

# **Reflections On The First Stage Of The Deaf Language Models Program**

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## **Abstract**

This article presents the results of the situational diagnosis of 15 deaf young people who participated in the research-advocacy project called Formation of deaf linguistic models to facilitate literacy in deaf people who are not in school. This project is directed by the Government Program Office of Veracruz (PROGOB). The case study points out the deficiencies in access to education and social welfare, as well as future expectations of the deaf participants. This article reflects on the training workshop of the Language Model for the Deaf and its certified training. Methodologically, qualitative data analysis is applied through horizontal interaction and the use of a bilingual and intercultural approach. With the data collected, inclusion / exclusion factors were established. Discussion shares light about the methodology for further reproduction.

**Keywords:** deaf; linguistics; model; training program; situational diagnosis.

## **1. Introduction**

1.1 On the inclusion, disparity and backwardness of Deaf communities in Mexico The education of the deaf in Mexico and parts of Latin America has been aggravated by painful variables such as poverty and inequality (Stang, 2010). Furthermore, ECLAC explains that people with disabilities have belonged to the most excluded groups in society, they have been deprived of resources or recognition, they have not had the possibility of participating fully in economic, social, political and cultural life ( González, 2018) and face barriers to access to

material resources, institutions, spaces for participation, goods, rights or services fundamental to social life, as well as control over their own decisions. The lines outlined above frame a profound multifactorial problem that allows us to glimpse indicators of deficiencies linked to social backwardness. In this same order of ideas, there is an increase in the official registration of deaf citizens worldwide. According to the latest WHO records ( 2021), 1.5 billion people live with some degree of hearing loss and it is expected that by 2050 there will be at least 2.5 billion people with some degree of hearing loss (WHO, 2021). ). For its part, the WDF (2018) indicates that in the world there are approximately 70 million deaf people, of which 80% live in developing countries and as a collective, they use more than 300 different sign languages (WFD, 2018 ).

Based on the previously mentioned data, the rate of deaf population is increasing and it is necessary to implement, develop and evaluate strategic, clear and decisive proposals for the fulfillment of the right to citizenship. Consequently, the social inclusion of the deaf population in Mexico presents great challenges, from the disparity in the conception of the rights of Deaf people and their regulatory recognition, the delay of more than one hundred years caused by foreign trends, prevailing at the time. , hindering their educational and social inclusion and their recognition as a community with cultural characteristics and a distinctive language. The significant difficulty in accessing education in the case of the Deaf population is relevant. National and international statistics in countries with less development in education for Deaf communities support the seriousness of the problem. According to clear figures from INEGI (2015), 86% of deaf people between 3 and 29 years old do not access school even with hearing aids (INEGI, 2015). Ladd (2003) adds that there are profound differences between deaf children

who are exposed to learning Sign Language with respect to children who try to develop a language that they do not fully understand because it is based on sensory channels that are not familiar to them ( Ladd, 2003).

Different authors explain and support the need to act on this educational failure that results in deaf children and young people occupying classrooms where they do not understand the curriculum. In short, young people are observed whose communicative need is not satisfied since they show unevenness in the use of Mexican Sign Language and poor command of written Spanish, nor is effective inclusion of them within the classroom achieved. The frequent failures studied in the fulfillment of these good practices (Rodríguez, 2008) significantly condition school failure and, consequently, the way of labor insertion of deaf Mexicans since they accept more precarious jobs and with a lower income level. so low that it does not allow them to escape the situation of poverty in which they generally find themselves.

### 1.2 About some observations from Deaf studies

In the case of the Deaf Community of Mexico, hearing diversity is very broad, with different talents and challenges (Moreno, 2017). The capital S is used because it is about Deaf identity. Their means of communication is through Sign Language (Muñoz, 2017). These are people who live, dream, create and develop from Sign Language (Moreno, 2017). From the framework of identity recognition and mother tongue, sign language and Spanish are founded as a fundamental way of teaching the deaf (Pertusa and Fernández-Viader, 2006). For its part, the World Federation of the Deaf, in support of the Mexican Federation of the Deaf, has indicated that in Mexico there are approximately three hundred thousand deaf people who only use Mexican Sign Language (WFD & SNAD, 2008). As mentioned in previous lines,

this figure is increasing and it is necessary to generate strategic solutions for the full citizenship of the Deaf. According to the presentation of results from the 2020 Population and Housing Census (INEGI, 2020), the data indicates that there are 5 million 104 thousand 600 people “with difficulty hearing” and 2 million 234 thousand “with difficulty speaking or communicating” . The Census does not indicate how many deaf people use Mexican Sign Language (LSM). And the count of “difficulty speaking” may include some deaf people. In the data previously provided, it is possible to observe the need to clarify statistics.

Therefore, in a diversified world, it is observed that it is necessary to rescue the linguistic and cultural differences of deaf communities as an ethnic group. In this regard, Claros-Kartchner (2009) points out the urgency of including deaf people, as an ethnic group, in educational systems (Claros-Kartchner, 2009). Decent education thus shows a fundamental performance in the construction of more democratic and equitable social fabrics (Godofredo, 2011). It is then considered that dignity in the learning space for the Deaf (Moreno et al., 2021) implies addressing different criteria, among which the diversity of the use of sign language, the empowerment of sign language, linguistic rights stand out. of the deaf and access to education with equity for the deaf. The aforementioned criteria have been widely described by various points of agreement, laws, conventions and authors. Among these are the General Law of Persons with Disabilities (2011), which recognizes the Mexican Sign Language used by the Deaf Community and its access to bilingual education (H. Congress of Mexico, 2011. Last revision 2021). Subsequently, the Convention on the Rights of Persons with Disabilities states that deaf communities have their linguistic and cultural identity (UN, 2008). Finally, Article 2 (last paragraph) of the Political Constitution of the

United Mexican States grants the deaf linguistic equality with indigenous peoples. (Chamber of Deputies of the H. Congress of Mexico, 2018).

The documents cited above support part of the relevance to instruct deaf citizens with training content in skills and competencies of Deaf Linguistic Models (INSOR, 2019). In the following section, what is meant by deaf linguistic models will be briefly described, as well as the legislation that approves the use of the term.

1.3 Who are they and where has the investiture of Deaf Linguistic models been recognized?

The Deaf Language Model (MLS) is a deaf person showing sign language (LS) in use (INSOR, 2019). Also, models LS for deaf and hearing learners. INSOR (2019) adds that deaf linguistic models are people who have the knowledge of being and living as deaf. Therefore, Deaf Language Models (MLS) transmit the heritage of values of the Deaf Community. Based on INSOR (2019), some of its functions are linguistic – communicative and socio-community. Fundamentally, they consist of:

- Instruct LS in interaction environments with parents and hearing teachers, in accordance with the educational proposal.
- Promote in deaf students a positive attitude towards the majority language, Spanish.
- Contribute with their contributions and experiences to the deaf students' understanding of the activities.
- Promote and attend deaf cultural events.

As can be seen in some of the functions of the MLS described above, the MLS play fundamental roles in the transmission of sign language (SL) and promotion of

Deaf Culture. Related to the legislative framework of the MLS in Latin America, the concept appears for the first time in Decree 2369 of 1997, in Colombia (Colombia, 1997).

Subsequently, in 2007, the Ministry of Education of Peru developed the Profile of the Peruvian Sign Linguistic Model (Perú, 2018). With respect to Mexico, the deaf model has been recognized mainly informally, through associations of Deaf people. With this document, we hope to contribute to this recognition and move towards a registry of Mexican Deaf models in the legislation.

In summary, the theoretical reflections that support the implementation of the first stage of the training program for the linguistic models of Mexican Sign Language (LSM) to promote the reading and writing of Spanish as a second language have been recapitulated. In the next section, the program will be addressed within the context of the study. That is, the Deaf Community of Veracruz with its cultural richness that characterizes it, but also the difficulties of access to education in Mexican Sign Language (LSM) by Deaf students.

#### 1.4 Deaf Community of Veracruz: A community with a thirst for equity

From the geographic focus of the problem, in Veracruz there is a lack of consistent and quality information that allows the identification of said population in useful terms, such as: geographic location, sex, literacy status, capabilities for the labor market, among others. for the generation of attention capacities; The institutions only generate partial internal information that is not comparable, contrary to what is regulated in the Law for the Integration of Persons with Disabilities of the State of Veracruz. An example of this is that, of the 183,663 people with hearing problems, detected by INEGI (2020), only 2,690 are registered in internal concentrations of the various government agencies. As additional data, we observe

the fact that young people between 18 and 29 years old belonging to the deaf population have not been able to join the federal Youth Building the Future program, reflecting indicators of deprivation linked to social backwardness or poor access to job opportunities. This age group is constituted as the target population.

Given the situation exposed, under the bilingual intercultural approach, the advocacy objective is to prepare deaf young people as mediators of Mexican Sign Language (LSM) to promote the inclusion of the deaf population and the reading and writing of Spanish as a second language. At the same time, the research objective is to analyze the experience of these young people to promote Spanish literacy. As a general goal, it seeks to specify a proposal for pedagogical intervention through the implementation and development of training courses whose pedagogical strategy is specialized workshops in the training of MLS whose proposals are the pillar and the fundamental input for the construction of seminars based in the experience, perspectives and opinions of the deaf community of Veracruz.

## **2. Background of the research**

Data were collected on education, work, health and social well-being of the deaf community of Veracruz, from the government agencies that serve these areas. These contextual data allowed an approach to Deaf Culture. The fundamental conclusions that support the background of this research are presented below.

- Review of current regulations regarding care for the deaf population: they are designated as people with disabilities, which contrasts with the position of considering them a linguistic minority. It should be noted that linguistic minorities

are recognized by the National Indigenous Institute and Mexican Sign Language is considered within this repertoire (INALI, 2009).

- Low attention to deaf culture at the national and state level, there is an unequal ratio of Mexican Sign Language (LSM) interpreters per number of deaf users. Consequently, access to basic health, education and work services is deficient given the communication gap.
- Statistical information about the Deaf Community (CS) is decentralized, with an apparent disconnection between the parties involved, meaning: educational systems or centers, Ministry of Health (SS), Ministry of Education (SEV), Ministry of Labor and Welfare Social (STPSP), System for the Comprehensive Development of the Family (DIF). Furthermore, the registries on people with disabilities do not specify the type or degree of disability, geographical locations, sex of the people, or use internal records that are not comparable to each other.
- There is a literate and non-literate deaf population in different socioeconomic conditions. Dissimilar concentration between students from that community and trained teachers, in some cases being a majority of the former and a minority or absence of the latter in certain regions of the State.

### **3. Methodology: First Phase of the Deaf Linguistic Models Training Program**

The results of the first stage (2021-2022) of the Program are presented. The objective is to determine the participating Deaf population that will be trained as LSM models (pilot experience), made up of young Deaf people aged 18 to 29, knowledgeable about the LSM, from the Capital region, municipalities of Xalapa, Coatepec, Perote and Emiliano Zapata. In a complementary manner, the number of Deaf people in a condition of no or low command of Spanish, in an age range



between 18 and 29 years old, who will be learners of LSM and literacy in Spanish, was identified in the intervention-pilot community. A qualitative and quantitative analysis of the disaggregated characteristics of the 15 deaf young people participating in the program was applied. The inclusion and exclusion factors of young people were diagnosed. To collect the information, semi-directed clinical interviews lasting 1 hour and twenty minutes were carried out at the PROGOB facilities with the support of the Mexican Sign Language Interpreter from the Veracruzano Institute of Adult Education (IVEA) and with the application of interviews by a specialist in the area. The cognitive examination technique and the Current Kinetic Family technique (Verthelyi, 1985) were applied. The interviews were constructed using a psychoanalytically oriented brief psychotherapy model (Bleger, 1966; Butcher, et al. 1992).

Own implementations were added for the discrimination of inclusion and exclusion factors of Deaf young people through an intercultural bilingual approach (Vidal et al., 2015). A pilot diagnostic scale was carried out on the competencies of Mexican Sign Language in Deaf users. This evaluation was carried out by a Deaf model with a degree in linguistics. Due to prevention measures during the pandemic, the interviewer connected remotely through the TELMEX videoconferencing platform. There was a Mexican Sign Language interpreter for individual communication with the young people, with the audiovisual support team of PROGOB and IVEA. Informed consent was obtained from the participants for the use of image and video for research purposes and identity protection in the data provided. The results were analyzed using the descriptive qualitative technique (Schettini and Cortazzo, 2015). It is highlighted that this project proposes the

primarily horizontal survey of inputs. Alternatively, with the results found, a database was built in the EXCEL program.

### 3.1 Uncertainty scenarios

In the initial approaches to the Deaf Community (CS), it was detected that there is a marked preference for participating in person, coupled with the fact that the digital access of all young people is limited due to a lack of internet in their homes, for these reasons Deaf young people They physically attended the interviews and the sessions were held in a spaced classroom within PROGOB one Friday per week during the period April 30 to June 4, 2021. Considering the contingency situation due to the COVID-19 pandemic, They took measures of healthy distance, use of face masks when not indicated, small groups and disinfection of common spaces as an essential element in this first phase. In parallel, and to ensure the continuity of the research process, the virtual work strategy was implemented with the specialist and the Deaf Linguistic model, using ICT as a tool to approach the participants in the first stages.

The work schedule programmed with the members to strengthen the project is as follows:

- Videoconference sessions for the group of researchers; teachers and instructors; mediators in training, where possible with other sectors (dependencies, experts, associations, among others).
- Internal workshops, intersectoral meetings of the group of researchers. Permanent Seminar “The intercultural approach to understanding the reality of the Deaf Community” (for the research group).

Permanence strategy

- Identification sessions between the research group and the Deaf Community to promote integration and intercultural practice; establish a per diem mechanism for transportation of deaf young people and offer participation and enjoyment of recreational events throughout the work sessions.
- Participation of Deaf students in the program for one year.

### 3.2 Advocacy and research activities and goals

The general goal of research and advocacy is to specify a pedagogical intervention proposal whose input, provided by the Deaf Community, helps to understand the cultural, identity and pedagogical elements that facilitate the reading and writing of Spanish, provide indicators of achievement with respect to basic acquisition of reading and writing skills and enrich the concept of inclusion. The following table 1 shows a summary of the first stage of the project.

Table 1. Description of the first stage of the MLS project

Stage 1	
Advocacy goals	Activities
Deaf Linguistic Models: Collect the elements of social inclusion/exclusion of the determined population based on their experiences.	<ul style="list-style-type: none"> <li>• Establish contact with institutions that serve the deaf population to complement the statistics through their records of deaf people and LSM specialists.</li> <li>• Carry out interviews on the situational diagnosis of the sample participants. A qualified MLS will assess the level of</li> </ul>

mastery of the LSM using a self-constructed scale.

- Promote horizontal dialogue to generate dialogic knowledge.
- Video recording of the sessions with the informed consent of the participants.
- Delivery of the final report of each interview.
- First Deaf Linguistic Models forum.

Note: Table created by myself

Source: self made.

In the following figure 1, as a product of the first phase of the project, images of the first Deaf Linguistic Models Forum are shown

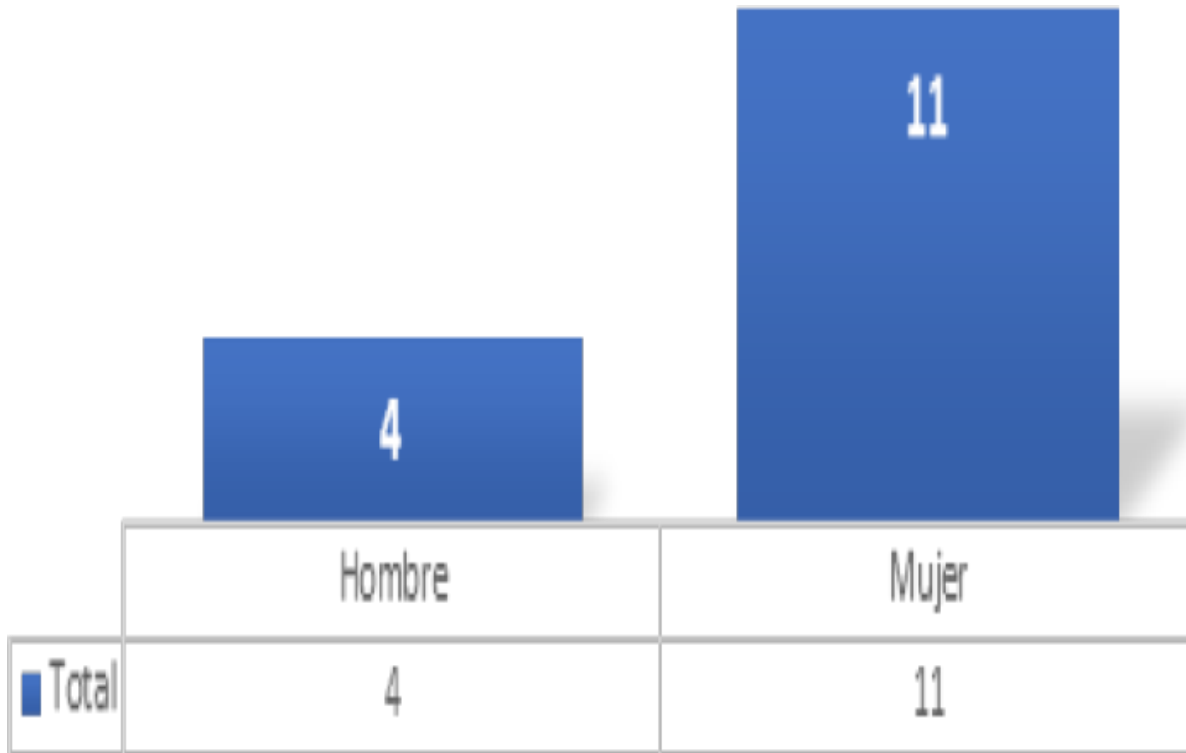


Figure 1. Sample image of the Deaf Linguistics Model Forum (09/24/21).

Source: Author's archive.

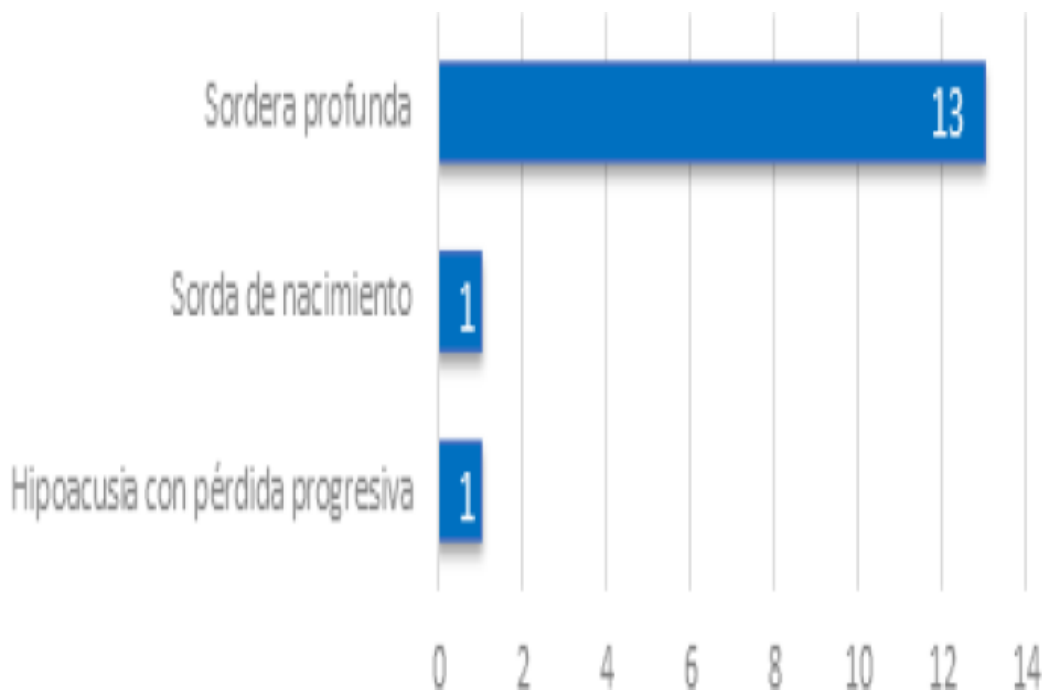
#### 4. Results

The following sections describe the main results of the situational diagnosis with the Deaf young people in the sample. As shown in the following graphs, there is a pressing need for timely intervention with the young people interviewed. In the discussion section, observations on the relevant interventions diagnosed are included.



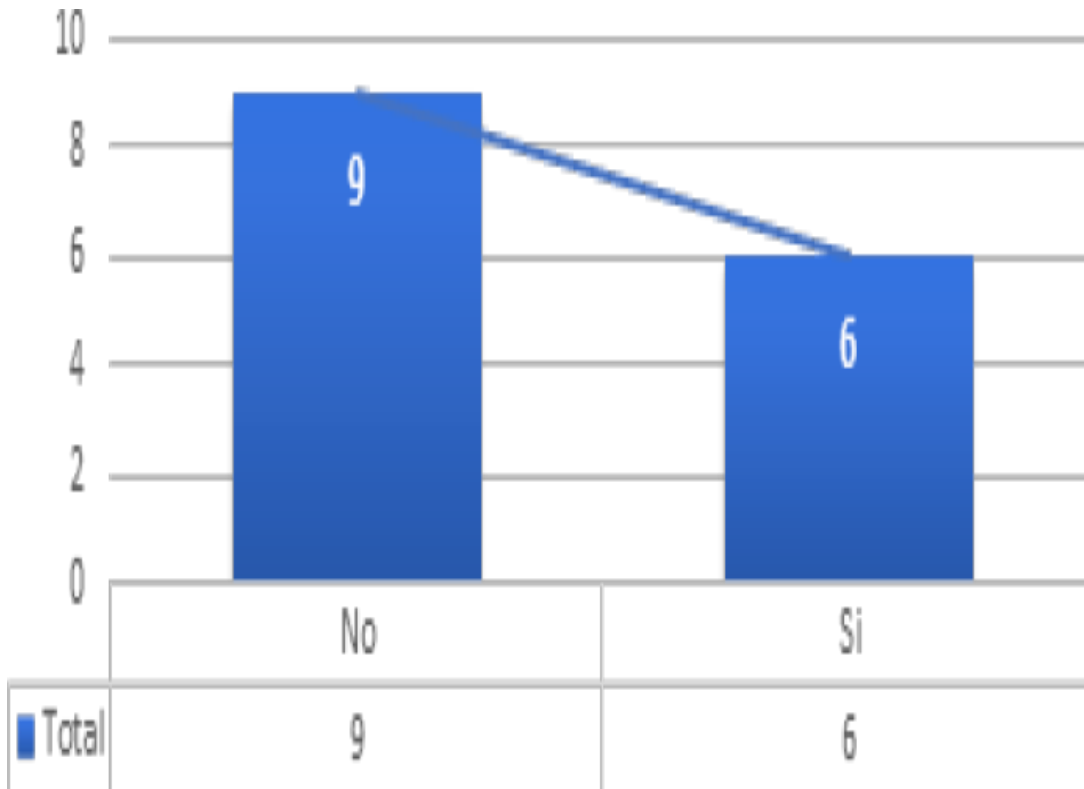
Graph 1: Number of deaf students disaggregated by sex

Source: self made.



Graph 2. Type of deafness identity

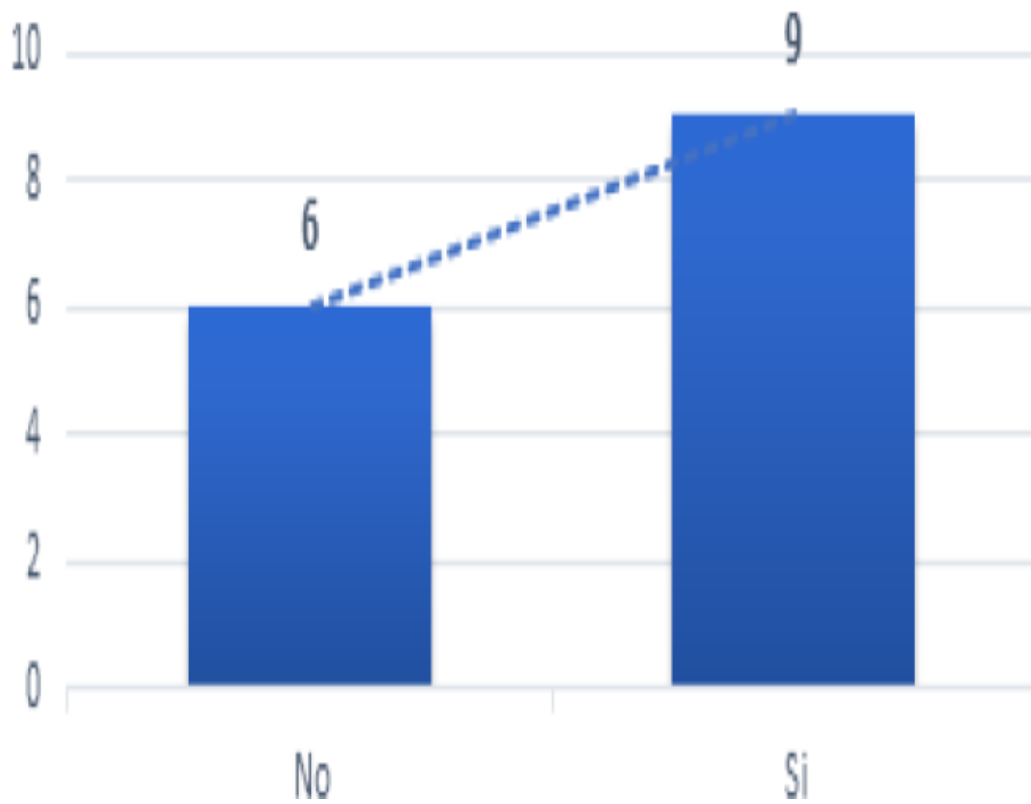
Source: self made.



Graph 3. Is there basic knowledge of the family about Mexican Sign Language?

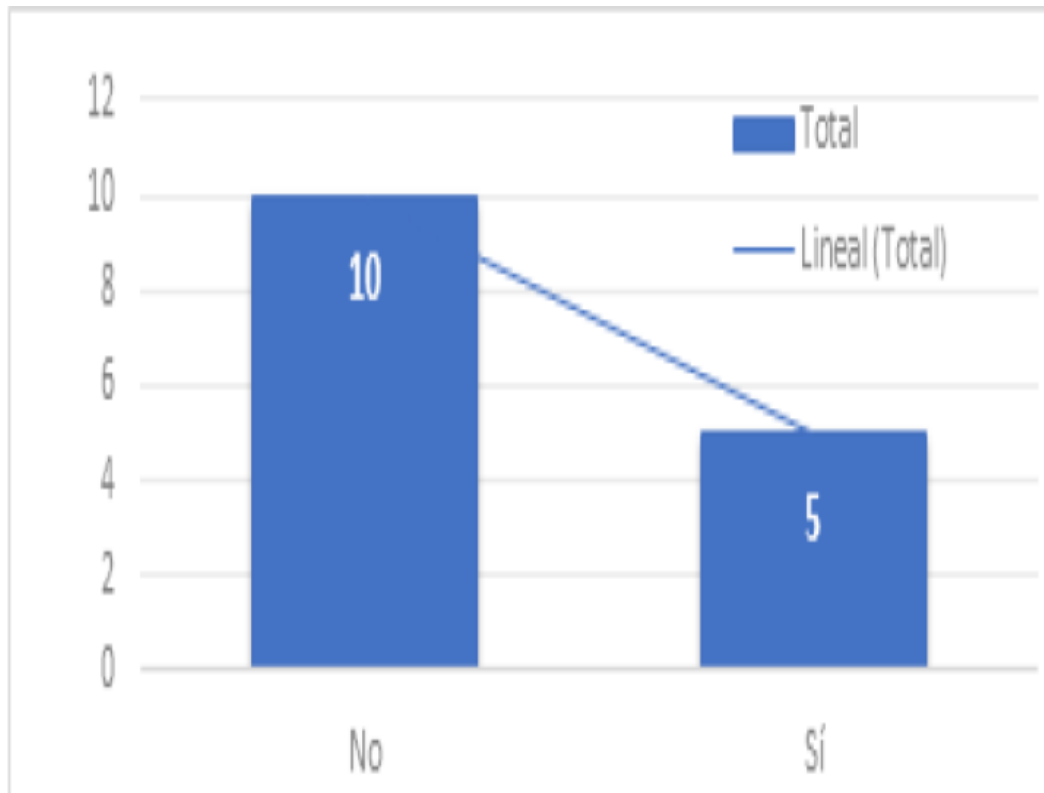
Source: self made.





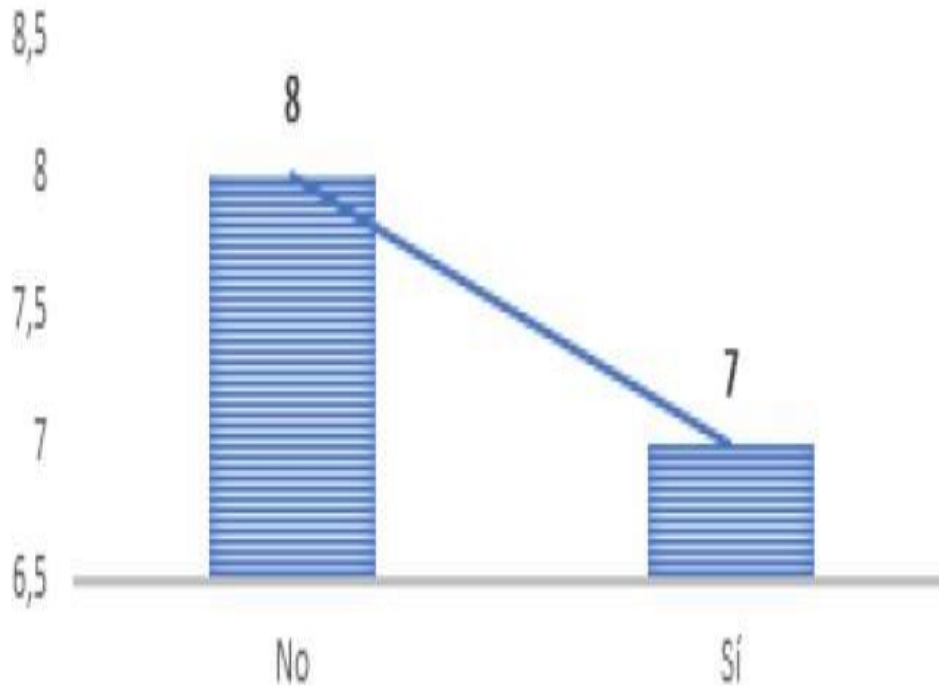
Graph 4. Does the deaf participant have deaf family members?

Source: self made.



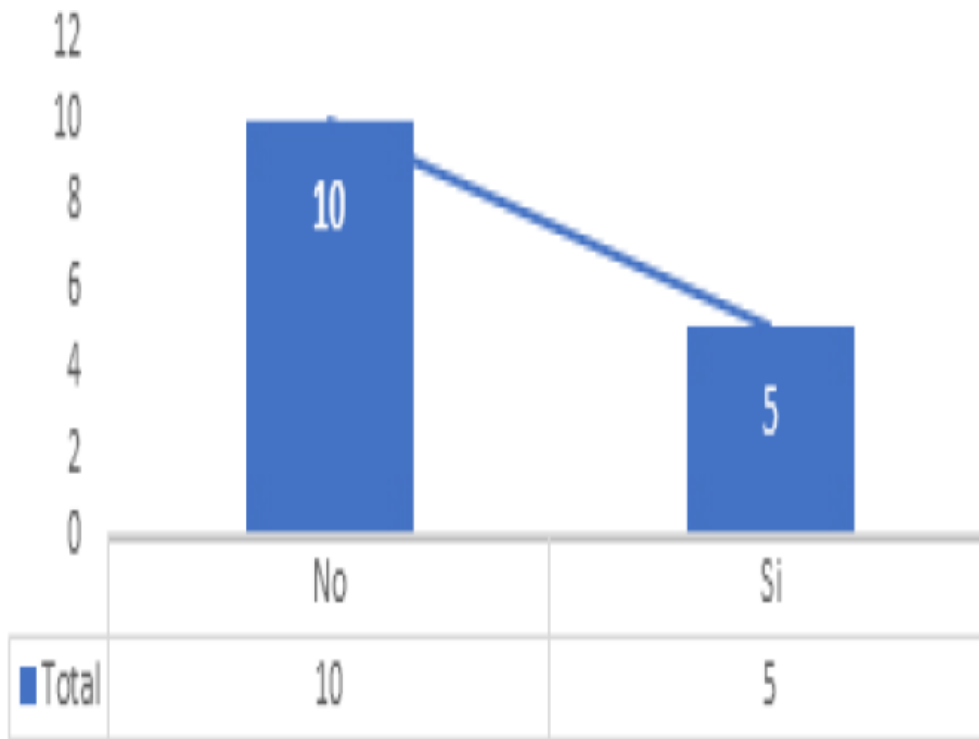
Graph 5. In primary education, did you have access to the LSM curriculum?

Source: self made.



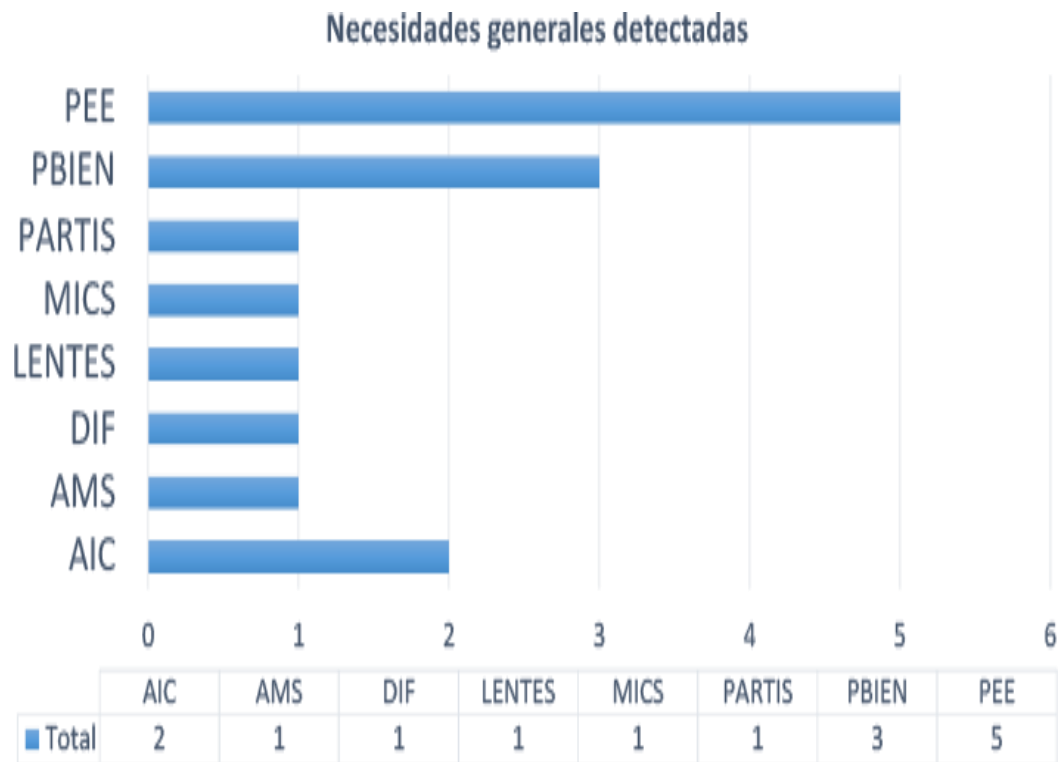
Graph 6. In secondary education, did you have access to the LSM curriculum?

Source: self made.



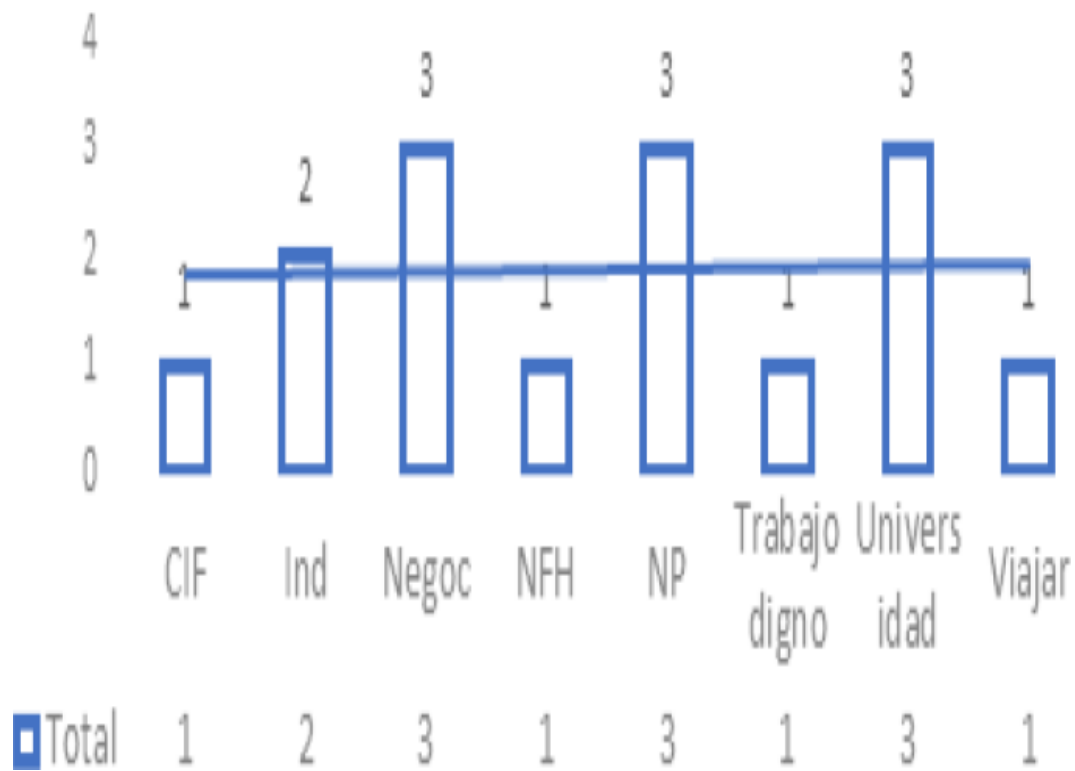
Graph 7. Currently, do you have health services (SSA)?

Source: self made.

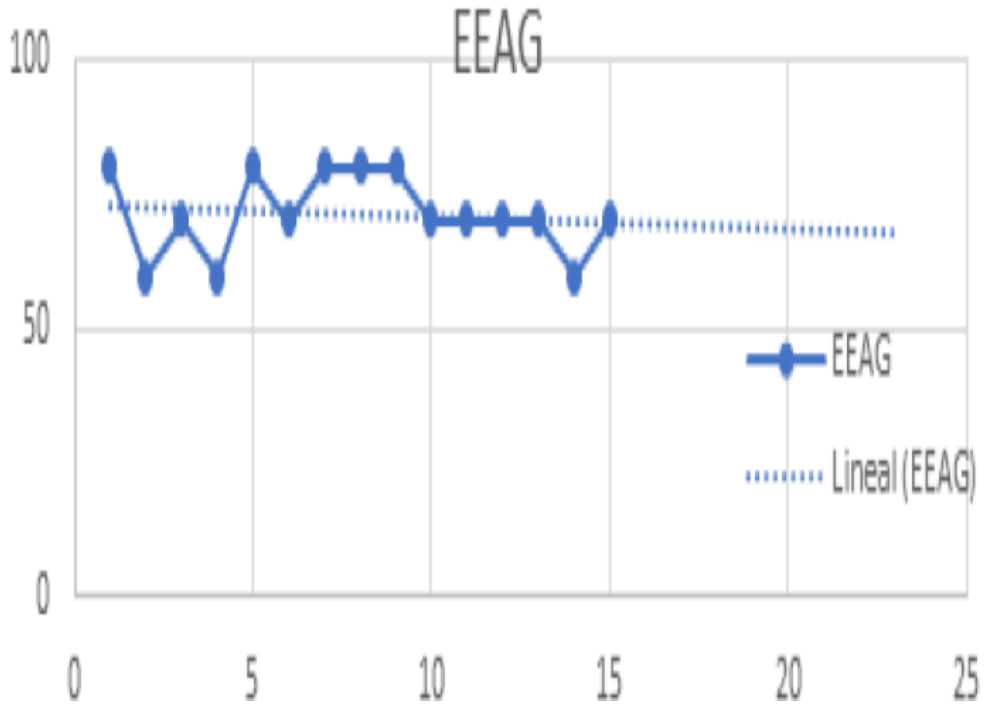


Graph 8. General needs detected

Source: self made.

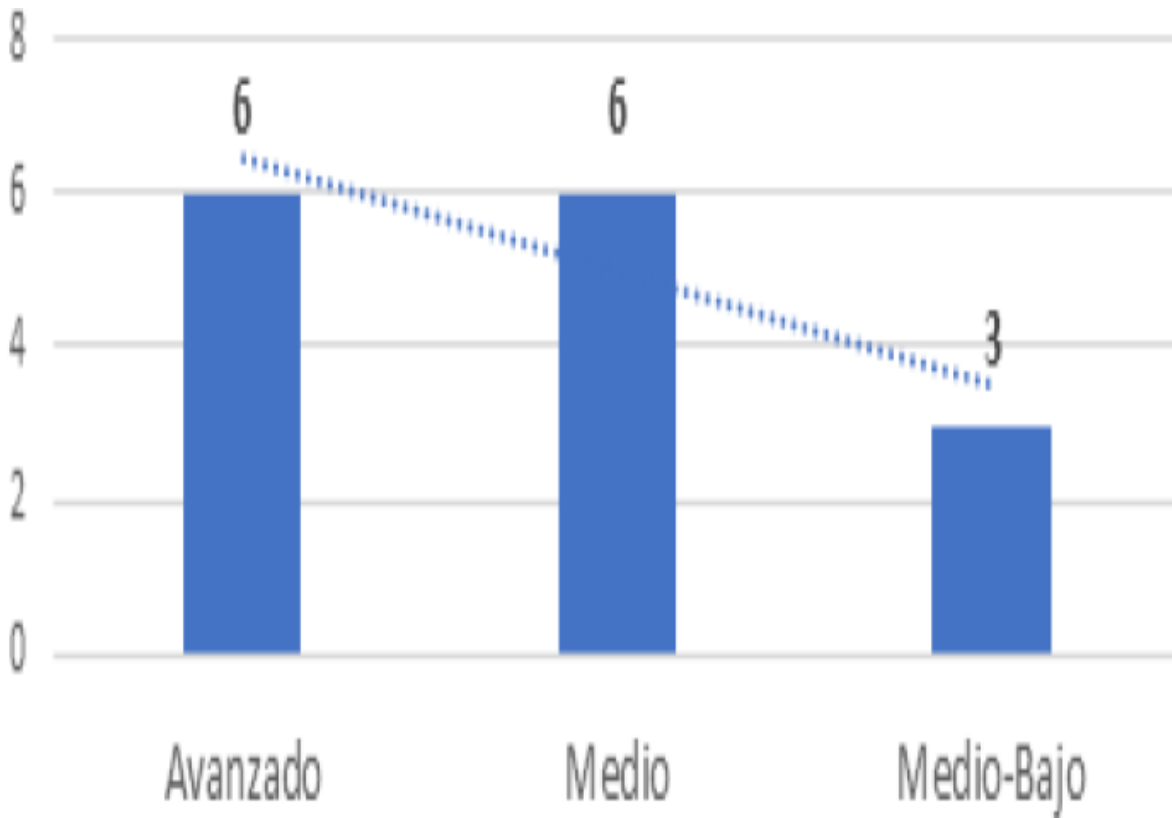


Graph 9. Future life plans



Graph 10. Results of the Global Activity Assessment Scale (EEAG)

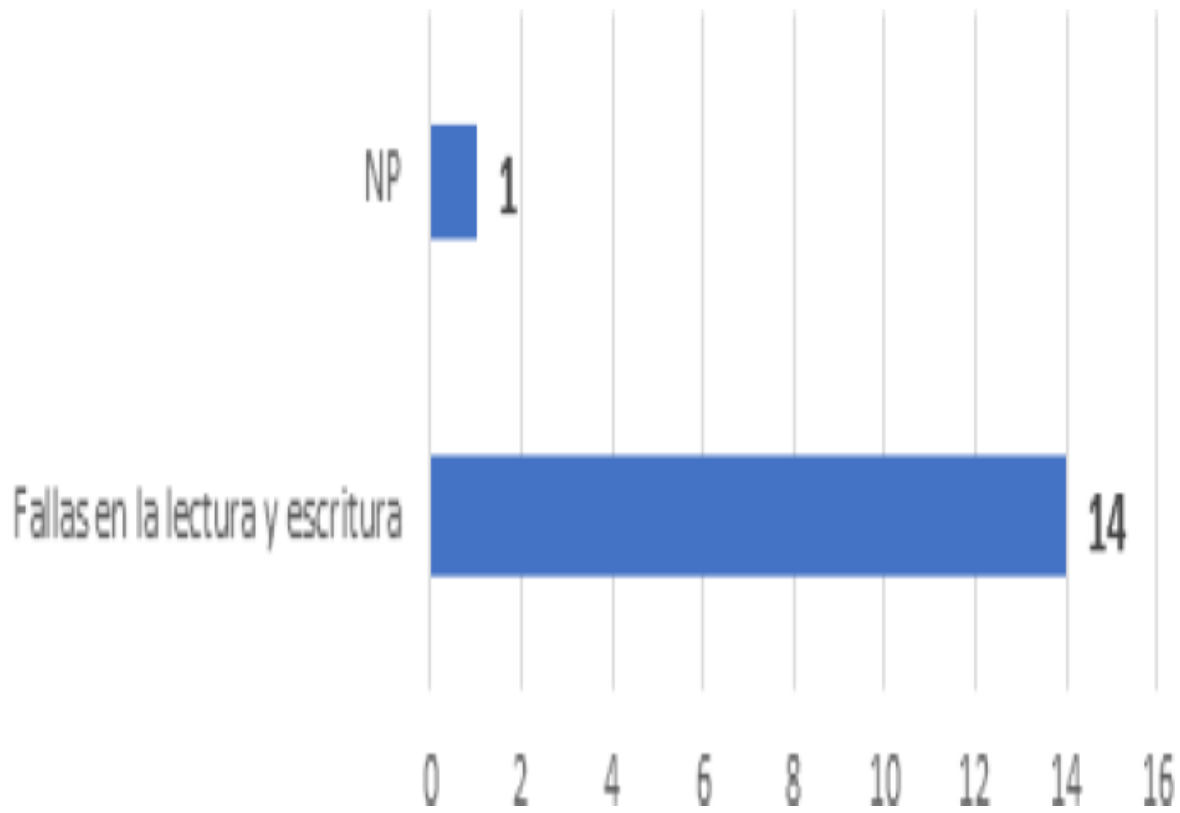
Source: self made.



Graph 11. Level of Mexican Sign Language of the participants

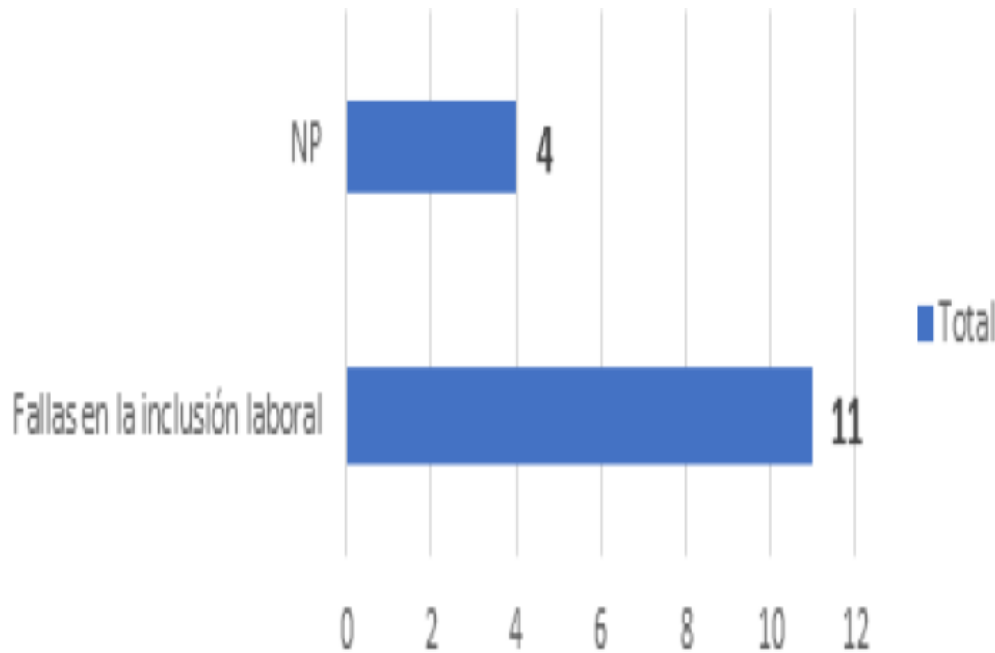
Source: self made.





Graph 12 . Exclusion factors I, failures in reading and writing

Source: self made



Graph 13. Exclusion factors II, failures in labor inclusion

Source: self made

### 5. Analysis of the graphs

In graph 1, it is possible to see that there is a greater attendance of deaf female participants in a ratio of 11 women compared to 4 male participants. This data can be interpreted from the perspective of the interest of the women's union of the Deaf Community of Veracruz (CSV) in continuing their academic preparation and accessing job opportunities. It should be noted that, in this stage of the project, there was a partial scholarship for attendees, which allowed the participants to complete this first stage.

Continuing to read the graphs, in graph 2, it is observed that 13 of 15 attendees are profoundly deaf and do not have communication supports such as hearing aids. A

national panorama stands out where it is essential to contribute to the construction of Deaf identities and strengthen access to education in Mexican Sign Language. The national need to rethink educational and social responses towards Deaf Communities (SC) is also revealed. In medical history review, 10 of the participants received a hearing aid before age 7 years. Subsequently, they no longer had access to medical follow-up from the auxiliary, so they discontinued its use early. This scheme draws a reality about the difficulty and interference in access to communicative supports for Deaf people, especially in the case of the surrounding and marginalized Deaf Communities in Mexico. That is, it is considered necessary to prioritize a national educational policy of verifiable and regulated access to the curriculum in Mexican Sign Language. In this same spirit of contributing to the well-being of the CSV, it is considered that the National Hearing Health Week could incorporate reflections on how health care is being provided to the surrounding Deaf Communities and also reflect that deafness is not a disease, but rather an identity and linguistic diversity (Navarro, 2017).

Reading graph 3, it is found that the family of 9 participants does not know Sign Language at a basic level. Two of the participants belong to families where it is the mother who only uses isolated signs. Another 3 participants are Deaf sisters who sign among themselves so their Deaf identity is consolidated. A Deaf participant is the daughter of a Deaf mother, so her identity and level of Mexican Sign Language are consolidated.

Regarding the reading of graph 4, 9 of the 15 participants have Deaf relatives. This data indicates that it is necessary to review the statistics and way of counting the Mexican Deaf population. Currently, it is noted that there are 5 million 104 thousand 600 people “with difficulty hearing” and 2 million 234 thousand “with

difficulty speaking or communicating” (INEGI, 2020) but there is no clear statistical data on the count of the deaf population. As described above, it is necessary to disaggregate the data of the Deaf Community and establish new accounting of its deaf citizens, without leaving anyone out.

Regarding the reading of graph 5, it is found that 5 of the 10 students completed their primary studies in inclusive schools without access to the curriculum in Mexican Sign Language. That is, the interviewees reported that their teachers did not know Mexican Sign Language (LSM) and they did not have support in LSM for learning the language and understanding the classes. The interviewees say that their inclusion was as a way of “occupying a place in the classroom” but they were not really included in pedagogical strategies that incorporated Mexican Sign Language. The 5 participants who report that they did have teaching also explain that the teaching was discontinuous. That is, they faced long periods without instruction in Mexican Sign Language. For their part, they comment that it was thanks to the support of altruistic volunteers who began their learning in Mexican Sign Language. This is the case of the Interpreter Adriana González, who is Hypoacúsic and interpreter of the first phase of the work presented here. Thanks to altruistic and volunteer people, most of them began learning the LSM.

With respect to graph 6, it is explained that 8 of the participants did not have access to the curriculum during high school. Seven participants did have sporadic classes in LSM during high school. That is, the participants report that also during secondary school, LSM instruction was discontinuous.

Following up on the analysis of the graphs, graph 7 shows that only 5 of 15 participants have health services. That is, 67% of the sample does not have health services.

Graph 8 shows the needs detected in the participants. Firstly, there is the PEE code that explains the relevance of a business development program in 5 participants. The reason is that at work, they are dedicated to planting small areas of land and want to enhance their commercial reach. Secondly, there is the PBEN code which refers to three of the participants with a high need for social welfare programs such as scholarships. Thirdly, there is the AIC code, where 2 participants refer to the need for an interpreter since they have taken the admission exam to a public university, but require the support of an interpreter within classes. The subsequent codes are shown: A participant expresses the need for urgent medical support (AMS) since she requires heart surgery that has been postponed since she was 12 years old. In the following DIF code, it refers to the need of a participant for a possible intervention by the National DIF System since the interviewee provides information during the diagnostic interview about possible violence in the home. A participant presents the Lenses code, indicating the urgency of the glasses and the lack of financial resources to acquire them. The following participant codes in MCS (Greater contact with the Deaf Community) since he shows a poorly constituted Deaf identity. Finally, there is the PARTS (Art Program) Code. This code explains the desire of a Deaf student whose income is through the sale of her paintings and wishes to study a professional art program.

In relation to graph 9, this graph shows the future expectations of young people. In three of them, the future plan of completing university is detected (University Code), followed by the expectations of 3 participants to establish their own business (Business Code). Below is the code NP (Not presented) where it is observed that three of 15 young people do not express expectations for the future. The IND (Independence) code occurs in 2 young people who want to live

alone and be self-sufficient. The following codes are presented by 1 participant, respectively: NFH (Family business between sisters), decent work, travel and get married (CIF Code).

Graph 10 shows the results of the Global Activity Assessment Scale (GAS) (American Psychiatric Association, 2013). On that 100-91 scale, they mean: Satisfactory activity in a wide range of activities, never seems overcome by the problems in his life, 91 is valued by others because of his abundant positive qualities. No symptoms. Scale 0 means that the evaluated person presents insufficient responses. In this graph 10, it is observed that 5 participants are in the 80th percentile, which counts as transitory symptoms and constitute expected reactions to psychosocial stressors (e.g., difficulties concentrating after a family argument). 6 participants are located in the 70th percentile, which suggests that those evaluated have some mild symptoms (e.g., depressed mood and mild insomnia) or some difficulty in social, work or school activity, but in general they function quite well, has some significant interpersonal relationships. For their part, 4 more participants are in the 60th percentile, which indicates moderate symptoms (e.g., flattened affect and circumstantial language, occasional panic attacks) or moderate difficulties in social, work or school activity (e.g. e.g., few friends, conflicts with work or school colleagues). A positive relationship is found between stressors and exclusion factors such as failures in writing and reading, families' lack of knowledge of Mexican Sign Language, in some cases, hostile environment and the results of the EEAG. In none of the cases analyzed were there any flaws in cognitive integrity.

Graph 11, for its part, shows the level of mastery of Mexican Sign Language in each participant. This evaluation was carried out by a Deaf Model with a degree in

Applied Linguistics. There are 6 participants who compute at an advanced level of the LSM, 6 participants who compute at a medium level and 3 participants who compute at a medium-low level. These results suggest that the young participants present a medium-high level in the use of Mexican Sign Language.

However, in graph 12, it is observed that 14 of 15 participants show lags in writing and reading. The interviewees comment that throughout their life history this factor of not being adequate readers and writers has generated insecurity and backwardness in them.

Finally, in graph 13, it describes the failures in labor inclusion where 11 of 15 participants report psychological abuse from their superiors, salaries equivalent to the minimum wage when the workday in which they are obliged to work is more than 12 hours .

## **6. Conclusions**

Throughout this work, an attempt has been made to present the fundamental results of the situational diagnosis of 15 deaf young people enrolled in the research-advocacy project called Formation of deaf linguistic models to facilitate reading and writing in out-of-school deaf people directed by the Program Office of Government of the State of Veracruz. The opinions of the deaf students in the sample were presented regarding the deficiencies they have faced in access to education without continuous training in Mexican Sign Language (LSM) and access to health, revealing that 50% do not have a social security program. Likewise, the importance paid by social welfare programs, mainly the scholarship program, was explained, since the genuine expectations of those interviewed to continue university in a regulated manner were analyzed. In summary, this research recorded the detected needs of the sample in terms of

housing, visual supports, quality education, decent work and finally, in their life plans they expressed various goals, such as establishing their own business, studying at university and traveling. .

The need of the interviewees to access the curricular contents through a Mexican Sign Language interpreter was also recorded. Cognitive integrity was highlighted in all participants and it was found that the different levels of the Global Functioning Assessment Scale are due to social exclusion factors such as lack of family integration, family ignorance about LSM, work-excluding factors. and schoolchildren where there is no awareness or knowledge of Sign Language, which is the priority language of the sample. Contents of anguish and anger are also observed when remembering and explaining most of the school scenarios experienced. It was found that the young participants are good users of the LSM, but not of written Spanish. Hence the relevance of the Deaf Linguistic Models Program, which allows Deaf experts to model and transmit LSM, the promotion of Deaf Culture and the assimilation of written Spanish as a second language by their deaf peers. Finally, this work aims to recapitulate the reflection of the knowledge, knowledge and experiences described by the Deaf participants during the first training workshop on Deaf Linguistic Models and their certified training. In this training, the central role of these actors in the modeling of sign language and pedagogical support for Deaf students in the processes of reading and writing acquisition is highlighted.

## **7. Discussion**

Based on the reflections and detection of needs carried out on the first stage of the Training Program for Deaf Linguistic Models to promote reading and writing of Spanish as a second language, records have been made of students who require



specific intervention in the order of social inclusion , psychological well-being and health service support. Likewise, multi-local interventions determined by the following variables will be programmed: concentration of the deaf population by region of the State, trying to retain some representation in the northern, central and southern areas; locatable youth; LSM teachers and mediators available in the municipality region and locality of intervention; which results in the Capital, Sotavento, Las Montañas and Huasteca Baja regions. For its part, the transferability of the method is high and the range of scope of this project is also high. Within the team, there is the Veracruzano Institute of Adult Education, whose regional coordination helps in identifying the target population and raising awareness of the literacy process. Regional forums are proposed with the involvement of the executive and legislative branches, as well as dissemination and exchange products. The Deaf population identified so far is enthusiastic about the proposal.

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