others, so striking, as is the case of the need to standardize the subjects. Therefore, normalization continues to be part of the inclusion movements, but becomes understood in another way that not only aims to normalize the individual, but also aims to place it within a course of normality (RECH, 2010, p. 153).

Still dialoguing with Michel Foucault (2008) to understand the normalization processes in this period, based on security mechanisms (statistics, for example), which consisted in identifying and causing these “different normality distributions work in relation to each other and make sure that the most unfavorable ones are brought to the ones that are most favorable” (FOUCAULT, 2008, p. 83) all individuals who were considered abnormal during integration – and marginalized by society – are now identified by the state assistance programs, government practices were generated that began to regulate the population within the logic of inclusion.

Even if the effects of these institutions are the exclusion of the individual, they are primarily aimed at securing individuals in a male standardization apparatus. The aim of the factory, school, prison or hospitals is to link the individual to a process of production, training or correction of producers. It is a question of ensuring production, or producers, according to a given standard [...]. It is therefore an exclusion inclusion (FOUCAULT, 2014b, p. 211).

Taking as a reference the researches of Lopes and Fabris (2013) and Lopes, Lockmann and Hattge (2010), it is possible to understand that the notions of inclusion and exclusion should not be understood as opposing each other. Based on this understanding, the Study and Research Group on Inclusion (GEPI/CNPq/UNISINOS) assumes the understanding that in our time there is an in/exclusion in contemporary practices of inclusion and exclusion. In other words, one form operates in its relationship with the other, from the subjectivity of a given subject. Thus, “much more than the included wanting to be with the other, everyone should want to welcome him physically, even if it is to exclude him relationally, and everyone should know of the threat that must be excluded” (LOPES; LOCKMANN; HATTGE, 2010, s.p.).

The school can be considered one of the institutions (such as prisons, hospitals, psychiatric hospitals and factories) whose purpose is to develop in the population a certain knowledge, offering conditions for the education of the individual, so that he, from the imperative of inclusion, leads himself and the other. In this way, the State produces processes of inclusive subjectivities that lead people to see inclusion no longer as a condition, but rather as an obligation. “All are responsible for you and for all” (LOPES; FABRIS, 2013a, p. 67), and should be included by society.

Still, “inclusion seems to have achieved a true status that one can no longer think outside its limits” (VIEIRA-MACHADO; LOPES, 2015, p. 4). The population can no longer see the other outside the inclusion, understanding that all are “included”, even when the inverse occurs.

In the quest to remain in the rationality of the market, the school poses as an institution capable of generating knowledge and “enables the understanding of inclusion as a neoliberal imperative for the maintenance of all in the networks of the” market (LOPES,

2009, p. 156-157). It is the State operating actions on the population, leading it to generate means to maintain its own livelihood and, thereby, to create conditions to stay in the consumption network.

Considering the policies of inclusion of the deaf subject, it is worth noting that, since the 1990s, the deaf community started a mobilization in search of the recognition of their language, Libras. According to Vilhalva, Arruda and Albres (2014, p. 15), a Technical Chamber was organized in Petrópolis, from 08 to 11 August 1996, entitled “The Deaf and the Language of Signs”, which had as objective “propose subsidies for the legalization of Sign Language for the deaf person and characterize the profession of the interpreter”. According to the authors:

Sign language was recognized, scientifically, as a linguistic system of sign-visual communication, with its own grammatical structure and from deaf communities in Brazil [...]. There is no effective communication between the deaf and the hearing: the hearing do not dominate sign language and the deaf do not dominate Portuguese, either in oral mode or in writing (VILHALVA; ARRUDA; ALBRES, 2014, p. 15-16).

According to Lopes (2011), at the Fifth Latin American Congress of Bilingual Education for the Deaf, held in Porto Alegre in 1999, the movements for the change in the way the deaf look at themselves and live their deafness continued. There were changes based on the perspective of a community with a specific language and culture. In this Congress, in which hundreds of deaf people participated, a document entitled “The Education that we Deaf want was written”. According to Lopes (2011, p. 33), the document proposed:

[...] clarification of how the deaf would like to be narrated; deaf guidelines for education (from early childhood education); discussions about Brazilian Sign Language; the right to the interpreter and the need for recognition by the State, of Libras as an official language.

In the wake of these discussions around Brazilian Sign Language, the Law no. 10.436/2002 was drafted, legalizing and recognizing Libras as the official language of the Brazilian deaf population, that law was regulated years later through the Decree no. 5.626/2005. After the recognition of Libras, new discourses were produced in search of an effective bilingual education, based on a proposal that enabled the deaf to be led by their cultural difference and by the domination of the Brazilian Sign Language.

In 2005, in the same place where The Oral and Auditory State School operated, the CAS was implemented in Espírito Santo. The CAS is part of the National Program to Support Deaf Education, as a result of:

[...] the work and partnership of MEC (represented by the Special Education Secretariat and the National Institute of Deaf Education), with the departments of Education, higher education institutions, non-governmental organizations and entities affiliated to the National Federation of Education and Integration of the Deaf (Feneis) (MARTINS, 2004, p. 61).

After the installation of the CAS, there was a changing in the pedagogical structure existing in the special school that, until then, was based on the stimulation of the orofacial



reading capacity of the students. At that time, the Center was created in reference to the bilingual condition of the deaf who could communicate with “the non-deaf; through sign language. Teachers who did not adapt to the bilingual proposal implemented by the State, due to the emergence of the inclusion, were gradually replaced. After 2006, deaf teachers began to be hired to teach at the Center:

The teachers were trained to work the oral method. So, what happened? That’s when the Libras movement started to appear. The students began to claim that the teachers stopped using the oral method, to work with Libras. Then there was a stalemate, because the teaching staff was all formed to work through oralization, people who work with sign language were required (HEARING TEACHER 3 VIX, 2015).

As an institution subordinate to the State and focused on deaf education, the CAS can be considered part of a state device that acts in governmental actions and subjectivation of the deaf, producing other forms of being deaf through the discourses generated by the deaf community in favor of sign language.

The practices in CAS, at the present time, are no longer aimed at the rehabilitation of the deaf subject’s speech. We understand that the state, by investing in the maintenance of the deaf as deaf themselves, allows the emergence of a better condition of risk management that the deaf could bring to the population to be governed if they were not included. That is, the practices of inclusion of the deaf subject do not provide only the practices of teaching orality, but refine their governmental forms of deaf identities through the maintenance of the deaf subject as “deaf” through the hyper-valuation of the sign language and their cultural practices.

We can say that, at the current moment of history, the hypervalued deaf is the one that uses libras. It is possible to observe this idea in the speech of deaf teachers at a meeting to build the Center’s Political Pedagogical Project. In the excerpt below, a deaf teacher addresses the role of CAS for the teaching and diffusion of libras in the educational context.

The CAS exists for the deaf and for those who seek the knowledge through Libras. The CAS exists to potentiate the educational curriculum knowledge in Libras and to teach Libras to the deaf, and also to promote the teaching of the same language to the others who so desire; The CAS needs to be an environment of learning Libras without distractions, with the focus on the structure of signs and teaching-Sign Language learning, with the deaf teacher as a role model (DEAF TEACHER 4 VIX, 2015).

The Center is organized in four cores. In each of them there is a specific activity focused on the education of deaf people. In all cores, Libras is the language of instruction that operates in the construction of the knowledge of those subjects and deaf and non-deaf, are involved by the activities of the CAS.

The deaf people who seek the aid of CAS, are the ones who possesses a basic knowledge acquisition in Libras and those who seek the teachers of the Center in order to learn or deepen language fluency. There is no educational work aiming the oral language learning/training in CAS. The deaf person who does not accept using Libras, ends up occupying the place of abnormality in the deaf community inside the CAS, as presented in the interview below with deaf teachers of CAS Cachoeiro Itapemirim:

I could not teach this implanted student, so I called the CAS direction and explained that the student was not learning, because the student was used to talking (oralizing)

and was familiar with Libras. He was still learning Sign Language, it was a new process for him (DEAF TEACHER 5 CAXU, 2015).

Then, when the students who used hearing aids noticed the arrival of the implanted students, they removed the aids because they did not want to be seen the same way the implanted ones were. They wanted to be seen as equal to the deaf who used sign language inside the CAS (DEAF TEACHER 6 CAXU, 2015).

Under this perspective, the state began to hire teachers who had “certain domain” of Libras – because few professionals have full fluency – to act in Specialized Educational Attendance (in Portuguese, *Atendimento Educacional Especializado* - AEE) to the deaf in the Center. Thus, from 2009 to the present, in the public notices relating to the hiring of hearing teachers to work in the CAS, published by the Department of Education, it is required as a prerequisite: Libras Basic and Intermediate Courses each one with at least 120 hours of workload.

The Basic and Intermediate Libras courses were offered in the CAS until the first half of 2015. From the second half of this year on, It was created a course aimed at teachers of the State, Municipal Schools and Federal Institute of Espírito Santo (IFES) who intended to working in the specialized care of deaf, named: Educational Care Course Specialized in Auditory Disability. with a workload of 180 hours.

This course grew certain expectation within teachers seeking the knowledge generated from libras:

I need to learn Libras. It's an immense expectation that I have. That the theoretical part is fundamental, also greatly complements the course, but my biggest interest in the course is to learn Libras. Because in SCD we are very aware of how it happens and how it has to happen, [...], but I am not fluent in Libras, I am illiterate in Libras, which is an important language nowadays. I will feel much more included, I need to include myself (HEARING TEACHER 7 CAXU, 2015).

Among the four cores of CAS, we highlight the Educational Support Center, which has the function of supporting deaf and hearing impaired students enrolled in the contract of regular education. Classes are taught in the five areas of knowledge (Libras, Languages and Codes, Nature Sciences I and II and Human Sciences) in Libras, enabling students to interact with each other through Sign Language; students are divided in groups, taking as reference its acquisition of Libras, as we can see in the speech of the interviewed teacher:

These groups, as they are organized by the potentiality they have and the difficulties they have, [...] here, in Portuguese language room, I work the same text with all of them, but, because of the difficulties of each text, the text for each group is approached in a different way. So, the first group, which does not have a fluency in sign language and minimal knowledge of reading and writing, right, I approach the text in a different way, I use more images and work words and signs that they know for that word. In the second group, which already has a greater knowledge, both in sign language, as well as in reading and writing, I can already enter the text in a more profound way, right, I evaluate if they understood, when they explain to me that text, if they have difficulty in any word. The other more advanced group already has fluency in sign language, a good understanding of reading and writing (HEARING TEACHER 6 VIX, 2015).

Observing the current CAS practices, we understand that the subjects that relate in the Center are subjectived by the knowledge of Libras, besides being led by the inclusion ideas, by “understanding it as a truth, by good principle for all” (VIEIRA-MACHADO; LOPES,

2015, p. 1). In this line of understanding, the discourse prevails that the inclusion of the deaf student occurs only in the CAS.

Included! Here it is included, because here everything happens in his language. So if it is a message, if it is an activity, everything is thought for him (HEARING TEACHER 5 VIX, 2015).

To the hearing, he's a retard in schools because he's different, he doesn't listen, he talks in a different way, so he's a handicapped... But not here! He is like everyone else (HEARING TEACHER 3 CAXU, 2015).

Starting from the thought of Lopes and Thoma (2013), we understand that the subject with deafness can see and narrate both as hearing impaired, deaf or, still, as an integral member of a specific visual and linguistic community.

Thus, analyzing the CAS, we understand that the Center promotes, today, governmental practices of the deaf population, keeping the deaf in a fixed identity and ensuring the maintenance of deaf community speech. We visualize the hyper-valuation practices in a deaf way signalled to the detriment of other deaf forms of existence, when in another time/space the oral deaf was hyper-valued.

### **In conclusion: rethinking the practices of hyper-valuation in CAS**

Finally, we are convinced that, during the process of analysing the data that enabled its development, we have been transformed by the truths we have appropriated. We turn to the thought of Foucault (2014, p. 21) to reflect: “don't ask me who I am and don't tell me to stay the same”. Thus, we allow ourselves to be inspired and therefore inspire other people to think with us how the invention of identity creates practices that generate a hyper-valuation of different ways of being deaf inside the CAS.

Lopes and Thoma (2013), when reflecting upon deaf identity, understand it as an invention that allows subjects to negotiate their rights and places. The invention of deaf identity, by making the definition that the deaf hyper-valued was the oralized, tends to exclude the Libras users or, still, the implanted, and thus, successively. The same authors, when mentioning the issue of identity, rely on Foucault to assert that our relationships are not based on the question of identity but on a matter of invention and innovation with ourselves. According to Foucault (2004, p. 266): “It is very boring to be always the same. We should not exclude identity if it is by identity bias that people find their pleasure, but we should not consider that identity as a universal ethical rule”.

Thus, after many reflections, we were led by the analysis of the practices of hyper-valuation of different ways of being deaf in the educational context of CAS. We intend to problematize these practices, taking as reference the Foucault' studies and putting under suspicion any form of truth, in an attempt to think about the possibilities that these practices of hyper-valuation generated and still generate – forms of in/exclusion of deaf people that do not fit the norm sustained by the institution from the actions of conduction invested by the State on the population.

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## Notes

<sup>i</sup> Translated by Gabriel Silva Nascimento. Lattes: <http://lattes.cnpq.br/4507944299087617>. Email: [tilgabriel@gmail.com](mailto:tilgabriel@gmail.com)

<sup>ii</sup> According to Rech (2010), the period of school integration began long before the first term of Fernando Henrique Cardoso (1995-1999). Politics focused on special education gained visibility in Brazil since the 1970s, in a movement called social integration of people with disabilities.

<sup>iii</sup> Deaf people, depending on the degree of deafness, or if the deafness has been acquired or not, if trained may become oralized (learn to use the spoken language). However, today, after the implementation of the inclusion politics, and also, after the publication of the legislation favorable to the use of sign language by the deaf, hardened the failure of oral practices in deaf education, culminating with the rejection of oralism in schools.

<sup>iv</sup> The Perdoncini Method, created by Frenchman Guy Perdoncini, is audiophonatory and has as main focus the hearing, the voice, the speech and the language. It is based on the assumption that every hearing-impaired person has an auditory residue and must learn to hear so that he can speak; therefore, it is a method that aims at auditory education and language structuring (COUTO-LENZI, 2004).

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