

TEACHER TRAINING FOR TEACHING PORTUGUESE AS A SECOND LANGUAGE FOR THE DEAF: SELF-IMAGES, THE DEAF AND THE FORMATION PROCESS

FORMACIÓN DE PROFESORES PARA LA ENSEÑANZA DE ESPAÑOL COMO SEGUNDA LENGUA PARA SORDOS: IMÁGENES DE SÍ, DEL SORDO Y DEL PROCESO DE FORMACIÓN

FORMACIÓN DE PROFESORES PARA LA ENSEÑANZA DE ESPAÑOL COMO SEGUNDA LENGUA PARA SURDOS: IMÁGENES DE SI, DEL SURDO Y DEL PROCESO DE FORMACIÓN

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ABSTRACT: This work aims to investigate the teacher training of Portuguese as a second language for the deaf in inclusive schools from the perspective of the involved teachers. This qualitative study offered a continuous Portuguese teacher's training course and analyzed the teacher's discourse before, during and after this course. It aimed to map the image construction of themselves, of the deaf and of the course as well as the resonance of this training in their pedagogical practice. In order to analyze the data, French Discourse Analysis has been used, especially the category of discursive ethos. The results demonstrate along the course, the trained

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teachers (de)construct their self-images, the images surrounding the course and their own formation, reflecting on their own professional practice and empowering themselves, though without offering clear perceptions on the effective contribution of this formation for their practice, given the complexity of the inclusion of deaf students in Brazil.

KEYWORDS: Deaf. Portuguese teaching. Teacher formation.

RESUMO: Este trabalho objetiva investigar a formação de professores para o ensino de português para surdos em escolas inclusivas a partir da perspectiva dos próprios professores. Trata-se de um estudo qualitativo que ofereceu um curso de formação continuada a professores de português e analisou o discurso do professor-cursista antes, durante e após a referida formação, com vistas a mapear a construção de imagens de si, dos surdos e do curso, bem como as ressonâncias dessa formação na prática pedagógica. Para a análise dos dados, recorreremos à Análise do Discurso de orientação francesa, sobretudo à categoria de *ethos* discursivo. Os resultados demonstram que os professores-cursistas vão, ao longo do curso, (des)construindo imagens de si, do curso e da própria formação, refletindo sobre a própria prática e empoderando-se, sem, contudo, oferecer percepções claras sobre a contribuição efetiva dessa formação para a prática, dada à complexidade da inclusão de surdos no Brasil.

PALAVRAS-CHAVE: Surdos. Ensino de português. Formação de professores.

RESUMEN: Este trabajo tiene como objetivo investigar la formación de profesores para la enseñanza de portugués para sordos en escuelas inclusivas desde la perspectiva de los propios profesores. Se trata de un estudio cualitativo que ofreció un curso de formación continuada a profesores de portugués y analizó el discurso del profesor antes, durante y después de dicha formación, con miras a mapear la construcción de imágenes de sí y de los sordos, así como las resonancias de esa formación en la práctica. Para el análisis, recurrimos al Análisis del Discurso de orientación francesa. Los resultados demuestran que los profesores-cursistas van, a lo largo del curso, (des) construyendo imágenes de sí, de los sordos y de la propia formación, reflexionando sobre la propia práctica y empoderándose, sin embargo, sin ofrecer percepciones claras sobre la contribución efectiva de esa formación para la práctica, dada la complejidad de la inclusión de sordos en Brasil.

PALABRAS CLAVE: Sordos. Enseñanza de Portugués. Formación de profesores.

1 INTRODUCTION

Numerous researches revealed a great part of the problems that the deaf face the learning written Portuguese derives from insufficiencies of the educational contexts, not from the limitations of the subjects (FERNANDES, 2003, SKLIAR, 1999, SOUZA, GÓES, 1999; QUADROS, 2005; RIBEIRO, 2013). Among the shortcomings, inclusive schools are precariously configured as to meet the needs of the subjects they receive. Such precariousness is usually illustrated by deficiencies in teacher training and by the lack of opportunities for the deaf to acquire and experience Libras in the school environment, among other issues.

The training of the Portuguese teacher is considered an essential aspect in the education of the deaf, since without the knowledge of Libras principles, bilingual education for the deaf and second language teaching strategies of the second modality for developing a relevant work with the deaf is not possible.¹

From this, in the discursive-social arena, there are controversial discourses on the formation of teachers for the teaching of Portuguese for the deaf in inclusive schools: sometimes they consider it a “savior” of educational processes involving the deaf or a placebo effect that arises from the political-educational configuration of inclusion in Brazil, which impede relevant processes. However, we want to investigate the visions of the teachers involved in this process.

Thus, in this study, we selected part of the theme training teachers of Portuguese for the deaf. We intend to answer the following guiding question: from the perspective of the Portuguese teacher, to what extent his/her formation improves the teaching-learning

¹ We consider Libras is the driving force that enables all the teaching-learning processes involving the deaf. It has been pointed as a cognition support, a vehicle of culture and the founder of identity (RIBEIRO, 2013). In addition, there are indications that the more Libras you know, the more Portuguese you can get to know because there seems to be a transfer of linguistic ability even among languages of different modalities.

processes involving the deaf in the inclusive school? What are the images that the teachers construct of themselves, of the deaf and their own formation before, during and after finishing?

The relevance of this discussion lies in the fact that in the inclusive school, the Portuguese teacher is often seen as a superlative educational agent, capable of managing socio-educational difficulties derived from decades of questionable policies and insignificant investments, or as a professional who, due to the characteristics of the system, can actually contribute little to the formation of deaf people. Therefore, we discuss in this study the contributions and limitations of forming teachers of Portuguese for the deaf in inclusive schools, from the perspective of the involved subjects.

In order to address these issues, we focus on the Portuguese teacher's discourse before, during and after a continuing formation course offered in the Distance Education modality, lasting 90 hours. In order to analyze the data, we used the French Discourse Analysis approach, especially the category of discursive ethos (MAINGUENEAU, 2014) and image games (PÉCHEUX, 1988, p. 46). Thus, we analyze the discourse of these teachers before, during and after the course with a view to map the improvement through training and what exactly cannot be modified only by it in the teachers' view.

Next, we discuss aspects of teacher education and then describe the research procedures. Finally, we present the analysis of the data and the conclusions.

2 PUBLIC POLICIES OF TEACHER FORMATION

Since the intensification of the Brazilian educational reform in the 1990s, especially with the promulgation of the 3rd LDB – National Education Guidelines and Bases Law (BRASIL, 1996) – the theme of teacher formation has become relevant and frequent, both in academic work as well as in laws and decrees. In the core of these discussions, precarious training is contextualized as another obstacle to improving the quality of Brazilian education.

In the official discourse, we can see a direct relationship between the improvement of the education quality and the formation of teachers, regardless of the level of education, which can be observed in the Teacher Training Guidelines, issued by the Ministry of Education in 1998:

It is not a question of blaming teachers for the insufficiency of the students' learning, but of considering that much evidence has revealed that their formation has not been solid enough to guarantee the development of essential skills so that children and young people not only achieve school success but above all, personal capacity that allows them full social participation in a world that is increasingly demanding in all aspects. (BRAZIL, 1998, p. 26).²

In this sense, despite trying to say the opposite, the official discourse disconsiders the varied and complex factors that determine the poor quality of teaching and blames the limited training of teachers for the failure of the student and, consequently of the school. In other words, this discourse highlights the importance of the teacher's role in the holistic formation of the individual, pointing the lack of preparation of teachers as one of the most important causes of school failure.

Since the 1990s, under this perspective, with the intensification of the Education Reforms³ the State establishes teacher formation policies, and according to Gatti (2008) since the 2000s there has been a significant increase in initiatives related to the continuing teacher formation, ranging from extension courses of a highly diversified nature to training courses which grant professional

² All direct quotations were translated by the author (Editor's Note).

³ In the early 1990s, Unesco, with funding and advisory from the World Bank, organized global meetings that triggered a process of educational reforms in Latin America and Brazil. Guidelines for the implementation of these reforms have been made through documents such as the 'World Declaration on Education for All' by Jomtien (UNESCO, 1990).

degrees, both at the intermediate level and at the higher level. According to the author, it is “difficult to know the exact number of the initiatives placed under this heading, because they come from many sectors within the public, state, municipal or federal system” (GATTI, 2008, p. 56). However, this author believes that these initiatives are in fact the provision of a precarious initial training, especially in the public sphere.

Perhaps due to the new demands of the world of work, to innovation and to the possibilities brought by digital technologies, the idea of constantly updating has been disseminated and has mobilized many professionals in education. However, there is a great distance between what the training policies propose especially with regard to Inclusive Education and how things really happen in schools. Most of the time, these are fragmented actions disconnected from the reality of education and the school’s practical challenges.

In spite of the teachers’ training for the teaching of Portuguese as a second language for the deaf in the inclusive school, there is a general perception of superficial, limited and discontinuous public education policies, perpetuating the shortage of qualified teachers who meet the specificities of this educational policy, contrary to the Law on the Guidelines and Bases of National Education, in which the article 59 establishes that education systems ensures students with special needs, among other requirements, “III - teachers with adequate specialization at the intermediate or higher level, for specialized care as well as teachers of regular education trained to integrate these students into common classes” (BRAZIL, 1996, p. 21).

In addition, in the case of deaf people specifically, the Decree 5626 (BRAZIL, 2005) other documents also promise to promote teacher training courses to teach Portuguese as a second language for deaf people, to provide schools with teachers with knowledge about the linguistic uniqueness of the deaf and teachers for the teaching of Portuguese as second language for the deaf (BRAZIL, 2005). However, what is perceived so far are initial formation courses with a derisory class load for Libras and some sporadic courses of continuing formation in Libras with reduced class load. In this respect, Lorenzetti (2006, p. 61) affirms:

The results show the need to continue the training process of teachers who work with deaf students, since one of the relevant aspects of the research refers to the way of communication used by deaf students, once communication through the Sign Language, and not through oral language, has shown to be the major obstacle that hinders the inclusion process.

Regarding teacher education, Rodrigues (2006) argues the development of competences for Inclusive Education, although it may have an awareness phase in the initial formation, can only be fully accomplished during a practice that must be continuously permeated by reflection and change. In this sense, the Declaration of Salamanca (1994) appeals to government officials to ensure that teacher training programs, both initial and continuing, are geared towards meeting the educational needs of schools.

However, it should be emphasized in order to train the teacher to teach in inclusive education is to prepare him for another way of educating. The formation for this sector should be understood as a continuous construction of knowledge and skills. It needs to involve reflection and constant questioning about the practice itself, seeking its resignification and reconstruction, in view of the precepts of inclusion and respect for differences.

Skliar (1997, p. 7) emphasizes the political dimension of this formation understood as a relation of power and knowledge that must be contemplated not only in the pedagogical proposal but beyond it. The author proposes a rupture of the current model characterized as “positivist not historical and depoliticized” and defends a re-signification of school as a border space where different identities can coexist.

However, in relation to Portuguese teaching for the deaf in inclusive schools, despite the great contributions from the teacher training, we also believe that only the teacher training is not sufficient to guarantee a truly inclusive practice based on bilingual education since there are several factors that hinder the inclusion of the deaf community in the Brazilian school space. These factors range from the discrimination of the deaf to the non-acceptance of Libras as their mother tongue, from the delay to hire the interpreter to the inadequacy of the linguistic and methodological strategies directed to the deaf, and from the differences in the

curriculum and the difficulty of working Portuguese in mixed classes - with deaf and hearing students - to overcrowded classes and using different methodologies. In spite of this, to defend the immense contribution of continuing education in this context is necessary, if it cannot do everything, it certainly can do a lot and it is exactly the question that was sought in this research: to delineate the contributions and limits of the teacher training for the teaching of Portuguese as a second language in inclusive schools.

3 DESCRIPTION OF THE PROCEDURES

This work was developed through a qualitative study of an interpretative nature and proposed to elaborate and develop a teacher training course for the teaching of Portuguese as a second language for the deaf in the modality of Distance Education aiming to answer the previously posed questions.

The choice for the Distance Education is justified by the fact that many teachers work in two and sometimes three shifts a day, resulting in the unavailability of time and motivation to attend on-site courses, which would render the qualification of these professionals unfeasible. In addition, the Distance Education has as benefits the flexibility, convenience, low cost, interactivity, incentive to collaborative learning and the development of student autonomy - important factors when thinking about continuing education.

The course had a class load of 90 hours and duration of three months.⁴ It was attended by 30 Portuguese Language teachers of the second cycle of the Elementary level of a public school with priority given to those who had or had had deaf students in their classes.

The course was composed of political-cultural, linguistic and pedagogical bases and had the following modules: a) Political-cultural definition of the deaf in postmodernity; b) theories of linguistic acquisition: Libras and Portuguese; c) Teaching practice for deaf students and d) Interpretation and education: the partnership with the professional interpreter.

A questionnaire was applied to all who attended the on-site meeting of the “Teacher Training Course to Teach Portuguese as a Second Language for the Deaf”.⁵ Then, in view of the participants’ profile during the course in question, the systematic follow-up of three students was done through the Moodle platform. It aimed to observe through the interpretative analysis of forums and other forms of participation in the course the image modulations that the teachers construct of themselves (the discursive ethos of these teacher-trainees) as well as the images they produce about the deaf and the very process of formation to which they have undergone seeking to capture especially the possible transformations or maintenance of opinions during the course. At the end of the course, after about 40 days, the students who finished the course answered another questionnaire. Therefore, the corpus of the present study is composed of two questionnaires, discussions and activities performed by the three selected students.

3.1 CATEGORIES OF ANALYSIS

We analyze in this work the image modulations that the teachers in the process of continuous formation reveal of themselves (discursive ethos), within their discourse, as well as the images that they produced on the deaf and their own process of formation to which they went through, looking for possible transformations in their position throughout the offered course. For that, we adopted the notions of discursive ethos presented by Maingueneau (2014) and the image games by Pêcheux (1988), concepts that we will shortly discuss.

⁴ This course was offered by the Federal Institute of Education, Science and Technology of the North of the State of Minas Gerais – IFNMG – Montes Claros Campus, with the support of the Board of Directors of Distance Education of the same Institute and in partnership with other educational institutions which provided qualified professionals to teach the subjects of the course, namely: IFNMG - Januária Campus, IFSP-Salto Campus and the State University of Montes Claros (Unimontes).

⁵ The on-site meeting of the course took place on August 23, 2014, at the Federal Institute of Education, Science and Technology of the North of Minas Gerais (IFNMG) - Montes Claros Campus, and will be better presented in along this work.

The image game is understood by Ribeiro (2008, p. 96) as “the effect of senses between A and B, which are places determined in the structure of a social formation, places that are represented by a series of imaginary formations”: the image that the speaker projects of himself (which relates to the projection of the discursive ethos of Maingueneau), the images he has of that which / who speaks, the images he has of the one with whom he speaks, and so on. In this work, we tried to perceive the projection of these two first images, reflected in the text, that is, the image that the speaker has of himself and the images he has of the other (deaf) or that (teacher training) which / who speaks, reflecting through this game of images about the value of formation for the subjects involved.

As the subject occupies a certain social position, he constructs a set of images of himself and of the other who is projected in his discourse: images of the place he occupies, of the place that his interlocutor occupies, and of the discourse itself. Thus, the subject of the discourse occupies a social place and from it he enunciates, being subject to the norms of the discursive formation in which he is inserted, and therefore he is not free to say what he wants (PÊCHEUX, 1988). This means that although discourses are to some extent manifestations of the individual, they are predominantly collective marks, for they are invariably inscribed in a specific discursive community. Thus, we always speak from a social position as teachers, parents, children, researchers, etc.

This game of images reveals an underlying imaginary network that also determines the discursive production, intervening in its production conditions (RIBEIRO, 2008). In this way, the different positions of the subject determine the images that are constructed of him or by him, proposed later examined by Maingueneau, in the proposition of the category discursive ethos.

According to Maingueneau (2014), Aristotle, in postulates of Ancient Rhetoric, was the first to think of the images of themselves constructed by the speaker in his moment of speech. Therefore, the Aristotelian ethos consists in causing an impression of reliability, in emitting an image of himself capable of convincing and conveying confidence through the construction of discourse. Facing this, ethos is understood in this work as the image of himself that the enunciator constructs in and by the discourse by the way he says and the linguistic choices that he makes since it is constructed in enunciation and by it (MAINGUENEAU, 2008).

Considering the extension of the discussions and avoiding to make the data analysis very exhaustive, it was decided to make representative representations of the discourses established by the selected students for the research, being aware of the subjectivity that permeates any and all research, according to Fiorin (1988). We agree with this author when he states that in an investigation we do not study the phenomena themselves, that is, what actually happens in the world; we study previously circumscribed data and determined by a certain theoretical and methodological assumption.

Hence, we present below one of the possible analysis of the data collected in this research, leading it to perceive: i) the image(s) that the student constructs of himself (ethos) before, during and after the course; ii) the image (s) of the deaf before, during and after the course; iii) the images of the process of continuous formation itself to which they are submitted, seeking to glimpse the main aspects defended and combated in their speeches.

By means of these categories, we may visualize the teacher in his process of formation and transformation, focusing his projection of himself, the deaf and the formation itself, so as to think of the limits and contributions of the formation at the end.

4 ANALYZES AND RESULTS

The analysis of the collected⁶ data indicates that at the beginning of the course, the course teachers presented negative images of themselves (highlighting the lack of appropriate skills, anguish and inability to teach a deaf student), at the same time they projected positive images on the teacher willing to learn more and to improve their practice by transmitting positive images about the teacher formation, as can be seen in the following fragments in which the subjects respond about the experience of teaching Portuguese to deaf students:

“Unfortunately, I believe I could not teach the content, I was immature and **not prepared** to this situation, **luckily** the student soon moved downtown, changing schools. (S14)⁷, “I always had a great sensation of **impotence** because I did not know how to teach Portuguese as a second language (S5); “I believe this course will improve the teaching of Portuguese to my deaf students” (S11); “Yes, continuing education in Portuguese for the deaf will open horizons for the teacher and the deaf students, because through learning, the teacher will meet the yearnings of the deaf students” (S19).

Their discourses showed the image of the deaf student as being defective, limited and not very agile, as can be seen in the following passages: “[...] There is always a challenge to overcome and each deaf has his particularities, more fluent, less fluent, or other **limitations**”(S1); “Throughout the school year, there are few moments of teacher-student interaction, caused by my **lack of preparation**, by the responsibility with **the other students who are agile.**” (S6)

Thus, the images constructed before the course can be summarized as follows:

Picture of oneself (<i>ethos</i>)	Image of the deaf	Image of the teacher training
Anguished, frustrated, unprepared to deal with deaf students; at the same time restless, willing to learn and improve their practice.	<i>Majority image</i> = a student who is not very agile, limited, deficient; <i>Minority image</i> = singular student, able to learn.	Last hope, redemptive, that saves and frees humanity from a discriminatory and segregationist education.

Table 1: Images constructed before the course

Throughout the course, we perceived changes in themselves and deaf pictures. From an initial discourse of impotence and anguish, we move to a discourse of reflection, searching for alternative ways and practices, demonstrating a secure understanding of the deaf as a socio-historical subject, which may interfere with the way of teaching Portuguese as in an inclusive classroom.

In relation to continuing teacher education, the positive image is validated and strengthened. Some of the discourses are: “I emphasize that after this proposed reading, I **reviewed my concepts**, and I say that not only the Portuguese teacher, but all the employees without exception should study and be proficient in LIBRAS so that the interaction really happens and then have an inclusive school. “(S6); “[...] This course really exceeded all my expectations. (S6) [...] I guarantee that I have achieved my goals. I hope there is another course soon, **I cannot stop anymore!** “(S6)

In general, the images projected along the course may be summarized in the following table:

⁶ We have to remind that the data are composed by two questionnaires, one applied before the course and the other afterwards, in addition to excerpts from discussions established in the virtual learning environment or activities proposed by the teachers.

⁷ In this research, subjects will be indicated by the letter S and a corresponding number.

Picture of oneself (ethos)	Image of the deaf	Image of the teacher training
Delighted with the knowledge and new discoveries, more confident and less romantic, able to critically analyze the educational context in which it is inserted and claim changes.	<i>Majority image</i> = political-cultural subjects with their rights, with differentiated language, history, identities and culture; <i>Minority image</i> = limited subject.	It is very important for the pedagogical practice, although their limits are recognized.

Table 2: Images constructed along the course

At the end of the course, the deaf started to be seen as a sociocultural subject that is part of a linguistic minority and no longer as a “disabled person”, and the teacher-student now perceives himself more conscious and confident of himself and in his practice in general. The ethos is not of an anguished teacher any more, the teacher-student is enthusiastic about the acquired knowledge (ethos of a teacher delighted with the knowledge), as it is verified in the following fragments: [...] It is a fact that the deaf student needs a proper teaching methodology, with adequate classroom, where the visual predominates. **And it has to be clear that the deaf student has the same possibilities of development as the listener.** “(S3); [...] Now with the knowledge of interlanguage, I think I can identify some aspects in the writing of my deaf students [S3]; As I mentioned before, my knowledge about teaching Portuguese as a second language has been enriched and **I feel more prepared** to work with my students in 2015. (S1)

Picture of oneself (ethos)	Image of the deaf	Image of the teacher training
Confident, demanding, capable to seek new knowledge to further improve his practice.	political-cultural subjects with their rights, with differentiated language, history, identities and culture.	It is important to review inadequate concepts and practices and promote reflection and implementation of changes.

Table 3: Images constructed after the course

At the end of the analyzes of the images constructed by the teachers before, during and after the course, it was possible to perceive in the teachers’ discourse images of themselves that clearly show a change of discursive perspective, but not necessarily a change of practice. In general, the following self-images (ethos) could be delineated:

a) of a professional who, due to reading and discussion of the contents of the course, elaborates reflections about the other (the deaf student, the course, the external factors), in a process in which he criticizes the real situation of teaching for the deaf (experienced in the classroom itself) X ideal situation (analyzed in the course), pointing difficulties, highlighting the importance of the course to review inadequate concepts and practices and provide support for reflection and implementation of changes; and at the same time understanding better the impediments of several natures (school infrastructure, public policies, valorization of the professional);

b) that of a student who analyzes himself, reflecting on his practice in the classroom, discussing his responsibility to the deaf student, and, in this process, elevates his self-esteem and perceives himself as capable of seeking knowledge, improving his practice and offering quality education to everybody, including the deaf, in a process of understanding Libras as the first language and Portuguese as the second language;

c) that of an educator who reviews his understanding of the deaf and constructs positive images in this regard; the deaf before considered an excluded student now a valued student (for the teacher starts to better understand the difficulties presented by him in the acquisition of the second language). Thus, the teacher becomes more aware of his / her role.

An image of a teacher in transformation could be observed based on the improvement of the practice by understanding what is to teach Portuguese as a second language for deaf people, in the proposal of literacy, political-social engagement and otherness. The growth of a discourse of power, knowledge, questioning and search for knowledge, grounded criticism, valorization of the other, thus reaching the objectives proposed by the course.

But if, on the one hand, there were considerable advances in the perception of the deaf and the teaching of Portuguese as a second language which leads the teacher-student (when appropriating the contents and discussions of the course) to reflect on his practice, seeking to improve it; on the other hand, there is a teacher-student who reveals, even eventually a practical superficialism that consists of changing only some aspects of practice and use of new teaching strategies, but it does not guarantee a deep change. This is partly to be expected, since changing beliefs, values and conceptions long rooted in the teacher's identity and practice requires time and conditions, often external to the teacher and his pedagogical work.

With regard to the images that these teachers-students project from the deaf (before, during and after the course), few perceived him through positive images (unique student, able to learn), accepting deafness as a difference; the majority projected negative images (poor student, limited, deficient), seeing deafness as a limitation, deficiency imposed on the subject. Throughout the course, the negative images of the deaf and deafness are progressively deconstructed (although there are still remnants of them in some discourses) and the positive images strengthen and consolidate through the academic discourse of deaf militancy.

The data reveal that it is unquestionable that most teachers face many difficulties in teaching Portuguese to deaf students because they feel unprepared for this, either because they do not have a common language that enables an exchange of knowledge, or because they do not know relevant methodologies. Both situations result from unlinked public policies, which do not contemplate the educational context that presents itself and, consequently, do not meet the educational needs of teachers and deaf people. These situations also result from the configuration of educational inclusion for deaf people in Brazil, since many researchers have been arguing that the best place to educate the deaf are the so-called bilingual schools, classes for the deaf, where curricula, contents and processes are constructed in Sign Language (FERNANDES, 2003; SKLIAR, 1999; SOUZA; GÓES, 1999).

In the case of possible improvements and/or transformations in teaching practice, the importance of continuing education and also its limits as shown since the beginning of the research was verified. Teachers recognize that, although training is paramount, there are issues that go beyond this, since in general, the context presented in the inclusive school does not favor the teaching of Portuguese as a second language for the deaf student, once the teacher needs to divide between a listener majority and a deaf minority, making use of different languages and methodologies. As a consequence, what is often seen is an "exclusionary inclusion," in which the deaf must conform to the demands of a listener's curriculum - an issue that to be resolved goes beyond the limits of formation.

Thus, even with access to quality formation, the teacher still faces quite complete questions, such as lack of adapted curriculum, mixed classes, possible absence of interpreters in the classroom, need to use two methodologies at the same time, lack of specific didactic materials, among others.

In addition, the research data lead us to perceive the complexity of the process of changing teaching practice, demonstrating that the knowledge built and/or appropriated by the teachers who attended the course in the different activities they participated contributed significantly to a change of perspective, but do not guarantee effective changes in their pedagogical practice.

One of the many reasons for this to occur is the influence of the ideologies and social representations of the group to which the teacher belongs, making the knowledge to which they were exposed make sense or not in everyday practice. This leads us to think that the formation needs to compete with the other social groups with which the subjects interact, or rather to be efficient, the formation needs to have continuity and support, losing the immediatist or eventual character.

5 FINAL CONSIDERATIONS

The present research offered a continuous training course on the teaching of Portuguese as a second language for the deaf, in order to observe the images that teachers make of themselves, the deaf and the training event itself, before, during and after its completion. The purpose of this study was to reflect on the limits and contributions of continuing education for the teaching of Portuguese for the deaf.

The analysis of the data showed an interesting set of images was constructed along the course, so that the images of themselves as well as the deaf and the course were gradually modified through the readings performed and established interactions.

In the case of possible improvements and/or transformations in teaching practice, the importance of continuing education, but also the limits of it, was shown from the beginning of the study, since the context presented in the inclusive school does not favor the teaching of Portuguese as a second language for the deaf student, since the teacher needs to divide between a listener majority and a deaf minority, making use of different languages and strategies. As a consequence, what is seen is an “exclusionary inclusion” in which the deaf must conform to the impositions of a listener’s curriculum – which goes beyond the limits of formation.

Thus, even if they have access to quality education, maybe teachers still face insurmountable problems, such as the lack of adapted curricula, mixed classes, the possible absence of an interpreter in the classroom, the need to use specific teaching strategies for the deaf in a room composed by the majority listener, lack of appropriate didactic materials, among others.

Therefore, the research data lead us to perceive the complexity of the process of changing the teaching practice through training demonstrating that the knowledge built and/ or appropriated by the teacher-trainees in the different activities they participated, contributed significantly to a change in perspective; despite the fact this change cannot be predicted to unfold in pedagogical practice, given the complexity of the process of inclusion of deaf students. Besides, there is the influence of the ideologies and social representations of the group to which the teacher belongs, because they determine whether the knowledge to which they were exposed will or will not be accepted effectively by the subjects.

Finally, although there are clear limits to the contribution of teacher training to the matter in question, there are also indications of unquestionable benefits. Among other things, training works as an important tool to deconstruct stigmas and common places related to the deaf, their language and teaching-learning processes which lead to the reflection of the practice itself and the teacher’s empowerment.

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