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Deaf education: perspectives on linguistic law in the university setting.

Deaf education: perspectives of linguistic law in the university space

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Summary

This article discusses the linguistic rights of deaf students in the university academic context, highlighting the importance of fostering an educational environment that upholds linguistic and cultural rights. This literature review aims to investigate Brazilian Sign Language (Libras) in the university setting, as well as its implications for the linguistic rights of deaf students. To this end, the study is based on a critical analysis of existing literature and addresses experiences and practices related to Libras in the university context. The review seeks to consolidate information from various sources, reflecting on the national reality and inclusion policies, in order to offer a comprehensive view of the issues surrounding accessibility and the valorization of Libras in higher education institutions.

Keywords: Deaf education. Linguistic rights. University. Libras (Brazilian Sign Language).

Abstract

The present article discusses the linguistic rights of deaf students in the university academic context, highlighting the importance of fostering an educational environment that upholds both linguistic and cultural rights. This bibliographic review aims to investigate Brazilian Sign Language (Libras) within the university setting, as well as its implications for the linguistic rights of deaf students. To this end, the study is based on a critical analysis of existing literature and explores experiences and practices related to Libras in the academic context. The review seeks to gather information from various sources in order to reflect on national realities and inclusion policies, with the goal of providing a comprehensive overview of issues related to accessibility and the promotion of Libras in higher education institutions.

Keywords: Deaf education. Linguistic rights. University. Brazilian Sign Language.

Introduction

The university, as a space dedicated to education and the production of knowledge, It should constitute a linguistically democratic environment for all bilingual students who have Portuguese as a second language, since their mother tongue is also a language of Portuguese. valid and meaningful.

Brazilian Sign Language (Libras) is the first language of the deaf community, therefore, Understanding its relevance in the university context is fundamental for the linguistic rights of Deaf students should be included.

Despite advances in the inclusion of deaf people in education, many universities still... They face challenges in implementing Libras (Brazilian Sign Language) as a means of communication and teaching. This results in... Barriers that hinder access to knowledge and full participation of deaf students in academic life, that is, the mere presence of a Sign Language Interpreter in these spaces is not enough. It achieves the main objectives of what constitutes adequate inclusion.

The relevance of this topic lies in the need to promote an educational environment of



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Linguistic and cultural rights are valued. Sign language in universities aims to address diversity.

linguistic and cultural aspects of the deaf community, which has a growing presence in educational institutions.

Therefore, it is essential that universities offer adequate conditions for higher education.

learning and interaction among these academics.

Given the above, this literature review aims to investigate Libras (Brazilian Sign Language).

in the university setting, as well as its implications regarding the linguistic rights of academics

and deaf academics. To this end, the study is based on a critical analysis of the existing literature.

and addresses experiences and practices related to Libras (Brazilian Sign Language) in the university context. The review seeks

To consolidate information from diverse sources, in order to reflect on the national reality and policies.

of inclusion, in order to offer a comprehensive view of the issues surrounding accessibility and

Promoting Libras (Brazilian Sign Language) in higher education institutions.

Linguistic law in the university setting.

Linguistic law refers to the recognition and protection of the languages and cultures of groups.

Minorities or marginalized groups. In the context of deaf education, this implies the

recognition of sign language as a legitimate language and the guarantee that deaf people have the

right to use it as a means of communication and education.

This right also implies protection against discrimination based on language, which

This means that deaf people should not be treated unequally because of their use of sign language.

The cultural development of a people stems from the interaction and exchange of experiences based on their own language; that is, deaf people, in their encounters with their peers, exchange knowledge and address a wide variety of topics, just like hearing people. On the other hand, from childhood, deaf people are at a disadvantage compared to hearing people when it comes to accessing this information (Ortiz, 2023, p.7).

Interaction among deaf people is fundamental to the cultural and social development of this community.

community. When deaf people have the opportunity to meet with their peers and share

Through these experiences, they can build a deeper understanding of their culture and history, as well.

how to discuss a wide range of topics, in the same way that listeners do in their own languages.

spoken.

Deaf education at the university level should be approached with respect for rights.

linguistic rights of the deaf, ensuring they have equal access and learning opportunities, whether

In sign language or other languages, according to their individual preferences and needs.

Article 3 of Decree 5,626/05 indicates that Libras (Brazilian Sign Language) should be included as a subject.

mandatory curriculum in teacher training courses for the exercise of teaching, at the level

middle and upper (Brazil, 2005), however, sign language must transcend the restricted scope of



classrooms and be expanded to all other spaces within the university.

Deaf education at the University

Universities still face a number of challenges in implementing best practices.

Educational programs that uphold the rights of deaf students.

For most listeners, deafness represents a loss of communication, a prototype of self-exclusion, loneliness, silence, obscurity, and isolation. In the name of these representations, almost always constructed from religiosity, the most inconceivable forms of control have been and continue to be practiced: the violent obsession with making them speak; the placement of orality as the sole and essential axis of the pedagogical project (Skliar, 2003, p. 162).

Skliar (2003) points to a critical perspective on the social constructs that surround the deafness highlights how the hegemonic view of communication, predominantly oriented by Orality perpetuates stigmas and practices of exclusion. Deafness is often perceived, by those... that they hear, as a disability that results in a state of isolation and loneliness, this disregards the cultural and linguistic richness of the deaf community. In this context, the insistence on Imposing orality as the sole focus of the pedagogical project not only delegitimizes the language. Brazilian Sign Language (Libras), as well as infringing on the linguistic rights of deaf individuals, relegating them to a position of subordination.

Imposing orality as the norm results in an educational system that marginalizes those whose form of communication is different, as it limits their learning opportunities and social interaction. Therefore, it is imperative to reassess these conceptions and promote educational practices. that respect and integrate Libras (Brazilian Sign Language) as a legitimate means of communication, consequently, to recognize deafness not as a disability, but as a form of human diversity that It enriches the academic and cultural experience.

The inclusion of Libras (Brazilian Sign Language) in university curricula is much more than just learning or teaching it. A language for inclusive education is a matter of linguistic rights and knowledge and respect for the cultural diversity of deaf people

Article 79-C of Law No. 14.191/2021 represents a milestone in institutionalizing support. Technical and financial support from the Union to the education systems for the provision of bilingual and intercultural education. This device reveals an explicit commitment to promoting public policies that They recognize the uniqueness of deaf communities and value Libras (Brazilian Sign Language) as a first language and the Portuguese written as a second language, which translates into a pedagogy that respects the Linguistic specificity, culture and deaf identity.

In the university setting, this regulation can ensure linguistic rights and... Implementation of integrated teaching and research programs that promote the construction of knowledge.



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in inclusive academic environments. According to Law 14.191/2021, article 79, paragraph 3, it states that

In higher education, without prejudice to other actions, the support for deaf, deaf-blind, hearing-impaired students who use sign language, deaf students with high abilities or giftedness, or students with other associated disabilities will be provided through the offer of bilingual education and student assistance, as well as the encouragement of research and the development of special programs" (Brazil, 2021 sp).

Respect for legislation can meet the specific needs of deaf people through the provision of...

bilingual education, which considers Libras (Brazilian Sign Language) as the first language and written Portuguese as the second language, which ensures full accessibility to the academic curriculum and equity in the right to higher education.

Deaf men and women at the University

This reality results in barriers that limit access to knowledge and social interaction of deaf students, in order to affect their academic performance.

Skliar (2003) raises a critical analysis of the sociocultural construction of the concept of Alterity within the context of multicultural studies. The author problematizes the notion of "the other." "Multicultural" as an entity that, despite being formally recognized as diverse, remains trapped in rigid and hierarchical identity categories.

Perhaps the multicultural other is, in reality, an unequal other; a diverse other, but equal or equivalent to all others (thought of as) diverse; an always-communal other, always tribal, always group-based, always-plural-with-its-clear-name; an other that is merely different and whose difference must be quickly translated into fixed and stable terms of race, ethnicity, religion, sexuality, social class, gender, age, body, etc. (Skliar, 2003, p. 141).

This "other" does not reveal itself as an element continuously subsumed under the logic of equivalence and cultural homogenization within fixed parameters, delimited by markers.

Sociopolitical factors such as race, ethnicity, religion, sexuality, social class, gender, age, and corporeality.

Therefore, this relationship between the concept of the "multicultural other" and deaf students and Deaf people, it highlights the urgency of rethinking university institutional practices, in order to move beyond the essentialist and homogenizing view of deafness. It is urgent to minimize the tendency to treat to treat the deaf student from a fixed perspective and, conversely, to promote an intercultural paradigm that recognize the otherness of deafness, expand educational policies beyond mere inclusion. formal and welfare-oriented, and guarantee the right to sign language as a form of linguistic right, to access full of knowledge and the construction of truly plural academic spaces.

In a given context, the difference in the scope of educational policies aimed at In his work on deaf education in higher education, Pelin (2003) points to a reflection of an epistemological nature and sociological analysis of these differences.



One prevailing way of marking the difference of others is not through diversity, but through the machinations of power forces: exclusion, segregation, pre-established policies and norms. It is within these power forces that the alterities, differences, and identities of the "others" are shaped or established, precisely because they are constituted within, and not outside, these spaces, these representations, and within this space a politics based on cultural displacement also prevails, founded on a representation of the differentiated boundaries between one bloc, between one bloc and other blocs, and the possible positions of each (Perlin, 2003, p. 26).

The statement that the marking of difference does not properly occur through the machinations of forces. of power – exclusion, segregation, pre-established policies and norms – reveals the character eminently institutional and regulatory of inclusive practices.

In the university context, deaf people are frequently placed into categories that, Instead of fostering the recognition of linguistic and cultural singularities, they perpetuate processes. of marginalization and symbolic displacement, based on policies of conditional inclusion and in the crystallized representations of disability.

The constitution of alterities, as Perlin (2003) asserts, therefore occurs in a field A tense discourse, where the identities of "others" are constantly renegotiated in light of hegemonic forces that define who belongs, who occupies certain spaces, and what positions these individuals can assume.

The politics of cultural displacement, prevalent in institutional spaces, establishes boundaries. between majority and minority groups, it standardizes practices and makes invisible specificities inherent to... The deaf community – particularly sign language and the modes of subjectivation that derive from it.

The resistance of deaf people in the context of higher education emerges as a response. subversive to the normative and exclusionary forces that permeate the academic institutions where they operate as agents who challenge power structures by reconfiguring institutional frameworks, the which requires a restructuring of pedagogical practices, bilingual teaching materials and an environment Academicism that transcends oralist normativity and the imposition of majority languages.

[...] deaf leaders have resisted the a-linguistic and a-cultural model of their minority culture as well as the hearing methods for studying the deaf that originated it; these methods being not only the ignorant delusions of dangerously powerful people, but also the intellectual support for hearing intervention when they forcibly impose educational isolation, when they institutionalize, when they perform auditory surgery, and in all the forms that audist imposition assumes (Lane, 1992, p. 53).

Within the university context, this audist imposition represents a systematic challenge to autonomy and subjectivity of the deaf student, whose academic trajectory is strained not only by communication barriers, but mainly the epistemological denial of their cultural condition. and linguistics. Resistance, in this context, is configured as a political and pedagogical act.



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essential, as it challenges hegemonic discourses and affirms the legitimacy of the language of Signs, as well as deaf culture, are central sources of knowledge and identity production.

Audism is the form of domination by hearing people, restructuring and exercising authority over the deaf community. It encompasses professionals who work as administrators of schools for deaf children and training programs for the deaf and in the rehabilitation of deafness, teachers of deaf children and adults, interpreters, and some audiologists, speech therapists, otologists, psychologists, psychiatrists, librarians, researchers, social workers and hearing specialists (Lane, 1992, p. 53).

The concept of audism, as a hegemonic vector of sociocultural domination exercised The perception of the deaf community by hearing individuals manifests itself as an intricate mechanism of restructuring of power relations, whose authority is perpetuated and legitimized through a network of interdisciplinary interaction of institutional agents. Thus, audism is configured as a construct of Systemic power, whose influence spreads, therefore highlights the interdependence between knowledge, technical aspects, institutional practices, and the standardization of auditory experience as a hegemonic norm. of communication and identity. This analysis corroborates the pressing need for critical approaches and emancipatory processes that destabilize such structures to promote equity and recognition of deaf otherness.

Analysis and Discussion

Research indicates that the experience of deaf students at university transcends the confronting structural disadvantages, since it establishes a space for struggle for recognition and redefinition of educational processes, aiming at the decolonization of knowledge and effective critical and emancipatory inclusion.

Being bilingual for deaf people in Brazil is not so simple: in addition to being the target of a Social pressure, which demands that deaf people learn written Portuguese, society requires the Mastery of the language is essential for acceptance. At university, this requirement is doubled, and There is possibly no differentiated perspective on the overall educational process of these students. (Jesus, 2020, p. 173)

One university and two languages highlight the complex sociolinguistic dynamics and educational factors that permeate the identity and academic journey of deaf students. in higher education. Deaf men and women, as sociocultural subjects, find themselves immersed in a dialectical intersection between the valorization of Libras (Brazilian Sign Language) and the hegemonic demand for proficiency in it. Written Portuguese, the latter being legitimized as a requirement for social and academic acceptance. Such The extremely rigorous system of enforcement in the university environment reveals the persistence of a norm. A unique linguistic approach that pressures the deaf student to master both languages at varying levels.



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disproportionate to their processes of language acquisition and consolidation, in addition,

It often disregards the cognitive, cultural, and pedagogical specificities inherent to deaf community.

In the context of higher education, the absence of a systemic and differentiated perspective on... The entirety of the educational process for deaf students perpetuates an assimilationist paradigm, which It prioritizes a form of integration based on adaptation to the predominant oral-written model, in to the detriment of the full implementation of bilingualism as a pedagogical and cultural principle. This scenario It exacerbates structural inequalities, intensifies the burden and vulnerability of the student. deaf people face academic demands, which often relegate Libras (Brazilian Sign Language) to a secondary status or merely instrumental. Thus, the university is called upon to transcend inclusive rhetoric and incorporate educational practices that recognize biculturalism and bilingualism as elements central to building a truly emancipatory and legitimizing education deaf identity.

Final Considerations

The inclusion of Brazilian Sign Language in universities is a challenge that must be This must be taken seriously. Promoting an inclusive educational environment is not just a matter of accessibility, but also of respect for cultural and linguistic diversity. It is fundamental. that higher education institutions adopt policies and practices that guarantee the full inclusion of deaf students, and thus contribute to a more just and equal society.

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