

International Journal of Human Sciences Research

TEACHING PHILOSOPHY AND BILINGUALISM: DILEMMAS AND CHALLENGES OF PHILOSOPHICAL RECEPTION

Edson Teixeira de Rezende

<http://lattes.cnpq.br/5579211964550306>

Geraldo Balduino Horn

<http://lattes.cnpq.br/0374854245866516>

Sueli de Fatima Fernandes

<http://lattes.cnpq.br/2570225428889640>

All content in this magazine is licensed under a Creative Commons Attribution License. Attribution-Non-Commercial-Non-Derivatives 4.0 International (CC BY-NC-ND 4.0).



Abstract: Is it possible to teach philosophy for deaf students? What are the minimum conditions necessary for the deaf student to learn the philosophical contents proposed in high school programs? Here are the central issues of this article. It is about analyzing the possibilities of teaching philosophy from the perspective of bilingualism and verifying the reception of philosophical contents by deaf students in high school. For this, both legislation is analyzed (Law 10436/2002, Decree 5626/2005 and Law No. 13.146) related to inclusion, culture and deaf identity and their impact on the school space, such as the teaching-pedagogical process used in classes by teachers of the philosophy of basic education in the State of Paraná. Among other conclusions, the study points to the need to provide specific training for teachers in relation to the theoretical and methodological field regarding the care of deaf students throughout the teaching and learning process.

Keywords: Teaching Philosophy, Deaf culture, Philosophical reception, Bilingualism, inclusion.

INTRODUCTION

This article seeks to show how the philosophical receiving process occurs on the part of the deaf students. The systematization was mainly made from the current legislation on the deaf subject and through a participating research with the collections of questionnaires, bilingual interviews and activities developed in philosophy classes with deaf students at a school of the Paranaense public network.

Bilingual education for deaf, as Fernandes points, “can be defined as an educational proposal that understands, in its realization, the use of two languages in the communication and in the teaching of the Deaf: the Brazilian language of signs (LIBRAS) and the Portuguese language” (Fernandes, 2011A, p. 104). In this type of education, teachers

explain, interact and guide activities through the use of pounds, which advocates, by the teacher, the linguistic domain of the Brazilian signs, and the Portuguese language approach in its written modality, as second language.

Bilingual education is guaranteed by Decree No. 5,626 / 2005 (Brazil, 2005) that regulates Law 10.436 / 2002, in Article 22, Chapter VI, and points out how to organize the school inclusion for the deaf:

I - Schools and bilingual education classes, open to deaf students and listeners, with bilingual teachers, early childhood education and early years of elementary school; [...] II - bilingual schools or common schools of the regular education network, open to deaf students and listeners, for the final years of elementary school, high school or professional education, with teachers from different areas of knowledge, aware of uniqueness Linguistics of the deaf students, as well as the presence of translators and interpreters of pounds - Portuguese language. “ (Brazil, 2005).

As it was seen, national policy points out two possible spaces for deaf schooling: (1) at the school of deaf with bilingual teachers and (2) at regular school with the presence of the interpreter and specialized educational care (ESA) in this research He developed in the second space type of school.

Regarding the inclusive school, it is important to score that there is a large contingent of excluded from schooling, in history, and it is necessary to think about the presence of presence and conditions to combat such a condition. And as for the term ‘inclusive school’, this can be applied to a policy of driving all to school, that is, the policy that enrolled deaf people in regular schools.

The central objective of the article is to analyze the teaching-learning conditions and, especially, the experience of the deaf student philosophy from the perspective of bilingualism. This ultimately means understanding how deaf are treated at

regular school, as regards the socialization of knowledge and interaction in the discipline of philosophy. Bilingual education, in general, has been practiced according to the vision of the government that treats bilingual education and pounds as instrumental elements and understands that the insertion of the interpreter solves all the problems of linguistic accessibility of the deaf.

In order to understand the context of the students, there must be, among others, the cultural and identity issue of them, recognize the *habitus* as an element that is constituted from the social groups in which the person lives, the capitals that has at his disposal and as It is able to have the elements incorporated in the academic field according to Bourdieu (1983, 2004), because in the teaching of philosophy some methodological elements often manifest as the use of philosophical text and their teaching mediation, however the issue of the text is written Portuguese that is the second language of the student and how the teaching mediation occurs at the inclusive school.

ELEMENTS OF THE METHODOLOGICAL PROCESS: BILINGUALISM AND THE TEACHING OF PHILOSOPHY

Education and with the deaf student needs to consider the language of signs as their natural language (language first), conceiving the Portuguese language, in its written or verbal aspect, as a second language. It was observed during the elaboration of this research on the philosophical reception of the deaf student in high school, which some students were devoid of the communication of the first language, or the natural, and with

1. Pierre Bourdieu will be used throughout the work only as an analytical key, through its concepts, to think about the relationship / object.

2. I understand field as “synchronous apprehension as structured spaces of positions (or posts) whose properties depend on positions in these spaces, and may be analyzed independently of the characteristics of their occupants (partly determined by them)”. (BOURDIEU, 1983, p. 89).

that informal learning seized in the family breast was ignored, impairing, Afternoon, the construction of abstract concepts. When we analyze this practice, from some categories of Bourdieu (1983)¹ as *habitus*, field² and capital, we find how they allow conditions to act in the field with the greater or lesser possibility of success.

The *habitus* is understood as:

a system of durable and transposable provisions that, integrating all past experiences, works at every moment as a matrix of perceptions, of assessments and actions - and makes it possible to carry out infinitely differentiated tasks, thanks to analog transfers of schemes. (Bourdieu, 1983, p. 62).

In front of the deaf *habitus*, a given that we must consider is the difficulty with reading and writing activities when they were late recognized as already carrying a language. This observation can be associated with the cultural capital of parents who, due to lack of knowledge, finds difficulties to diagnose and present conditions for their children to communicate using the sign language. When, otherwise, the problem is not cultural capital, the economic capital must be considered. In it, the diagnostic process and pedagogical measures of work with the language can take for those who have no capital buildup, which, by itself, is already a complicator. This way, all this process will produce consequences in the educational field, in which the heirs of the recognized culture as “superior” end up having their facilitated trajectory by obtaining greater success in the academic environment.

Then, according to Bourdieu,

For those who, in the previous generation, had a monopoly at higher levels, higher education, large schools, etc., this kind of

widespread intensification of the use of the school institution puts very difficult problems, forcing it to invent all kinds of strategies; So these contradictions are an extraordinary factor of innovation. (BOURDIEU, 2004, p. 61).

Those who are not heirs will face difficulties in the formal teaching-learning process that occurs within the educational environment, since deaf students, such as all, will be called to understand what they read and expose their ideas into texts and presentations.

We must consider that the teaching of abstract concepts to the deaf, sometimes due to lack of family preparation, difficulty in medical diagnosis, absence of adequate pedagogical guidance, among other factors, is impaired. According to Moura (2018, p.18) is necessary “a well-made guideline that can alert parents about the devastating effects that the absence of language can bring to the linguistic, cognitive and emotional development of their children.” The author’s defense is for parents and family to structure themselves and be attentive to the importance of pounds in an early manner in their children’s lives. The proposal presented herein consists of bilingualism,

The value indifferenciation between a language representing the historical-cultural production of a minority community and the set of physical, technical and material resources that constitute assistive technologies reveal a huge distance from the principles of bilingualism. (Fernandes; Moreira, 2014, p.64).

Bilinguism is defended in the field of deaf studies and that we advocate for learning that recognizes alterity, and that knowledge occurs in an ethical way, which values the creation of bilingual environments that are not restricted to the classroom with the interpreter³, but

3. We recognized the importance of the interpreter in the various classrooms, and verified their relevance in learning and mediation in the spaces that we had the opportunity to observe through the participating research in the Philosophy Classroom, but we are stating that the deaf has the right To have pounds present in the various school spaces and for this a bilingual education is required as defends the deaf community and the epistemological field of the deaf studies.

4. About the philosophical reception of the deaf student in high school.

that pounds are language of instruction, communication and interaction in all school environments and with its various agents. The language is important for the student to perceive how thinkers / philosophers produced a reflection in time and space, considering that they experienced problems. The argumentation present in the text and the concepts developed by thinkers can collaborate so that students produce knowledge and their own discourses about their issues in the world. A pedagogical mediation present in the work of the Philosophy teacher is to “deconstruct and rebuild the language of the text - to work it: to retrace their” immanence plan “; reinvent ‘its concepts and consistency” (Fabbrini, 1995, p. 90).

Therefore, for the teaching of philosophy to occur, it is necessary to consider the student’s habitus, in an attempt to create the understanding of its cultural capital and how it relates to the field. This will make it possible to choose the best strategies to use it, for when you think the student will have the educational process being offered in a language different from his natural language, and that he is not completely dominated by him, we realize that there will be some difficulties to legitimize the field.

From the exploratory study⁴ who used questionnaires applied in person to a group of deaf teachers, interpreters and students in the year 2011, which signed a term by authorizing the participation in the research provided that the anonymity and the answers are considered the ethical aspect regarding the questionnaire and interaction With the people involved, it was possible a first understanding of inclusion in the teaching of philosophy, considering the deaf in the teaching and learning relationship in the space of the classroom.

The collection activity mentioned above is inserted in the following research proposal:

Social proximity and familiarity effectively ensure two of the main conditions of “non-violent” communication. On the one hand, when the interrogator is socially very close to the one he asks, he gives him, for his interchangeability with him, guarantees against the threat of seeing his subjective reasons reduced to objective causes; their choices lived as free, reduced to determined objectives revealed by the analysis. On the other hand, there is also an immediate and continuously confirmed agreement on the assumptions concerning the contents and forms of communication: this agreement states in the appropriate emission, always difficult to be produced in a conscious and intentional way, of all The non-verbal signals, coordinated with verbal signals, which indicate or as such which enunciated must be interpreted, either as it was interpreted by the interlocutor. (BOURDIEU, 2011b, p. 695).

The group consisting of philosophy teachers, TILS⁵ and students to fill a questionnaire (in the first moment of the research of the thesis philosophical reception of the deaf student in high school), the knowledge of one of the authors of the article as a philosophy professor of the state education state of Paraná was relevant for activity, For the experience in the school environment enabled familiarity with the other employees, important in the reception and willingness of these in answering the questionnaire.

The category of experience, according to Dubet (1994, p. 104), can be perceived in the response of the teachers who answered the first-time questionnaire ⁶, the teachers were not prepared to work with the deaf student, the justification for that position. According to Professor 01 “the difficulty of communication,

especially in a discipline that requires a dimming of the meanings of what is said, unfavorable work” (Professor 01, 2011). This explanation denounces the lack of initial and continuing training on the issue of pounds, deaf culture, the other three explanations point to lack of preparation (training) for work and ignorance of pounds.

Working with the deaf student implies considering according to Lacerda; Santos and Caetano (2018, p.185) “their apprehension and construction uniqueness when compared to listeners’, because according to the authors the deaf students

had few interlocutors in their language and, consequently, few opportunities for exchanges and debates, besides not having full access to film content, television programs and other media that privilege orality (and do not always have legend), or have texts complex difficult access to deaf students with difficulties in the literacy in Portuguese. (LACERDA; SANTOS; CAETANO, 2018, p. 185)

The lack of student knowledge in which it corresponds to elements as the linguistic issue, deaf culture is important to plan the actions of teaching and consequently for learning purposes. Realize that according to the argument exposed by Lacerda; Santos and Caetano (2018) contributes to understanding the explanation given by Professor 01 when he was asked about being prepared to work with the deaf student in the classes of philosophy, because the teaching with the deaf at the inclusive school⁷, contributes to perceive in the places observed and in the answers obtained at this point of the research for the importance of the pounds and the difference in understanding of the Portuguese language, of those students who have as a natural language a spatial and non-oral visual structure.

5. TILS - means an interpreter translator in sign language.

6. Through the answers from Appendix 01- What corresponds to you feel prepared to work with deaf students? Why?

7. With the pedagogical time of two hours weeks of 50 minutes and with approximately 40 students end up making the conditions for this approach of the teacher with the student, to understand their culture beyond often not being a bilingual teacher

The teachers reported, when filling, that the information is fruits from a unique experience they had with deaf students until that time; However, according to Dubet (1994, p. 104), “Even if the experience intends to be, in most cases, purely individual, it is certain that it only exists, in the eyes of the individual, in the extent that it is recognized by others “. The element of belonging to the academic field, and still this look of the “subcampo” of high school demonstrates the capacity of the teacher in seeking knowledge to deal with the particularities, aiming to collaborate in philosophical learning.

During initial training, teachers reported not having had the opportunity to learn about deaf, deaf culture, sign language (pounds). This is because in 2002, at national level, through Law 10.436, its language status is recognized, and with Decree No. 5,626 / 2005, the teaching of Libras was established in the training courses of teachers (high school and higher levels⁸) and speech therapists. This data on the initial and continued training on knowledge for pedagogical work with the deaf, another questionnaire was elaborated ⁹ sent to the 32 regional nuclei of Education of the State of Paraná and responded by teachers of philosophy of 14 regional nuclei of education of the State of Paraná, most concluded their training before 2002. and because of the absence of provision of continuing From maintainer, philosophy teachers did not have institutional access offered, fundamental knowledge about students, such as cultural and linguistic aspects to be contemplated in teaching. In order to acquire the knowledge of the sign language and what is to be the actual, the teacher needs to resort to its own

8. In 100% of all bachelors, pedagogy, special and normal education higher, within 10 years, by the year 2016, therefore.

9. This questionnaire corresponds to the fourth moment research. In the questionnaire on the teaching of philosophy with a deaf student.

10. The collaborator teacher 2 of the face-to-face research always uses in the description to refer to the deaf student the term “disabled” wrapped in quotation marks. This description refers to the clinical-therapeutic perspective. Being the conclusion of this corroborated perspective when he is asked to write, in question 4, what he thinks about deafness, which recognizes in the possibility of learning and acquisition of knowledge, beginning “well, I see that it is a disability.”

investments.

According to Professor 2 (2011), when asked about preparing to work with the deaf student, “No, because I have no preparation, but I have already had a student with this ‘disability’ [sic]¹⁰”. In conversation with this teacher, he had been commented that there was a deaf student at school, and he studied all high school without the presence of an interpreter, only with the help of the teacher. When asked about knowledge in the Brazilian signs, he claims to be a layman in which he corresponds to that language. This point seems to be relevant to think the methodological referral adopted with the discipline of philosophy by the teacher, we used several philosophy texts, as well as films and music.

It is relevant to try to understand the proposed pedagogical mediation, observing the absence of the interpreter and the use of a methodology: “I worked with written texts and also the same knew [do] lip reading that helped in learning.” To analyze the statement of teacher 2 on the issue of labial reading, the researcher used surveys available on CAPES journal platform. In access to the coffee space, the “Labial Reading” parameter was used; In the quest, 22 productions were presented; and, with the “peer-revised” filter, 10 productions were obtained, 7 in Portuguese and 3 in English language, it is important to mention that the work carried out with this parameter portray a clinical and listening approach, which aim to try to use this data For the adoption of cochlear implant consists of an electronic device for the purpose to allow the hearing by installing the sound amplification apparatus, composed of an internal part and

external part requiring surgical intervention for its deployment. According to Rezende (2010),

The cochlear implant within the plots and relations of power and to know for the normalization of the deaf bodies. This is a disturbing fact for the deaf, which constantly question and condemn this way of normalizing the deaf, constituted by a clinical view and a listening man who still stubbornly prevails in the deaf people. (REZENDE, 2010, p. 36).

We observed that, despite carrying out these considerations, it is important to reaffirm that this is not the theoretical bias adopted in this article. But it is important to emphasize the limit of the use of “lip reading technique” in pedagogical space. The criterion of verifying the question of the understanding made by the researchers Dell’Aringa, Ah, Adachi and Dellinga, AR (2007), the result was the result of a report of 31 people who described, even with the greatest skill in labial reading, being able to be able to grasp half of the information transmitted.

The hearing loss holder is able to “read” the position of the lips and at the same time capture the sounds of the speech of a speaker, but it is likely that even the best labial reader can only understand 50% of articulated words, as many phonemes have an invisible joint and others the same articulation. (Dell’Aringa, A. H.; ADACHI; Dell’Aringa, A. R., 2007, p. 102).

According to Gesser (2009, pp. 60-61), the use of lip reading requires a lot of time to be developed, and the results as mentioned above do not understand the totality of the information, mainly by this technique to use phonoarticulatory training, being false. The idea that all the deaf carries the lip reading. The researcher stresses the importance of people who constantly interact with deaf people to learn the language of signs, since the resource of lip reading can collaborate only in an emergency and timely manner. In learning

the need to understand what is being worked in a full way is fundamental, therefore the urgency to advance in understanding the role of sign language in education.

Understanding the need for continuous training that works the aspects of identity, deaf culture and linguistic aspects are an important factor in overcoming the pseudo idea that the deaf student understands everything that is spoken through the use of lip reading, being relevant at school. Inclusively the presence of the interpreter and bilingual teachers who can explain and interact with the students respecting the constituent aspects that characterize the deaf being.

On the other hand, it can not be considered simply to use the mode of Portuguese written with the deaf student overcomes all difficulties, especially when it comes to complex philosophical reflections that require a set of other mediations. Socratic question “Meet yourself”, when expanded by the student’s daily life, recognized what are the devices incorporated and developed by the deaf in the school environment, we must consider how learning and the writing of Portuguese by the deaf, according to the Theorists such as Fernandes (1998, 2003), cadres (1997) argue that the process of acquiring the Portuguese language for deaf is different from their natural language needs adequate mediation where the bilingual perspective is important according to conception the understanding of the authors and We agree, the knowledge of the pounds enables conditions for learning and development in the use of the Portuguese language.

It is a matter of understanding the importance of making the text in pounds and then in Portuguese language, thus, I would like to pass with the respect of deaf culture regarding the learning of philosophy, knowledge of the pounds, deaf culture and deaf identities as conditions necessary for the philosophical reception.

Asked about what you think of Deafness, what the Philosophy teacher (2011) comments:

It is a limiting factor that brings huge difficulties to unprepared teachers, even more so when deaf students are little in a class with dozens of students. I think that the “common” teacher does not take care of teaching the deaf with the same effectiveness with which the other. (PROFESSOR 1, 2011).

The description expresses a positioning, a need for training, therefore analyzes the urgency of maintaining educational policies of continuing training with researchers and professionals to consolidate teaching strategies that collaborate with learning and for educational agents to develop a suitable and respectful work with the difference in the school environment.

Oak (2011, p.16), by prefacing the work of Fernandes (2011), alerts on the conditions that must be observed for inclusion,

joins between public policies and, above all, the teacher training model, in addition to their material working conditions, whose purpose rests on the integral and integrated development of students, so that they can exercise, with happiness, their full citizenship. (CARVALHO, 2011, p. 16).

The articulation of involvement of the various education agents is an element described as relevant to achieve the educational goal broadly from the classroom. We need to reflect committedly on the radical questions made by Heller (1983), “How must it live? How must you think? How must you act? “. Especially in the school field, teachers, pedagogical team, directive and other education professionals.

The conditions for the process of inclusion of the deaf student are asked by some philosophy teachers. From the knowledge they have pounds, those interviewed in this first investigation had contact with sign language only when they ministered classes to the

deaf student. Without a minimum training, considering the conceptual rigor present in the reflection on the philosophy, in the presence of the philosophical texts recognized as fundamental in class. How to act in front of “The difficulty of communication, especially in a discipline that requires an esimpuity of the meanings of what is said, unfeasible work”. (Professor of Philosophy 1, 2011).

On the other hand, in the spaces in which the teacher can count on the interpreter, a mistaken idea of the role and consequences of his action with knowledge and the student may occur, since some discourses of the academic field reveal the ignorance of Tils’ Classroom space. As if the teaching work plan (PTD) must be changed to adapt or even accommodate certain situations of teacher’s interest when what must modify planning and execution are the students, their hands and the way of belonging in the world. Therefore, there is no concern with the presence of the interpreter in the room, since this professional presence would make it work without any changes in the teaching plan.

The feeling of tranquility only in part is communicated by the teachers. This is noticeable when the teacher states that he feels unprepared for not knowing the “[SIC] signs”. As Gesser says (2009, p.11), sign language has “all characteristics of any natural human language”. Even if there are, in all rooms with deaf students, the professional interpreter, the knowledge as the object to be taught and learned is not the purpose of the interpreter, but rather, the objective purpose of simply translating or from Portuguese to pounds or the Portuguese. The function, however, to teach is the teacher who has specific knowledge and conditions to establish the appropriate methodology to the content, so that the student can learn.

When the absence of a basic element for teaching, communication, present a set

of inquiries: for those learning is directed? How to teach without language of language (LIBRAS / Portuguese)? What resources are needed for learning? Faced with someone who presents initial answers to the inquiries, a paper displacement appears or even enables one to carry out with what is possible to see the conditions.

How to teach philosophy for deaf students? Fagner's account, when from his experience as a PSS professor (simplified selection process) in a college where there were only deaf students. When interviewed by the team of the diversity of the Regional Education Nucleus, he reveals dilemmas to be overcome. The technicians used the pounds and the Portuguese language to express the need for the deaf language, cultural and identity knowledge for the education professional who intends to minister classes for deaf student, dialogue begins with the following question:

– Hello teacher, are you deaf or listener? [...] astonished by not being deaf, for not speaking the language of signs and for not knowing the college, these technicians bombed the questions. Do you know what it is to be deaf? Do you have any idea how to work with them? How will you communicate with students? Have you ever told you that they do not read or lips? Philosophy and sociology that absurd! Will you fill them with texts? "Almost all always finished with a scary: you're going to kill those kids!" [...] The teacher [...] claims to be willing to learn from them, to study the sign language. Of course you will learn a lot from them, but I keep thinking about those children. (CARNIEL, 2013, p. 34).

The diversity team of the Regional Education Nucleus (NRE) when guiding the teacher - candidate to take a philosophy classes -, reveals that: (a) In most cases there will be an interpreter in the room; (b) there will always be hearers students; (c) Given the particularity of the school the teacher would not have the interpreter at his disposal during

the mediations, explanations and pedagogical activities. Scared the teacher discovers or knows that he will minister classes to the deaf student. Is the final question, as a reflection element, what do the deaf students learn? What they lose before the linguistic barrier and pedagogical practice that disregards its culture, its identity, its habitus?

As researchers take care to work respecting students, their singularities, using pedagogical time to promote a reflection of the world, having philosophical knowledge as a foundation *modus operandi* of 'doing philosophy'. Teach elements of philosophical attitude, philosophical reflection, the philosophical problem present in the various philosophies - built by philosophers as a condition for thinking, acting and living - promoting a daily resignification of daily life.

Not fail to work with philosophy is a principle described by employees; Thinking in everyday life, understanding and positioning in the world must be enrolled in a field, philosophical, for this is the place that the teacher / As of Philosophy occupies in the educational environment. So the alert of technicians on "you will fill them with texts" (Carnih, 2013, p. 34). It is necessary to consider that the presence of the philosophical text, does not mean a philosophical posture, but its absence is a sign of alert; Even if, explicitly, is not present at times.

This difficulty in a proposal for the teaching of philosophy, we must consider deaf people in the inclusive school space. Recognizing the deaf need to establish conditions for philosophical learning, for a philosophic to consider the concepts and problems historically developed by the thinkers, as well as the school everyday of the students contributing to answer the questions proposed by Heller (1983) how must he live? How must you think? How must you act? The manifestation of these inquiries seen with an

attitude of philosophical reception that occurs by teaching work, with the presence of the philosophical text, considers the problems of the daily life of the students involved.

The teaching activity ¹¹ with the deaf student manifests a way to be and deal pedagogically. What approach attitude to other teachers of philosophy in a similar situation of the pedagogical space permeated by diversity? Several are the positions reported on the perception of the presence of the deaf student in the inclusive classroom. Therefore, there is an involvement, a stance arising from the analysis of reality, in which people claim that the deaf must be in another space with specialized people. Therefore, therefore, in a defense of bilingual education, for those who presented this position did not express a knowledge of the issues involving the epistemology of the deaf studies and their defenses. This demonstrates, as a cause, lack of continuing education for professionals and absence of this debate in initial training. The presence of the deaf student is denied along with the listener or the possibility of learning.

The teaching of philosophy with a deaf student must overcome the unfavorable conditions in the inclusive environment, such as the lack of knowledge of the pounds, culture and deaf identity by the teacher, absence of video text pounds or *Sign Writing*¹² and lack of interpreter, lack of adaptation in the selection and pedagogical mediation. Not giving importance to these challenges implies uncompromising with the training of the student, as verified in Mendes (2014, p. 94), when analyzing the student's receipt of high school on the learning of philosophy.

In addition to these challenges, there is also the fact that there is a student indifferent to

content, discipline. Not liking the discipline reveals, according to Mendes (2014, 96), a nuisance: how to mobilize someone who affirms that it is indifferent to the presence of the other? Is not pedagogical practice? What does this reveal?

The observations and results collected from the questionnaires on the teaching of philosophy with deaf students in inclusive spaces stress, among other elements, the problem of methodology and bilingualism that needs to be faced in the teaching of philosophy. One of the conditions observed in teaching-learning has to do with the text of philosophy - as it is offered in a language that students do not have full domain (Portuguese language). Considering the content of the interviewees (2011) and also of the notes made from the comments (2015) and (2016) it is possible to recognize the need to give access to the text in pounds, give due importance to pounds as a linguistic issue as well as Provide conditions for pedagogical mediation of contents in the discipline of philosophy.

In this sense, the creation of a learning ritual in the class of philosophy collaborates for respect for the student's natural language, with this without reducing the offer of content / knowledge, ensuring the right to access and learning of philosophical knowledge. Therefore, the importance of the presence of the interpreter, of having sign language issues and enabling the student to respond in pounds. Associated with this, the teacher can ask to film the classes and, if necessary, request that the deaf student to write from the video respecting Portuguese as a second language, recognizing bilingualism as an important condition for the philosophical reception of the deaf person.

11. The teaching activity contemplates the elaboration planning, thinking about the methodology that will be used for explanation and accomplishment of activities, such as performing the evaluative activities, in the use of the evaluative tools that respects the natural language of the deaf in our case was the pound and the deaf culture.

12. SingWriting - Sign Language Writing System created by Valerie Sutton Overcoming the false idea that sign language would be strafing and enhancing people's communication

FINAL CONSIDERATIONS

In view of the reflections made so far, to conclude, we consider it important to highlight the following points:

(1) The contact of the Deaf student with Deaf adults allows the appropriation and enrichment of the Deaf culture, collaborating with the constitution of their identity. The education offered provides “emphasis on the central role of language, culture and deaf identities as a discursive field of struggle, as a practice of signification, of production of meaning about the world”. (FERNANDES; MOREIRA, 2014, p. 64).

(2) The research showed the importance that the interpreter has for the Deaf student's learning in the classroom; that the Deaf have the right to learn through their first language; that Libras must be present in the various school spaces; that bilingual education is necessary as advocated by the deaf community and the epistemological field of Deaf Studies.

(3) Bilingualism cannot be restricted to the presence of TILS as if this were enough to overcome the inequality arising from the habitus arising from the family field manifested in the school environment. It is important to realize that the TILS are important in the inclusive school, but the teacher mediation process needs to incorporate elements of the deaf culture, have knowledge of Libras, establish interaction between the student and the content (how he will read the philosophy text) and express the its understanding for the teacher and the collective.

(4) As Libras are used to explain, interact and enable the expression of ideas by Deaf students, it collaborates so that the basic conditions of philosophical learning can occur and the answers to the radical questions presented by Heller (1983) can be experienced.

(5) It is essential to think and rethink about the meaning of Teaching Philosophy

with the Deaf student. It is essential to think about what place bilingualism, Libras, and deaf culture occupy in the teaching/learning process. How are activities requested and in which language is instruction and feedback given by Deaf students? What is the focus of the Philosophy class? Because the test and activities are carried out in Portuguese, even if the questions written in the student's L2 and translated into Libras many times by TILS have to be processed and expressed in Portuguese, who favors such an exercise? And, moreover, how does this effect philosophical learning? Certainly, there is a positive intention in translating activities and tests into Libras, but when we adopt a bilingual bias, we need to go further, we cannot work the language and TILS as an accessory for learning.

(6) The fact is that the Philosophy Teaching based on bilingualism must overcome the understanding of educational policies (governmental vision) of only guaranteeing Libras as a formal requirement, on the contrary, it must allow the Deaf student to have access to an explanation, text, interaction and production respecting their natural language and elements of deaf culture and identity.

REFERENCES

BOURDIEU, Pierre. **Questões de sociologia**. Rio de Janeiro: Marco Zero, 1983.

_____. **Coisas Ditas**. São Paulo: Brasiliense, 2004

_____. **A miséria do Mundo**. 8ª ed. Petrópolis, Rio de Janeiro: Vozes, 2011.

BRASIL. Ministério da Educação. **Lei Federal nº 10.436, de 24 de abril de 2002**. Disponível em: <http://www.planalto.gov.br/ccivil_03/leis/2002/l10436.htm>. Acesso em: 21 mar. 2020.

_____. Ministério da Educação. **Lei nº 13.146, de 6 de julho de 2015**. Disponível em: <<http://presrepublica.jusbrasil.com.br/legislacao/125099097/lei-13005-14>>. Acesso em: 21 mar. 2020.

_____. Ministério da Educação. Secretaria de Educação Especial. **Decreto-Lei de Libras nº 5.626, 22 de dezembro de 2005**. Disponível em: <http://www.planalto.gov.br/ccivil_03/_ato2004-2006/2005/decreto/d5626.htm>. Acesso em: 21. mar. 2020.

CARNIEL, Fagner. **A invenção (Pedagógica) da Surdez**: Sobre a Gestão Estatal da Educação Especial na primeira década do século XXI. 2013. Tese (Doutorado em Sociologia Política) – Universidade Federal de Santa Catarina, Florianópolis, SC, 2013.

CARVALHO, Rosita Edler. Prefácio. In: FERNANDES, Sueli de Fatima. **Fundamentos para educação especial**. 2. ed. rev. e atual. Curitiba: Ibpex, 2011.

DELLARINGA, A. H. B.; ADACHI, E. S.; DELLARINGA, A. R. A importância da leitura orofacial no processo de adaptação de AASI. **Revista Brasileira de Otorrinolaringologia**, v. 73, n. 1, p. 101-105, 2007.

DUBET, François. **Sociologia da experiência**. Trad. Fernando Tomaz. Lisboa: Instituto Piaget. 1994.

FABBRINI, R. N. O ensino de filosofia no 2º. grau: uma “língua da segurança”. In: MUCHAIL, S. T. **Filosofia e seu ensino**. São Paulo: Educ, 1995. p. 77-85.

FERNANDES, Sueli Fatima. **Surdez e linguagens**: é possível o diálogo entre as diferenças. Dissertação (Mestrado em Letras) – Universidade Federal do Paraná, Curitiba, 1998.

FERNANDES, Sueli Fatima; MOREIRA, Laura Ceretta. Políticas de educação bilíngue para Surdos: o contexto brasileiro. **Educar em Revista**, Curitiba. Número 2/2014- Edição Especial p. 51-70, 2014.

GESSER, A. **Libras?: Que língua é essa?: Crenças e preconceitos em torno da língua de sinais e da realidade surda**. São Paulo: Parábola Editorial, 2009.

HELLER, Agnes. **A Filosofia Radical**. Trad. Carlos Nelson Coutinho. São Paulo: Brasiliense, 1983.

LACERDA, Cristina Broglia Feitosa de; SANTOS, Lara Ferreira dos; CAETANO, Juliana Fonseca. Estratégias Metodológicas para o Ensino de Estudantes Surdos. In: LACERDA, Cristina Broglia Feitosa de; SANTOS, Lara Ferreira dos (Org). **Tenho um estudante Surdo, e agora?** Introdução à Libras e Educação de Surdos. São Paulo: EdUFSCar, 2018. p.185 -200.

MENDES, Ademir Aparecido Pinhelli. **Atitude filosófica do jovem no cotidiano escolar do Ensino Médio**: um estudo sobre as possibilidades da recepção do conteúdo de filosofia política. 2014. Tese (Doutorado em Educação) – Universidade Federal do Paraná, Curitiba, 2014.

MOURA, Maria Cecília de. Surdez e Linguagem. 2018 In: LACERDA, Cristina Broglia Feitosa de; SANTOS, Lara Ferreira dos (Org). **Tenho um aluno Surdo, e agora?** Introdução à Libras e Educação de Surdos. São Paulo: EdUFSCar, 2018. p.13-26.

QUADROS, Ronice Muller. **A educação de Surdos: a aquisição da linguagem**. Porto Alegre : Artes Médicas, 1997

REZENDE, Patrícia Luiza Ferreira. **Implante coclear na constituição dos sujeitos Surdos**. Tese (Doutorado em Educação) – Centro de Ciências da Educação, Universidade Federal de Santa Catarina, Florianópolis, SC, 2010. Orientadora, Ronice Müller de Quadros; co-orientadora, Maura Corcini Lopes. Disponível em: <<https://repositorio.ufsc.br/xmlui/bitstream/handle/123456789/94074/281476.pdf?sequence=1&isAllowed=y>>. Acesso em: 18 fev. 2020.