INTRODUCTION

The paradigms of the century XXI indicates unlimited transformations at the productive succession, in the social, politics and educational relations, in the world economy and technologic advance. These changes represent a wide transformation in the inter-relationship of the people and the society’s structure ways.

Inside of a functionalist structural reading, we can understand that these transformations allow positive aspects penetrate of benefits, even full of contradictions, to the society, like, new scientific advances in medicine, in technological, in agriculture, and others. In the other side, having as a support a dialectic reading, we get face to face with the challenge of reflecting about the negative impacts on the politics-social conduct of this new humanity’s path and in special about the less fortunate social group on the society.

The reflection on this negative aspects coming from this new path has been getting, day by day, a concernment in the organizations ambit and in the academic discussion spaces, producing a lot of inquires. It’s not about analyzing, romantically, idealistically or passionately, the indigent person anymore; but it’s about reflecting the conflicts installed on these explored and less fortunate social groups on the society.

The inquires are mostly about the perspective that, although there had been laws created that ensure their rights, in educational, social, health and work areas, these social groups doesn’t have yet real access to the power of these instances. Inside the segments of the society, it’s found the auditory deficient people, objects of our studies.

Relating to the term auditory deficient people, often used in this work, we realize that there is a consentment where people that doesn’t fit in this behavior scale and that doesn’t correspond to the auditorium standard taken as normal, are considered carrier of deficiency. The inability of deaf, that can be heritable, congenital or acquired, make this person find difficulty in regular procedures during his life’s quotidian.

Under this point of view, being auditory deficient isn’t only a definitive state determinate by the incapacity, but it’s a situation created by the interaction between the sensorial limitation and the social obstacle that obstructs or difficultates the deaf person participation or his activities of the quotidian’s life.

1 Universal Declaration of the Men’s Rights
2 The utilization of the term auditory deficient people, utilized in this work, is centered in the deal sealed between the World Deaf’s Federation and the International Severe Deaf’s federation, which allows the utilization of this term to refer to all the groups of deaf people and severe deaf people.
This way, people with auditory deficiency doesn’t characterize by the limitation of the individual/personal dimension, but for the restriction or incapability to access that which is common to the “regular people”. They are the segment of the society that integrates a populational crew whom, besides the restricted difference in the sensorial area for the established standard as normal, they are not blocked to be included as capable people to provide for themselves and have an independent life.

The auditory deficient people, since the beginning of the civilization, bring in their life stories an array of situations in which is related to social, educational and cultural aspects. Rounded of prejudice, they are considered by the society as people with an inferiority of intelligence, feeble-minded, sick, incapable and uneducable, and they were put in a situation of disadvantage, taking in the collective imaginary the position of a charity target, of social assistance, and without rights and citizen’s obligations.

By being considered as uneducable, they got excluded and social marginalized for a long period, what is seen in the theories and practices observed so far. It’s relegated then, different interpretations to the maximum emanated by the Universal Declarations of the Man’s Rights that determinates that all human beings are born free and equal in dignity and rights, although a few auditory deficient people normally coming from wealthy families, participate of the social educative spaces, in which they created themselves and transmitted knowledgement, proofing this ways their social and economics condition.

In this perspective, we try to detect and reflect about the interferences that take the society, in a general way, and in particular the spaces of formation, to exclude, even though hidden, the auditory deficient of common social spaces, leaded for the “most listener”.

This reflection comes from the principle that still prevails an ideological display of the cream and the power that they provide in the social space. This space can be defined as a symbolic power, penetrated by the power relations, formed by a society mostly listener, which is closely attached to the superiority of social groups established on the ones considered in inferior situation. This fact on his own establishes determinated practices that contribute and effective the strengthening of this hegemony that detaches the auditory deficient people exclusion of the educational process after all.

To approximate and make an incursion in this excluding universe lived by the auditory deficient person, it’s discussed if the Brazilian educational system attends the auditory deficient people related to their inclusion in the current social system. For this, we use Norbert Elias’s studies, which authority in the sociology is undisussable. With the main point of the investigation centered in social problems equally found in a big variety of bigger and different unities, Elias allows the understanding with deeply of the configurational aspect existed in the middle of our object of study.

THE SOCIAL AND EDUCATIONAL INCLUSION OF THE AUDITORY DEFICIENT PEOPLE

Elias attempted an analysis of the social composition utilizing the scenery of a small community, the Wiston Parva’s³, that shapes extremely appropriately for this kind

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³ The habitants of a region of the community of Wiston Parva which judged themselves better than the others. In what’s about the habitation Standards, the differences between the two áreas weren’t particularly seen, since there wasn’t nationality differences, ethnical ascendance, color or race between the residents of the two areas and they didn’t see the difference about their kind of
of wanted analysis. Outstanding as the main point of his investigation of the social discrimination in a place where the old residents, established more than two decades ago, segregated the ones that just arrived, because they considered themselves better that the others.

Getting inside of the universe of this community’s sociological analysis, relating to its constitution and existed social relationships, Elias says that “although the power’s sources are variable in what it’s based the social superiority and the human feeling of superiority of the established group relating to an “outside” group, it’s own established-outsiders figuration shows, in many different contexts, common and constant characteristics (2000:22).

The existence of a group considered as inferior relates necessarily to the existence of a superior that, in the most of the times, will be privileged for some conditions: social, economics, intellectual, politics, linguistics and others. The ones that are seen differently from these conditions are put on the side of the society, which isn’t always looking to soften these differences giving them special treatment, or still not offering effective conditions of a condescend life.

At the implacable way of the social and educational discrimination heading to their rights, we can already start to visualize in this Elias’s text how the society conducts its actions to blame the different ones. It’s possible to affirm, also, that the auditory deficient people are affected by the society’s prejudice.

To illustrate this question, Elias (2000) demonstrates that there is a tendency of one group blame other, which executes a space as important as that on the existed social relationships, in the spite of being labeled as inferior. This way we can realize, nowadays, the discussion of the social stigmatization, in the perspective of those that show, individually, grief for the other people, as if they weren’t people with the same rights.

Although it’s about distinct points, once established the prejudice’s relationship of the Wiston Parva’s community with the outsiders, it’s possible to compose a conceptual paradigm to be applied as a mould to the other configurations more complex. Once established this paradigm we can understand that the same can come to establish a value in the succession of the knowledgement and comprehension of the current state of the auditory deficient people.

The preoccupation with the auditory deficient people’s future, as well as their constant search for the personal valorization and autonomy, made that they searched the reasons of the current situation that excludes them, even though hidden, from the conviviality in society, especially through practices in the school/educational ambit. We learned with the history in a known way of classifying this kind of observation, to classify it as prejudice. This equipage on distinguishing only on the individual plan something that can’t be understood without being known, at the same time, in the group level.

Strijker, broaching this prejudices produced inside the society relating to the special deficient people in a total way, he refers like this:

[…] first it becomes necessarily to contrast that in the society where we live there is an array of problems. Between these we can detach: the prejudices that reject the minor and all the difference’s ways, the restrictive physical environment, the discussable occupation of budget and the educational level- in special their social group. Both were areas of workers. The only differences between them were that one group was constituted of old residents, installed in the region for two or three generations, and the others was formed by the Just arrived. (ELIAS, 2000 : 21)
standards and normalities, the objects and others things physically inaccessible, the pre-requisite designated only to the most apparently homogeneous, the lack of information about deficiency and rights, the distinguishing practice in closely all the sections of the human activities. (2003:167).

This way it’s possible to visualize that rests of the life lived in Wiston Parva, like in other places, we could see members of one group blaming the other ones, not for their individual qualities as people, but for the fact that they belong to a group considered collectively different and inferior to their own group. Elias says that “[…] one group can only blame another efficaciously when it’s well installed in power conditions which the stigmatized group is excluded. While this happens, the stigma of collective dishonor pushed to the outsider can prevail.”(2000:23).

Strijker, broaching the relationship of the deficient people with the society, says that “the mechanisms that segregate the men are historically built by their own men in a dynamic and historic relation. Detaching the question about deficient people and their relationship with the society, it’s visible that a segregation is still seen nowadays”(2003:168). We see then that the so dreamed social and educational equality inside of the parameters of a whole citizenship is still going to happen.

Observing closely the exclusion problem of the auditory deficient people, we have that the education becomes an important tool, on the fight for better existence and life condescend conditions. However what’s visible in this process are measured languages in a homogeneous society, which doesn’t consider the differences, bringing the dichotomy at school. This reproduces standards and behaviors built historically and seen as acceptable.

It’s possible to clearly see that facts like these are built with ambiguity between the lecture and the practice. Advances and retrocession happened in a progressive way through the history that shows that, in certain moments, some groups can be seen as parts of a whole thing, however, in the other side, they became in a conscious and organized way as opposite of the attempt to reach their social rights.

It’s possible to synthesizely say that these rights exist and were made for all. If we consider this way, it’s questionable: What are the reasons for the existence of so many laws, emendations and gadgets that once are conceded, and then forbidden, once they settle favorably, and then exclude certain categories? Are these the relations of power between the civil society and the built powers? What are the ways to reach complete equality?

In a certain way, and realizing the situation seen inside a school, we can see that in the conceptual plan the practices should be measured in the inclusion of the auditory deficient people in a complete way, considering relation aspects, cognitive and effectives. On the other side, if we make a study of the case, we can see in the speak of the teachers, in the pedagogic practices and in the practices of relationship that the rights forced by the law are effectively assured only on the conceptual plan.

Lacerda, in the search of answers for this challenge, says that “different pedagogic practices involving deaf people present an array of limitations, and these people, at the end of the basic school, are incapable to read and write satisfactorily or have an adequate domination of the academic content.”(1998:1).

The search for answers to this question is entailed to a lot of facts hat, when considered separated they are not so important, but when they are summed they take a huge proportion, inciting what’s called “exclusion”.

Awarding the historical preoccupation about the auditory deficient people question, Lacerda shows that with the I International Congress about Deaf Instruction, realized in Paris in the year of 1878, some advances were achieved like “the right of
signing documents, taking them out of the social marginality, but was still distant the 

Besides that, we can also see that not even in the same level of the socialization 
the auditory deficient children/teenagers inside school are totally free of the 
marginalization, because even though the society speaks widely about inclusion, using 
communication means, what it’s possible to see are measure practices in “compassion” 
and in “concession”. So, the treatment gets implicated, once it’s about an “incapable” 
person inside of an imaginary collective, who is passed to the children and teenagers 
that live with the deaf person at school. It’s seen examples in which the same situation 
lived for an auditory deficient student and for a listener student gets distinct attitudes 
from the parents, teachers and colleagues. This differently treatment, ends for being 
common in the interior of its own school universe.

This way, there’s a different treatment relating to the auditory deficient people, 
not only relating to their specific language, but also for the acknowledgement of the 
general situation, which is not considered for the value pushed for the listener 
community that establishes the rules for the social conviviality.

It’s possible to find support for this discussion at Norbert Elias’s analysis, when 
this says that the established group attributes to the outsider group the characteristics 
“bad” of its portion “worst” – from the minor. Contrasting, the auto-image of the 
established group tries to shape their model sector, but regular, in the minor of their best 
members. This distortion pars pro toto, in opposite directions, allows to the established 
to proof their affirmation to themselves and to the others, that there’s always a fact to 
proof that one group is “good?” and the other one is “bad”.

The tendency of a new social politic turned to the inclusion of the auditory 
deficient people in the last decades and referencing to the century XXI has been to 
promote the integration and participation in the community, since they’re considered 
essentials to the human dignity and the exercise of human rights and citizenship.

Observing the advances reached in this aspect, it’s possible to realize 
ambivalence. At the same time in what public politics show dragnets of evolution in the 
inclusive process with measures against the exclusion, the same way, the globalized 
world ends up doing the opposite way. This opposite way is characterized by the 
process to promote and disseminate the competitively and the professional competency 
that realizes the having in detriment of being, and ends for separating even more people 
that have their limitations.

The Health World Organization (ONU), through the Health World Conference 
realized in Salamanca – Spain, in the year of 1994, declares that the society must adapt 
to receive in equality of conditions all the citizens. Talking about auditory deficient 
people, we can understand that the education, and for consequence, the whole society 
must modify its attitudes so that there can be possible to have a social inclusion that is 
wanted for all.

This orientation declared by the Salamanca’s Conference is inserted in its article 
19, that says: “[…] The Special Education should be written, it’s also in a transforming 
movement, and opportune, of the whole education, transformed from inside. It wouldn’t 
be assimilated nor by the common education, neither reduced to a deposit of 
unproductive lives […]”.

Elias, in his work, the people’s society, defends the existence of the society and 
the individual person as indissoluble. Exactly for that, the irrevocable interlacement of 
the acts, necessities, ideas and impulses of many people gives the origin to structures 
and structures transformations in a specific order and direction that aren’t simply 
“animals”, “naturals” or “spirituals”, not even “rationales” or “irrationals”, but socials.
It’s evidenced repeated times that the simpler illustration of this situation apparently very complex is the psychological function of speaking. By nature, all people normally bring with themselves to the world a phonal equipment susceptible of articulation and that they’re capable themselves to control. Also in this aspect, the human being isn’t only susceptible to be adjusted to communicate with the others in its specie, as well, by nature, need this adjustment by other people, of the social adjustment, to become a human in the complete meaning of the word.

In the man, the control of this kind of relation through speaking isn’t restricted by the action of the automatic naturals mechanisms, to such a narrow quantity of expressions, but in the other animals it’s even more limited by heritage. What is established by hereditariness, as an extension or tone of the voice, for instance, only supply the framework to an array of possible articulations variety.(1994:39). From these analyses above, it’s clear that the language is pre-requisite to build an educational process and, maybe for this reason, the professional people keep discussing about signal-languages and oral languages.

According to Lacerda (1998), the educational system’s route is turned to assist the auditory deficient people and brings in its context an array of meetings and divergences relating to its different boards. It’s considerable the beginning of the XVI century as the starting point from this path, even being restricted to noble and wealthy families, that could hire teachers and this way insert their children in the society. Restricted to a few professionals that equipmented their methods of isolately teaching and noneless divulgated their experiences and the obtained results, these actions got lost through the time, causing a space in the process of intellectual development of the auditory deficient people, and for consequence their social inclusion.

Even with this space, motivated by the lack of the divulgation of the works realized, two systems of teaching won strength. Through the years, defendants of the oral and gesture language system presented disturbing arguments, engendering unrolling that seeked to defend which is the best teaching system and which one o them could provide complete development of educational and social capacities of the auditory deficient people, and for consequence their social inclusion.

It’s worth to accentuate that the oral system, centered on the German pedagogue Heinick, as its founder and with a methodology that got known as the “German method”, intensifies its referential position of the educational system of the auditory deficient people since 1880 for occasion of the II International Congress realized in Milan. Since then its practices were developed and divulgated for the community involved as a more efficient way for a language teaching for the auditory deficient people.

Lacerda, in realizing a critical analysis from this moment, says that, besides the oral system utilized for a long time wasn’t efficient for the auditory deficient people with deep characteristics. This affirmative is motivated by the fact that they didn’t developed a satisfactory social speak and, in general, this development was partial and late in relation of the acquisition of speaking presented by the listeners, implicating in a delay of the significant global development. Also says that this system “left a huge majority of deaf out of all the educative possibility, of all the possibility of personal development and their integration in the society, forcing them to organize themselves almost in a clandestine way.” (1998:3)

The gesture system, considered for many pedagogues as an adequate system for the teaching-apprenticeship of the auditory deficient people, and were capable to see that deaf people developed a language that, even though it’s different from the oral, was
efficient for the communication and would open them the doors for the acknowledgment of the culture[…]. (1998:5).

In getting deep about this question, Lacerda shows that the gesture system, besides being tolerant in front of huge difficulties found by the auditory deficient people to orally communicate, provided these undertook actions to search for acknowledgments. This fact allowed opening them the doors for their social inclusion.

Elias, on getting to the point about the language question, makes a significant affirmation in what’s about its importance in the social development, in a way to trace the parameters for an adequate analysis in the choice of a system to be considered more efficient and that really includes the auditory deficient people in the educational context, and for consequence, social.

[…] being the limits of malleability a little narrower or wider, the main situation remains the same: the one that decides which language will be gradually deposited in the language equipment of the individual is the society in which they grow. The social habits of speaking, the individual style of speech that the person may have when adult, are a differentiation of the interior language where he grows. It’s a function of their individual history in their society and its history. The heritage characteristics certainly exercise some influence of resembling kind to the exercised by the peculiarities of a brutal rock. (1994:40).

With this placement from Elias we understand that it’s exactly for this reason that we consider the necessity of keeping the strategies so that this dominant culture (the listener’s) doesn’t intensify the positions of power and privilege. Says yet, that it’s necessary to keep an intercultural position even though it’s of risks, affirming:

When, for instance, the social power of people or group from the same social area is exceptionally unlike, when groups socially weak and from subaltern positions, without significant opportunities of rising their position, are informed with others that keep the monopolist control of opportunities a lot bigger of social power, the members of weak groups count with an exceptionally reduced of individual decision (Elias, 1994:50).

For these exposed collocations by the author, we can consider the bilingual (in strict way), as a practicable proposal for the integration of deaf children in the school context. Studies have been pointing to the pertinence of acquisition of two languages: the signs language (as being the first deaf language) as base of the teaching of the written language (in case, in Brazil, the Portuguese language), as the most adequate for the inclusion of the auditory deficient people of the social educational system.

We should then, be observant for the recognition that deaf people and their language community are inserted in a more general concept of bilingual. This general concept of bilingual is determined by the situation cultural-social of the deaf community as part of the educational process, by the fact of being presupposed two languages in the educational process of a deaf person, the Brazilian Language of Signs (LIBRAS) and the Portuguese Language.

Then, it’s observed that the bilingual for deaf people must overcome the linguistic bound and include the development of a deaf person inside the school and outside it, from a perspective social-anthropological. Inside this context, the bilinguism is being introduced as a way of reflection and the analysis of the deaf education.

The bilinguism, as we understand, is more than the use of two languages. It’s a educational philosophy that implies deep changes in all the educational system for deaf.
The bilingual education consists, in first place, in the acquisition of signs language, their native language.

The deaf person, in contact with other deaf people, passes through an identification process with his/her deaf communication. This community is inserted in the big listener’s community that characterizes for making use of oral and written language. In specie of conscientious process, the deaf communities are awaking and realizing that they were prejudiced with the teaching proposal developed so far, realizing the necessity and the importance of the development of LIBRAS, the Brazilian Language of Signs. On the other side, there’s also the awaking of the area professionals, with a profusion of researches and information about the value of the signs language, what has been making possible the retaken of the discussions and studies of the structured concepts of deaf and sign language.

In the meantime, we should always be aware for the dominant culture question, because, according to Skliar, the bilinguism or biculturism hide norms because they keep the cultural difference of the auditory deficient people as if they were uncomfortable and then, it can be hidden as an artifice of the social performance. It’s like if you said you are one, but have to be two at the same time. This is a demand of the diversity pushed by the host society to the auditory deficient people, a definition possible yet to keep this community reeling. The strategy is invisible. The universalism that allows the diversification hides ethnocentrically norms.

This leaves clear the attempt to impose a unique language for all, which will never be possible. Comes here the attempt to universalize the auditory deficient people, even using as artifice the integration in which is possible to admit the diversity, however not the difference. And the deaf person is different!

For Skliar, the deaf culture like a difference constitutes a creating activity of symbols and practices never reached, never proximate from the listener’s culture; it’s disciplined by a way of action and visual performance. Being deaf, for him, is to belong to a world of visual experience and not auditive, “we suggest the positive affirmation that the deaf culture doesn’t depend the listener’s. This ends the old social status represented to the deaf person: ‘The deaf person has to be a listener’”, the affirmation is increasing, but socially concealed. It equally ends the affirmation that ‘the deaf is using of the listener’s culture’. The listener’s culture in the moment exists as constituted of signs essentially auditive, in what’s about visual, and with the written, equally, is constituted of audible signs. (1997:56-8).

The question of the inclusion of the auditory deficient person, with the other deficiencies has been discussed in the middle of the Brazilian society since the decade of 1990. It has been transformed as a big challenge for the organizational systems of the country, where, through the years we can realize a position of segregation and discriminated actions.

On proceduring an analysis of the Brazilian educational system, we have that the Imperial Institute of Deaf-Mute person created in 1857 was the first educational establishment to take its attentions for the auditory deficient person, however, it provides an uncomfortably attendance and less than the real necessities of its students. Since the first moment we have that a few actions were realized for the inclusion of the auditory deficient person.

The Ministry of Education, on proposing the National Directives for the Special Education in the Basic Education (2001) determines that the educational actions should turn its attentions for the attendance of the Special Necessities Carrier, in a general way, in the search of establishing a democratic state.
The construction of an inclusive society is an important process for the development and the maintenance of a democratic state. We can understand by this inclusion of guarantee, to all, the continuous access to the common space of life in society, the society that must be oriented for the relations of receiving to the human diverse, the acceptation of individual differences, collective effort in the equiparation as integrant part of this process and essential contribution for the determination of its directions, we find the social inclusion. (2001:22).

In what’s about the legal determinations emanated recently in Brazil searching for promoting the educational inclusion and then the social of the auditory deficient people and other categories, we have: the Law of Basics Guidelines in the National Education 9394/96, the National Guidelines for the Special Education approved in 2001, by the Federal Law 10.436 from April 24th of 2002 and for the decree 5.626 of December 22nd of 2005, constituted basically by determinated norms.

These determinants take to the perception that, in the unrolling of the process, there are questions in the social imaginary that interfere in the relation between the listener’s society and the auditory deficient’s society. These questions are present in the deficient people and in the society in general.

FINAL CONSIDERATIONS

The block of conclusions detaches that the analysis of the social and educational inclusion process based in the sociological models cited by Elias helps to interpret the changes in the society relating to the exclusion of the auditory deficient people. On broaching about the relation of the habitants of Wiston Parva’s city shows clearly that the situation lived by the auditory deficient people nowadays, where coercion forces and discrimination are present. In this symbolic game, to interpret the relation of these habitants through the social discrimination with contestants of a specific game brings to the mind the relation of the auditory deficient people with the society in which we are present.

Elias, when referring to the historically of each individual person, says that “there isn’t a jump coming from nowhere and no myth of origin is necessary to make comprehensible the social relationship of the person, his natural dependency of the living with other people. Are enough the facts that we directly live”(1994:27). Then, in this text, it was important to show the importance of establishing a equally living between the people considered as listeners and he auditory deficient people, especially for those that have a severe deafness, living, this way, behind the small understanding that these people should considered as excluded people of all the social process.

We also have that although the governmental system gives lots of alternatives through legal documents seeking to provide the inclusion of the auditory deficient people, we are still far from having an adequate attendance. Because there isn’t a unfeasible process to promote the educational and social inclusion in Brazil. The qualification of the human resources as one of the means of the inclusion process, find itself in initial fase with the obligation of LIBRAS teaching in the Graduation Course. With no doubt it’s about an strategy that must receive a special attention, since the implementation of this obligation will lead a bunch of changes for the whole system.

The Deaf communities are awaking and realizing that they were prejudiced with the proposal of developed teaching so far and they’re realizing the importance and the value of their language, LIBRAS. Besides that, the professionals of the area are having much more access to the informations that are result of researches and studies about the Signs language, posibilizing then, the retaken of the structured concepts of deaf and Signs languages.
Studies have been pointing to this proposal as being the most adequate for the deaf children’s teaching, since the sign language could be considered as a natural language. The recognition of auditory deficient people and their linguistics community assure the recognition of signs language in a more general concept of Bilingualism.

BIBLIOGRAPHICAL REFERENCES


