

**INCLUSION OF A DEAF STUDENT IN GRADUATE STUDIES: AN ANALYSIS  
FROM AUTOBIOGRAPHICAL WRITINGS**

***INCLUSÃO DE UM SURDO NA PÓS-GRADUAÇÃO: UMA ANÁLISE A PARTIR DE  
REGISTROS AUTOBIOGRÁFICOS***

***INCLUSIÓN DE UNA PERSONA SORDA EN ESTUDIOS DE POSGRADO: UN  
ANÁLISIS BASADO EN REGISTROS AUTOBIOGRÁFICOS***



Daniel Cícero dos Santos BARBOSA<sup>1</sup>  
e-mail: daniel.cicero@arapiraca.ufal.br



Wilmo Ernesto FRANCISCO JUNIOR<sup>2</sup>  
e-mail: wilmojr@gmail.com

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<sup>1</sup> Federal University of Alagoas (UFAL), Arapiraca – AL – Brazil. Master's in Teaching and Teacher Training.

<sup>2</sup> Federal University of Alagoas (UFAL), Arapiraca – AL – Brazil. Associate Professor. Doctorate in Chemistry (UNESP).

**ABSTRACT:** This paper aimed at analyzing the process of inclusion of a deaf student in a graduate degree course based on his educational pathway. Autobiographical narrative was used as a research method to investigate the scholar trajectory of the first author, a deaf student-researcher. The data were produced from reflective writings in field diaries which portrayed challenges and learnings experiences. One of the factors that has influenced the scholar pathway positively was the bilingual education. The access to the graduate course was possible due to an inclusive public policy for people with disabilities. Difficulties previously faced in scholar process have also arisen during the master's degree course, such as the access to learning resources, classes, and social inclusion. Particularly, the pandemic has reinforced such difficulties. The context of graduate studies has shown little inclusion due to emphasis in Portuguese, making it is necessary to improve in this direction to assure greater access and permanence.

**KEYWORDS:** Inclusive education. Education of the deaf. Higher education.

**RESUMO:** Este artigo analisou o processo de inclusão de um estudante surdo em um curso de pós-graduação. Recorreu-se à narrativa autobiográfica para a investigação da trajetória educativa do primeiro autor, estudante-pesquisador surdo. Para a construção dos dados foram produzidos registros reflexivos em diários de campo acerca de quais obstáculos e aprendizagens foram vivenciados. A educação bilíngue foi um dos fatores principais para a trajetória até a pós-graduação. O acesso se fez possível por meio da política de cotas para pessoas com deficiência. No entanto, os desafios da permanência, já enfrentados no percurso escolar anterior, se estenderam ao Mestrado, com a particularidade do isolamento social provocado pela pandemia da COVID-19. O acesso aos materiais, às aulas e, principalmente, à socialização, tornou-se mais restrito. O contexto da pós-graduação tem se mostrado pouco inclusivo devido à ênfase na língua portuguesa, sendo necessário avançar nesse sentido para garantir maior acesso e permanência.

**PALAVRAS-CHAVE:** Educação inclusiva. Educação para surdos. Ensino superior.

**RESUMEN:** Este artículo analizó el proceso de inclusión de un estudiante sordo en un curso de posgrado. Para ello se utilizó la narración autobiográfica como método de investigación de la trayectoria escolar del primer autor, estudiante-investigador sordo. Para la construcción de los datos, se produjeron registros reflexivos en diarios de campo sobre los obstáculos y aprendizajes vividos. La educación bilingüe fue uno de los principales factores para el camino hasta a un curso de posgrado. El acceso se hizo posible a través de la política de cuotas para personas con discapacidad. Sin embargo, los desafíos de permanencia, ya enfrentados en la educación escolar anterior, se extendieron a la Maestría, con la particularidad del aislamiento social provocado por la pandemia. El acceso a materiales, clases y, principalmente, a la socialización, se tornó más restringido. El contexto de los estudios de posgrado se ha mostrado poco inclusivo debido al énfasis en el idioma portugués. siendo necesario avanzar para promover un mayor acceso y permanencia.

**PALABRAS CLAVE:** Educación inclusiva. Educación de sordos. Formación universitaria.

## Introduction

When analyzing the inclusion in Brazilian higher education, one notices some positive changes regarding the horizon of access and permanence of people with disabilities. For example, in 2003, there were 5078 people with disabilities in Brazilian higher education (MARTINS; LACERDA, 2015), being 665 deaf people (SANCHES; SILVA, 2019). Already in 2016, this number becomes 29,034 students enrolled; being 1,488 deaf students (FREITAS; EULÁLIO, 2020), which represents an increase of 175% of students with disabilities and 44.7% of deaf students in higher education. Despite the progress, challenges are still identified, because it is not an individual issue, but a structural one in society. Particularly for people with deafblindness, we can list the availability and difficulties of interpreters, the linguistic status and mastery of the Brazilian Sign Language by teachers, as well as the understanding of deaf culture and the need to combat prejudice (ROMÁRIO *et al.*, 2018; SENNA, 2019; OLIVEIRA; FERRAZ, 2021).

Such challenges were further shaken with the unfoldings of the pandemic of COVID-19 started in 2020 in Brazil, especially the remote teaching model used as a result of the social isolation process. Despite its importance in saving lives, the isolation caused impacts in several aspects, such as social, political, economic, and educational (SANTOS *et al.*, 2021). These impacts are also particularized in the life of each individual, especially those who live continuously seeking their insertion in society. The deaf person already suffers throughout life with isolation, a fact intensified in the process of remote education that, in addition to general difficulties, caused damage to linguistic and social development (SHIMAZAKI *et al.*, 2020).

Given these notes, this paper used autobiographical narrative research in order to analyze the process of inclusion of a deaf student in a graduate course, aiming, from this, to understand aspects that interfered positively or negatively in this process during the educational trajectory. Initially, some aspects of the educational policies of inclusion are discussed, especially for deaf people, with emphasis on higher education. Then, based on the autobiographical study, it is described the experience of access and permanence in graduate school by a deaf student. It seeks to reflect on the following questions: What possibilities and challenges emerged for a deaf student during his journey of entering and staying in graduate school? What changes and impacts did remote education bring to the inclusion process?

Thus, this research aims to develop a study that provides students, professionals and others interested in the topic, relevant reflections on the educational development of deaf students who wish to pursue training at a graduate level, circumscribed to the challenges still

imposed by the pandemic context. The relevance of this research is to bring new contributions to the debate of inclusion in the Brazilian graduate courses.

### **Perspectives of inclusive education and deaf education in Brazil**

Since the end of the 20th century, the State has been defending, albeit gradually (or belatedly), policies for the inclusion of people with disabilities in regular education. This is a struggle that has gone through and still goes through many obstacles, given that social exclusion is still entrenched in society. Particularly for deaf people, Mesquita (2018) analyzes that the history of education has gone through many phases. Along this path, there was exclusion, confinement, internment in psychiatric hospitals, segregation, cursing, and even extermination. Therefore, education for people with disabilities has been a space of constant struggle for activists and groups that defend the access and permanence of children and young people. It is only after the sixteenth century that the first records for the education of deaf people are located, to the extent that until then they were totally excluded and conditioned not to be educated (MESQUITA, 2018).

The precepts for accessible education and equal rights are present in the Universal Declaration of Human Rights of 1948. It is from this document that new paths could be raised for the education of people with disabilities. In Brazil, education as a social right is guaranteed since the 1988 Federal Constitution. As a universal right, it is the State's duty as to its execution, and it is up to the State and the family, with society's collaboration, to promote and encourage practices which are linked to the intellectual and cognitive development of children, young adolescents, and adults, according to their needs. One of the principles of education must be equality of conditions for access to and permanence in school (BRAZIL, 1988). Thus, from a legal point of view, the need for inclusive education policies comes to the fore.

Other milestones to be mentioned are the World Conference on Education for All, in Jomtien, Thailand (1990), and the World Conference on Special Education Needs in 1994, which represented a period of debate and reformulation of the concept of disability in an attempt to change society's attitude (MENDES, 2006). As one of the results we have the Declaration of Salamanca, which suggests to the State to ensure that people with disabilities are included in the educational system. In Brazil, the consequences of this context came with the Law of Directives and Bases for Education (BRAZIL, 1996), which reaffirmed the necessary expansion of access for people with disabilities in the regular education system. The inclusion of students

with some kind of particularity from an early age in regular schools can favor the socialization process and different sociocultural achievements. Kassar (2016) points out the role that inclusive schools assume as a space for the development of people with disabilities.

However, in this historical path the educational proposals for the deaf were divergent and until today misunderstandings persist. Three central philosophies emerged for the education of the deaf: the first, dominated by oralism; the second, based on the idea of total communication; until postulating bilingualism as the third (MESQUITA, 2018). Oralism starts from an attempt to normalize the deaf person through the rehabilitation of their orality. Such perspective gained body from 1880, having been the only means of deaf education for years (MESQUITA, 2018). Total communication also considers oral language learning as the central route. On the other hand, it also focuses on cognitive, emotional, and social development, conceiving deafness as a social rather than a clinical issue. More recently, bilingual education emphasizes the specificity and relevance of sign language as natural and characteristic of deaf culture. It is then a process of conquest of this social group, since the adaptation to orality does not become the only bias.

In this context, Decree 10.502/2020 (BRAZIL, 2020), which deals with the institution of the National Policy for Special Education, aims to ensure bilingual education as a type of education that promotes the linguistic and cultural specificity of deaf, hard of hearing and deafblind students who choose to use Libras (Brazilian Sign Language). On the other hand, there is a concrete problem related to the communication of the person with deafblindness. For Ramos and Hayashi (2019), considering the difficulty for the employment of Libras and Portuguese language concomitantly, and that the regular school is composed mostly of listeners, the Portuguese language tends to be privileged. Senna (2019) also presents the linguistic status of Libras, which has its mode of organization disadvantaged in comparison to the models applied to spoken languages. Therefore, there is a problem in school inclusion based on Libras-Portuguese bilingualism that needs to be analyzed. Allied to this, the lack of interpreters, teacher training, prejudice and discrimination have still been reported by deaf students as difficulties of inclusion (ROMÁRIO *et al.*, 2018; SANCHES; SILVA, 2019). This has led a portion of these students to prefer special classrooms, even though they recognize the role of inclusion for social development (SANCHES; SILVA, 2019). From the point of view of deaf education, linguistic recognition, bilingualism and teacher training are axes that need to walk as part of the inclusion policies themselves.

In this context, discussing deaf education is to understand the socio-historical process of people with disabilities, the stigmas of exclusion, accompanied by prejudice and social treatment to these groups. Niño (2012), in a life history report, highlights how prejudice and lack of proper social treatment can create more obstacles to the schooling process. In other words, the processes of inclusion have not always been easy. From this point of view, examining the historical path and the experiences of these students makes it possible to get acquainted with the singularities and the novelties that diversity and differences bring to the school environment and, thus, to enhance the inclusion process. After all, to educate oneself is to transform oneself.

## **Methodology**

This research is part of the qualitative paradigm, whose central characteristics go towards understanding the process, as well as the meaning that people give to events during this process (BOGDAN; BIKLEN, 1994). In addition, the natural environment is used as a direct source of data, with the researcher as the main instrument, and the data are predominantly descriptive in nature (BOGDAN; BIKLEN, 1994). The study undertaken here is an autobiographical research in which the process refers to the trajectory of a deaf student for the entry and permanence in the graduate environment, particularly an academic master's degree course in the area of CAPES Teaching, offered by a federal public university in the interior of the Northeast of Brazil. The experiences of this student-researcher were recorded descriptively through narratives in a field journal, aiming to shed light on these meanings.

Autobiographical narrative is a type of study that allows these particular experiences to be systematized from a scientific point of view. Autobiographical narrative allows the subject's intimacy to be evidenced, circumscribing one in a social and cultural history.

[...] the writing of autobiographical accounts gives individuals the possibility to articulate, through the narratives they produce about themselves, the "reference experiences" they have gone through, giving meaning to their own professional trajectory [...] in order to identify the choices and injunctions that, throughout their existence, have been shaping their ways of understanding and acting in face of the situations they face in their daily lives (PASSEGGI *et al.*, 2011, p. 378, our translation).

The narrator coincides with the empirical author of the text, from which one seeks to locate in one's trajectory aspects of interest to the investigation. The narrated experiences configure a referential of the process of constitution and meaning by individuals along their



trajectory. From narratives, one has the possibility of situating events, fostering internal questions, and strengthening authorship and autonomy. Narrating about oneself is reflecting about one's own life, it is the possibility of a reflective return for a better understanding from the present.

After the field diary entries that lasted from April 2021 to July 2022, the student-researcher returned to his writings, looking for excerpts that could guide the analysis of the research questions (What possibilities and challenges emerged for a deaf student during his path of entry and permanence in graduate school? What changes and impacts did remote education bring to the inclusion process?) To this end, the content analysis technique was used.

According to Bardin (2011, p. 44, our translation), content analysis is a "set of techniques for analyzing communications, which uses systematic and objective procedures to describe the content of messages". The process is basically divided into three stages: 1) pre-analysis; 2) exploration of the material; 3) treatment of the results and interpretation (BARDIN, 2011). During pre-analysis, all records were read according to their temporal production. Guided by the research questions, the student-researcher highlighted excerpts of the narratives consisting of reflections on aspects that allowed their access and permanence in graduate programs, including challenges overcome along the way. During and exploration, the student-researcher noticed that the social isolation caused by the pandemic was an important factor in this path, also highlighting excerpts that portrayed this dimension. Then, the narratives were reread and grouped by similarities of content, characterized by words or phrases that denoted a common unit of meaning.

Four main aspects emerged from this analysis as important during the trajectory of the student-researcher. These configured categories for thinking about inclusion in graduate studies: 1) Language as a factor for inclusion; 2) Objective conditions as a factor for inclusion; 3) Quotas as a factor for inclusion; 4) Language as a challenge for inclusion.

## **Results and discussion**

Based on the analysis, four main aspects stood out during the student-researcher's school trajectory. Each one of them is discussed below, following a chronological path of life history. Initially, we chose to present the narratives so that the reader can have this first contact and produce their own meanings.

## **The beginning of the trajectory: language as a factor of inclusion**

To talk about my trajectory in higher education, first, it is necessary to analyze, albeit briefly, my insertion process in education in general. I was taken by my parents to visit a school in 1996, when I was three years old. There, I found a teacher who knew Libras in a basic way. They talked and the teacher showed the classroom that had deaf students signing in Libras, as their first language. Seeing them, I was enchanted by the signaling hands. I started to get curious, trying to understand the context of the communication between them. The teacher explained that the room was only for the deaf. At that time, I was not yet bilingual. But from then on, I started to study together with other deaf people in the early years. At that moment, I started to have contact and learned signs in a natural way, like my first language (L1), Libras; then, the acquisition of written Portuguese as a second language (L2). At that moment, the teacher taught the basics with vocabulary in Portuguese and Libras, I remember the first signs taught by her: ball, water, mother, father, in addition to other words that I learned through writing Portuguese and new signs in Libras. At break time, I talked with my deaf colleagues in Libras, this helped a lot for the development of sign language. In addition, he also participated in activities with music in Libras (FIELD DIARY, May 2021).

Although not in an inclusive context, the access to the Brazilian Sign Language emerged as a factor for social and cognitive development. Bilingual education enabled the constitution of the student-researcher as a social being. Razuck *et al.* (2007) discuss precisely the importance of social relations in the constitution of the human being, highlighting the late introduction to Libras as one of the factors of difficulty in the processes of learning and schooling of deaf people. At the same time, the challenges that emerge refer both to the expansion of contact with their own culture, as the institutional role of supporting the deaf person.

Time passed, [...] unfortunately I had to attend another institution. I was enrolled in an inclusive school. For the first time, I felt several impasses, as there was no accessible Libras interpreter for the deaf; even if the teacher knew the basics of Libras, he did not understand our culture and identity. As a result, much important information was inaccessible to me, in addition to two other deaf colleagues who studied with me. Our learning was impaired (FIELD DIARY, May 2021).

Despite the socialization made possible by inclusive schools, in the case of deaf students, unlike other categories of people with disabilities, the lack of access to the Portuguese language is configured as a different barrier, because it hinders the communicative process. In an interview with deaf students, Mesquita (2018) points out that the Portuguese language is seen as an obstacle to the access to higher education and to the mastery of school knowledge. This leads a portion of deaf students to prefer special rooms for learning, despite recognizing the role of the inclusive paradigm for social development (SANCHES; SILVA, 2019).



Not only the presence of interpreters, but the interpreter-content relationship is a factor that interferes in the teaching and learning processes. In some cases, even with the presence of interpreters, the training of this professional does not enable them to adequately communicate school knowledge, because there are no signs or they lack specific knowledge, such as in the areas of natural sciences. At the same time, the responsible teacher also does not master the sign language (OLIVEIRA; FERRAZ, 2021). Thus, a disarticulation is created in the school context that hinders the inclusion of deaf students. Vivian and Leonel (2022) propose that to overcome difficulties in literacy of the written language by the deaf student and the ignorance of educators, it would be urgent greater emphasis on the production of bilingual materials and the creation and dissemination of signs, in addition to training and knowledge of deaf culture. Bilingual education is part of the discourse of inclusive education, but in practice challenges still emerge to be overcome.

### **In higher education: objective conditions as a factor of inclusion**

After this process, I finished high school and took the entrance exam for the Libras language course in 2014. I started my first day of class in the capital. At first, I was shy, but I talked with the deaf class. At this time, I realized in conversations with the other deaf people that they had more experiences and information than where I lived, since I lived in the interior of the state, [...] comparing there, the capital, and here, the interior, it seemed to be different, I was learning new things continuously (FIELD DIARY, May 2021).

As a deaf student, my trajectory in higher education has always been marked by several challenges, from those that correspond to entering the undergraduate course in Languages/Libras, to reaching the master's degree, both at the same federal university. At graduation, when I studied from 2014 to 2019, I was able to carry out studies in the bilingual modality through the inclusive system. In the classroom there were two deaf students, but there were also hearing students who were sign language users; when needed in some disciplines of the course, professional interpreters were also available. The work presentations were the most challenging stages, as the works were theoretically performed in written Portuguese and on video, recorded in Libras. But it is important to note that it was in the undergraduate course in Libras that I developed my communication in Brazilian sign language a lot, since, until then, I had almost no contacts with other deaf people (FIELD DIARY, June 2021).

Graduation was an important stage in the academic trajectory. The expansion of contact with the deaf culture itself through peers fostered the communication process. The process of insertion; both cultural with other individuals who shared similar difficulties, habits and practices, as well as the educational process based on a bilingual communication, seems to have

been a highlight. As Guimarães *et al.* (2021) point out, the presence of the student with disability in the schooling process is not enough by itself. It is essential that inclusive resources and support, activities, and attitudes recur to ensure progress. The report shows that in the case of the deaf student, the availability of interpreters, fluency in Libras by most of the faculty and students, the possibility of academic tasks not centered in the Portuguese language, as well as the presence of other deaf students catalyzed various experiences, allowing the overcoming of obstacles that may have been present. These were objective dimensions for inclusion to occur. Such aspects are precisely in opposition to the main difficulties, including lack of interpreters, unprepared teachers, emphasis on verbal language and lack of support material (SANCHES; SILVA, 2019). As an objective dimension is also inserted the quota policy in Brazil.

### **One more step: the quota policy as an inclusion factor in graduate studies**

Despite the challenges, I decided to keep fighting for one more training, winning the Master's approval. I understand that the opportunity to take a graduate course at a stricto sensu level was possible thanks to the quota policy, with vacancies for people with disabilities. I emphasize, therefore, the importance of policies and programs for groups (and/or people) that have some obstacle due to their condition, or even due to Brazilian socio-historical processes (as is the case of black and indigenous people) (FIELD DIARY, April 2021).

The quota policy as an affirmative action for access to higher education for people with disabilities came into effect in 2016, being expanded to graduate studies at the universities' discretion. The university in question has been practicing the quota inclusion policy since 2018, which was responsible, for example, for the access of the student-researcher. One of the barriers of inclusion is precisely at the selection stage. Mesquita (2018) reveals that many deaf students drop out of the selection process for entry into higher education due to the barriers imposed by the emphasis on the Portuguese language.

In this direction, affirmative action policies, so that there is not only the guarantee of conditions, but the reservation of vacancies intended for people with disabilities, become central to conceive the access of this group. In a study at the Federal University of Bahia/Brazil, Teixeira and Bento (2019) reveal that prior to the quota policy, only three deaf students had entered graduate school in the entire history of the university. In the first year of the inclusive policy, two students gained access. Due to the recent implementation of such policies, a more accurate analysis of their impact is not yet possible. At the same time, we can assume positive changes in this picture, with the growth in the number of deaf graduate students, with the quotas

being a factor of inclusion. Access, however, is only part of an inclusive educational process. From it, other challenges are derived, which are imposed in various ways.

### **Language as a challenge for inclusion in graduate school and (a new) social isolation**

When starting my graduate studies, I came across classes that did not have any methodology within the norms of the bilingual educational system adapted for deaf people, with me being the only deaf person in the Master's class, and the other students, hearing people who did not know the language. of Signs. It was not easy to once again accept the reality that education in our country is going through, especially in higher education courses. The lack of text material translated into Libras hampered my knowledge and the production of activities required by teachers and advisors, in turn, also unfamiliar with Libras, requiring the constant presence of the interpreter (FIELD DIARY, October 2021).

In addition to social isolation, which I consider to have profoundly affected my intellectual and investigative development in the master's degree, I could understand that the study materials are not adapted in Brazilian Sign Language, thus making it difficult for me to formally read articles specific to the Portuguese language. This is, from my point of view, one of the biggest challenges that accompany the life of a deaf student, regardless of the educational level he occupies, and it was no different for me (FIELD DIARY, June 2022).

During the undergraduate course of the student/researcher, some of the difficulties were minimized by the context of a degree course in Libras, offered in a bilingual perspective. However, the entry into graduate school caused a tension point in relation to the conditions of permanence of the student due to the centrality of the Portuguese language in the process, requiring the constant presence of interpreters. Barboza and Dorziat (2019), investigating the perspective of deaf undergraduate students, indicate that communication with teachers and pedagogical support materials are still the main obstacles, due to the centrality in the Portuguese language. Invariably with the need for interpreters, either to monitor classes, for reading and even assessments, the students themselves argue that higher education does not offer adequate conditions for the deaf.

The teaching model, although legally intended to be inclusive, has established a standard based on speaking and writing in Portuguese. It is expected, therefore, that the deaf adapt to this structure, and must learn to write and speak Portuguese as the listener. The reflection of the student/researcher brings to light a fundamental issue in how graduate courses; or even undergraduate courses that are not a degree in Libras; can act to, in fact, address inclusive practices. Although fundamental, the system of affirmative policies contributes only with

access. Access, however, becomes insufficient if the conditions for permanence are obstacles that are just as or even more difficult to overcome. Therefore, the reduction of inequalities also depends on other practices and policies that deal with permanence. This highlights the need to rethink inclusive practices for the schooling of the deaf, since its basic policy, because maintaining a standard of listeners can continue to be exclusionary, not at the entrance of the process, but during its course.

Martins and Napolitano (2017) highlight the importance of conceiving deafblindness as a linguistic, ideological and cultural difference, and that this is a challenge from the didactic point of view. Moreover, the authors point to the increasing lack of interpreters in the classroom, a factor that can lead to disastrous consequences. Thinking about bilingual education requires a language planning policy. The communication problem affects social inclusion and the socialization of knowledge, which has been magnified due to the pandemic.

The social isolation I had to face in many stages of my life did not change with entering university. But while in graduation I was able to break down the physical barriers existing in the socialization process, in graduate school this was not possible, since with remote teaching everything became more difficult (FIELD DIARY, March 2022).

Although isolation has been the most efficient way to save lives, Araújo *et al.* (2021) explain that this measure impacted in a very particular way the lives of those who already live in a continuous struggle to break isolation situations, as is the case of the deaf. According to these authors: "Deaf people found themselves in a new isolation, because in addition to being prevented from being with their peers, they had to be with their families, but without communication, since most are not speakers of Libras" (ARAÚJO *et al.*, 2021, p. 92, our translation). This is the case of the student-researcher, whose parents do not master the Brazilian sign language. Therefore, the pandemic aggravated historical difficulties in the process of communication and socialization.

### **Final remarks**

In order to analyze the process of inclusion of a deaf student in a graduate course from his educational trajectory, this research made use of an autobiographical study. The results of the research indicate that one of the preponderant factors for the inclusive school process is associated with communication. The analysis of the student-researcher's trajectory revealed that the moments of greater identification with the educational process, both from the cognitive and

personal point of view, were those in which he was provided with a bilingual education, or close to it. On the other hand, the main points of tension were related precisely to difficulties caused by the context of valorization of the Portuguese language to the detriment of Libras. This is, from the operational point of view of the institutions that host the inclusion attempt, one of the biggest challenges. Often there is the presence of interpreters, but the disarticulation of the context, such as the lack of knowledge of specific content and signs on the interpreter's side and the lack of mastery of Libras and deaf culture by the teacher's side, hinders the inclusion process.

The presence of interpreters was a fundamental condition for the permanence of the student in the graduate course, since the communication process with professors and colleagues would not be possible. Together with the quotas, the only access factor, the presence of interpreters can be considered the only factor for permanence in the course, whose language barrier is one of the main challenges. In the pandemic context, the communication and socialization process was further aggravated. It can be assumed that the difficulties to be overcome are still at a high level, and there is urgency to advance in the conditions for inclusion.

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