

## THE COMMUNICATION USED BY THE DEAF AND THE COMMUNICATION USED BETWEEN THE HEARING IMPAIRED THEIR DIFFERENCES

A COMUNICAÇÃO UTILIZADA PELOS SURDOS E A COMUNICAÇÃO UTILIZADA ENTRE OS DEFICIENTES AUDITIVOS SUAS DIFERENÇAS  
LA COMUNICACIÓN UTILIZADA POR LAS PERSONAS SORDAS Y LA COMUNICACIÓN UTILIZADA ENTRE LA AUDICIÓN A TERRIZÓ SUS DIFERENCIAS

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Received: 04.03.2020.

Accepted: 05.27.2020.

Published: 07.01.2020.

### ABSTRACT:

This article aims to discuss, from a survey, the differences in "Deaf", deaf and hearing impaired, with emphasis on the date of September 26 - National Day of the Deaf. Despite the fixed date, large parts of the

five million Brazilian deaf people are still invisible to society. In this study, we intend to assess the level of interest, knowledge of those involved in the presentation of this topic. Communication between the deaf and the Society is very limited. Despite some advances, capacitism is present in the life of the Deaf. Thus, it is necessary to create, more and more, mechanisms that act in the inclusion of the Deaf, reducing the social, cultural, economic gap that exists between the deaf community and society in general. As a researcher, I conclude by highlighting the need for the entire deaf community to establish themselves, for being present with their culture, building their identity.

**KEYWORDS:** Communication. Deaf Community. Hearing impaired. Deaf.

### Introduction

There are different ways of communicating today. Thus, those who can communicate well are more likely to get prominence. Communication is a word derived from the Latin term "communicare", which means "to share, to participate something, to make common". (INFOPÉDIA, 2020). The relevance of the communication is highlighted by Rodrigues & Rodrigues (2011) as:

One of the main factors for making the human inclusion process possible, as this access means participation, knowledge acquisition, coexistence and socialization. It plays a fundamental role in man's life, o it is responsible for his personal and social development process.

Currently, communication can be carried out in the most varied ways: analog, collective, mass, digital, human, interpersonal, non-verbal, social verbal and visual

communication. However, the communication that involves the deaf community, Ciccone (1990 apud DESSEN & BRITO, 1997) defines:

Total communication as "a work philosophy focused on the care and education of deaf people" (p. 06). Total communication implies a specific way of understanding the deaf person and, from there, organize a work methodology that aims at their care and their educational process. Ciccone (1990).

This perception began to be developed in the United States and used all possible strategies for teaching and communicating deaf people. Ciccone (1990 apud FERNANDES & FREITAS-REIS, 2020) make it clear that total communication:

It does not exclude techniques and [...] resources that permeate the redemption of communication, totally or partially, blocked. And, in this way, be it through oral language, sign language, typing, or the combination of these modes, or even by others that can allow total communication, your action programs will be interested in bringing people together and allowing contacts. You cannot isolate a sensory deprivation (CICCONE, 1990, p. 7).

This line of research and teaching enabled the interaction between "Deaf" and hearing impaired and between "Deaf" and listeners. Therefore, when communication has several biases, inclusion occurs naturally, Rodrigues & Rodrigues (2011) clarifies that:

The term "inclusion" has expanded a lot and today it covers not only the disabled, but all people who are considered different are discriminated against in our society. The lack of these resources, especially in the mass media such as television and cinema, demonstrate this discrimination.

Into the 21st century, society is becoming increasingly aware of the differences between its individuals. Thus, it becomes necessary to regulate some aspects involved in social relationships resulting from these differences. What leads to discrimination and exclusion is not the situation of material deprivation itself, but prejudice in relation to needy people. This generates different forms of approach and treatment. (BANDEIRA & BATISTA, 2002).

Despite all the challenges the LIBRAS - Brazilian Sign Language, the "Deaf", the deaf community, has step by step gained more visibility in the current scenario. This advance is due to the performance of representative associations, Libras interpreters, Religious and Intellectual Institutions that have strengthened their importance since the last decades of the 20th century. (SILVA et al. 2009). So much so that the date of

September 26, commemorates the National Day of the Deaf, officially recognized by Federal Law 11,796. (Brazil, 2008).

#### CONCEPT of “deaf”, Deaf and hearing impaired

The "deaf", with a small initial, indicates the condition when a person's ear does not respond to sound in the same way as that of a listening person. (CARDOSO, 2016, p.5).

"Deaf", with a capital letter, refers to the cultural definition that indicates a group of people, with their own set of values, history, language and culture. (LANE APUD BISOL & SPERB, 2010, p.8, APUD CARDOSO, 2016, p.4).

The "hearing impaired" would be people who do not identify with the “Deaf” community. (CARDOSO, 2010; BRASIL, 2002).

However, Bisol & Valentini (2011, p.2), indicate that “[...] contrary to what many may suppose, the Deaf who identify with sign language and the deaf community does not like to be called hearing impaired. The Deaf is proud to be deaf and does not consider himself disabled [...]”.

The Deaf know that they cannot hear, but they also know that they can do anything that other people do except hear. They believe that it is normal to be deaf, and that there is no need to "fix" your ears. Being deaf is not a problem for them, it is just part of who they are. Crisiane Bez Batti's personal account confirms this situation, (BATTI, 2017, p.7-8) she reports that:

[...] The identification I felt was very strong and I started to understand the concepts that I repeated automatically, but did not understand. I met other deaf people, other people who had been through situations similar to mine. I finally understood that Libras was something new, but also embraced me in a way that the Portuguese hadn't done. It should always have been my first language, since I am deaf. Little by little I got involved in new meanings, understanding things, concepts, people, that until that moment had no meaning. And gradually I started to understand and assimilate a new identity - the deaf. A meeting between my peers. [...]

They do not identify themselves by what they hear and do not hear. They are considered "culturally Deaf", as they usually feel more comfortable with people who speak the same language, which in Brazil is LIBRAS (Brazilian Sign Language). Deaf children of deaf parents tend to grow up knowing the language signals and use LIBRAS as their main means of communication (STROBEL, 2008, p.29).

Thus, Tönnies (1942 apud BRANCALEONE, 2008) explains that a group, a community usually feels more at ease, among themselves. This can be made up of

relatives, spouses, neighbors, friends who reciprocally like each other, understand each other, live together, stay together, order their life together.

Thus, the definition of a Deaf Community is not only of Deaf individuals, there are also hearing individuals - family members, interpreters, teachers, friends and others who participate and share the same common interests in a given location. (NAKAGAWA, 2012).

However, (BISOL & VALENTINI, 2011, p.2) clarifies:

[...] the situation of the person who does not identify with the deaf community tends to be more delicate: some are very upset when the hearing loss is perceived, others recognize themselves as hearing impaired (depending on their past history, the etiology of deafness, their current living conditions, etc.). [...].

The hearing impaired, for learning to communicate, through the Portuguese language, even with some hearing loss, remain inserted in the world of listeners. Tavante (2008) describes the situation mentioned above by citing Redondo (2001 apud TAVANTE, 2008, p.14):

[...] sought to describe a group of deaf alumni, who graduated from elementary school, at Escola Especializada Instituto Educacional São Paulo - IESP, of DERDIC - Division of Education and Rehabilitation of Communication Disorders, from 1965 to 1996. His study aimed to obtain data on the situation of these trainees in relation to the job market. About communicative resources currently used by alumni, 95 alumni use all communicative resources (speech, gestures and signs), representing 70% and in 19 situations, there is also the support of writing. Another group of 41 former students point out the use of speech as the main communicative resource, representing 30% of the interviewees and in 5 of them, there is also the use of writing (but in no quote did writing appear as an isolated resource). [...].

The hearing impaired person wants to remain in the "hearing world". For this, she can use lip reading, residual hearing, hearing aids, cochlear implants, auxiliary devices and other technologies. (BRASIL, 2005).

As for the term "Disabled Person" for the authors Mercer (1974 apud DESSEN & BRITO, 1997) this concept is linked to the social role. So the term "Disabled" refers to a label acquired by these people. Therefore, it is preferable to use the term "disabled person" rather than using the term "disabled person".

The role of society and the characteristics of a community, Tönnies (1942 apud BRANCALEONE, 2008) states that: if in the community men remain united despite all

separations, in society they remain separate despite all unions. Such characteristics mentioned are clearly visible among "Deaf" and hearing impaired people.

This latter group wishes to be increasingly visible in society, Tönnies (1942 apud BRANCALEONE, 2008) notes that:

In society, each will would be socially recognized as a subjective unit, morally autonomous, independent and self-sufficient, being for itself in a permanent state of tension with the others, with the intrusions of other wills, most of the time, alluded to as an act of hostility.

At the same time, society seeks to treat the "Deaf" as someone who is totally dependent. Strobel (2008, p.32) reports that:

In the records of the history of the deaf, it is revealed that society was concerned with 'caring for the deaf subject' with a paternalistic representation, the subject is identified as someone who always needs care.

Habitually, disability has been considered as an individual, personal phenomenon, where some detail is identified in the disabled person and can be seen by everyone. From this point of view Omote (1995, p.57 apud DESSEN & BRITO) clarifies that disability is something that is present in the individual identifying him as disabled, either in his body or in his behavior, being absent in people considered not disabled. (OMOTE, 1995, p.57).

According to Omote (1995, p.57 apud DESSEN AND BRITO, 1997) the different ways in which disabilities are conceptualized demonstrate not only the significant differences attributed to disabilities, but the different ways in which the Deaf are treated.

Such old thoughts of associating the Deaf as a limited subject. Strobel (2008, p.32) adds that:

In antiquity, deaf subjects were stereotyped as 'abnormais', with some kind of delay in intelligence, due to the absence of scientific research, developed in the educational area. For society, the 'normal' was that: it is necessary to speak and listen to be accepted, so the subjects were excluded from social and educational life; there were no schools for deaf people and there were many laws that did not believe in the ability of the deaf.

The lack of detailed information about the deaf generates prejudices. Quirós & Gueler (1966 apud STROBEL, 2008, p.33) adds that:

[...] at the end of the old date, we talked about legal texts of confidential opinion, also equating deaf and demented people, none of which should haunt us, so many laws that were not in force, presented the same conceptual errors. (QUIRÓS, 1966, p. 154).

Recently, the noun prejudice added another synonym for Capacitism. According to Melo (2016 apud CRASTRUP, 2020) Capacitism:

It brings together a set of prejudiced attitudes that rank people according to the adequacy of their bodies to a standard of perfection, beauty and functional capacity. Translating from the English ableism the neologism capacitism seeks to give visibility to both a peculiar form of oppression and the lives of people with disabilities.

We must not confuse disability with disability. Vieira (2016) describes deficiency in this way:

It is understood that the new concept considers that the disability is not in the person, but in the relationship between the person (who has impediments in some area) with the environment (barriers), which prevent their full participation in society.

Similarly, Decree No. 7,612 / 2011, which institutes the National Plan for the Rights of Persons with Disabilities, already includes in its art. 2, the definition of a person with a disability in line with the UN Convention. (BRASIL, 2011). Specifies in:

Art. 2 Persons with disabilities are considered to be those who have long-term physical, mental, intellectual or sensory impairments, which, in interaction with various barriers, may obstruct their full and effective participation in society on equal terms with others people. (BRASIL, 2011).

The expression “deaf mute”, nowadays, is falling out of use, since there is a mistake by most people. Wrongly, there is a relationship between speech and hearing, as we learn to speak by listening to others speak. Therefore, if the “Deaf” cannot hear, they soon do not learn to speak spontaneously. (CARDOSO, 2016; SASSAKI, 2003).

However, the deaf may produce some vocal sound, even those who communicate through sign language and cannot speak. Hearing loss is some sensory loss, where the symptom is an abnormal reaction to the sound stimulus. Galgliardi & Barrella (1986 apud DENNSEN & BRITO 1997). The loss of normal perception of sounds to a greater or lesser extent is classified with the degree of hearing loss. This is evaluated by the intensity of the sound, measured in decibels (dB), in each ear. Marchesi (apud 1996 DENNSEN & BRITO 1997)

Some, "Deaf" develop the ability to speak, and present vocal sounds when signaling. Dória (1986 apud DENNSEN & BRITO, 1997) explains that:

Oralism consists of the development of observation, concentration and imitation skills by the deaf child, using visual, tactile, auditory and kinetic resources, in such a way that the verbal response, resulting from the mental concept of sound, manifests itself in the diction of words complete and meaningful for the child (Dória, 1986).

The development of this oral language is through therapy with a speech therapist. Therefore, it is not a simple nomenclature. This differentiation of the "Deaf" and the hearing impaired, allows us to understand, for example, that a Deaf person does not go unnoticed in a classroom or in his workplace, as he uses his hands to express himself in a visual sign language and can use mediation of a sign language interpreter. (BISOL, VALENTINI, 2011). On the other hand:

The situation of the hearing impaired person is different: he will be perceived by the others when the presence of a hearing aid is noticed or if he perceives some difficulty (usually small) in speech. It is common for the hearing impaired to work hard so that their difficulty is not noticed. Hearing loss causes discomfort and is often a cause for discrimination and prejudice. The use of a hearing aid, also known as a hearing aid, does not magically solve all difficulties, and should be understood as an additional resource and not the only resource to be used to improve conditions for communication. (BISOL, VALENTINI, 2011).

Regarding the family of the deaf, according to Cruz (2010, p. 85-89, apud IESDE, 2020):

The deaf child born in a family of listeners, according to Sacks (1998) and other authors make up 95% of the deaf, they face conflicts due to the expectations of their parents, due to the almost predominant desire for their children to be listeners. Several studies indicate that, in order for the socialization process of the deaf child with its listening family to occur in a satisfactory way, it is necessary that this family recognizes its specificity. For this to happen, your parents need to be informed in order to seek solutions and resources for this adaptation.

However, to bring the "cure", parents tend to accept the quickest solution to perform a cochlear implant, often being passed as the only solution by the medical team to the family. Again, Cruz (2010, p. 85-89, apud IESDE, 2020) shows us that:

The reaction of a family of listeners to the diagnosis of a deaf child is complex and variable. In general, every being who aspires to be a mother and father, expects their child to be born similar to them. For

parents, looking at their child [...] without one of the sensory senses (hearing) [...] is not simple and naturally acceptable. It is not easy for them to accept the difference in their home, adapting to new customs and needs. [...]

[...]. Parents, when faced with such a situation, are strongly influenced by medical information received in the diagnosis of hearing loss. The subsequent path will be the manager of ideas in search of solutions for the disability of the deaf child, causing, in most cases, the parents, through mechanisms that aim to “rescue” their child from the disability, believing that scientific studies, doctors and specialists, who see deafness as a disease to be cured or, at least, softened, will facilitate communication with their children, and enable more effective communicative resources. Many resort to cochlear implants or hearing aids, confident that their children will be able to hear, making mistakes in the choices for their future.

Also, Pelin (2013, p.10) corroborates that: The poor formation of the real son revives his conflicts and hinders their gradual elaboration. The impossibility of fulfilling your wishes, dreams and fantasies brings great frustration.

Therefore, it is important that parents, the whole family, receive the support of a specialist, a doctor in the field of Psychology, Cruz (2010, p. 85-89, apud IESDE 2020, p.80) explains that the purpose of such help is:

In order to be able to “kill the ideal child” in the emotional field, gestated and desired during the nine months and thus be able to “assume the real child”. When this difficulty is overcome, families find it easier to provide for their child's needs.

Thus, Pelin (2013, p.10) reinforces that for the mother, the son represents his reissue, from his own childhood, a different son is as if it were his opposite, manufacturing defect. The desire to reverse this opposite, manufacturing defect in a being like them, mobilizes them for the decision of the Cochlear Implant. However, this will not make them accepted by society, we thus affirm that we live in an intolerant society that does not accept differences. Bernardino (2010, apud CRUZ 2010, p. 85-89, apud IESDE, 2020, p. 80). Cites that:

The deaf's friends do not accept him, because he is different. Society does not accept it, because it is incomplete. Family members do not accept it, because it is defective. The school does not accept him because he is disabled. The deaf is not accepted, because others do not accept him. (BERNARDINO, 2001, p. 40).

The consequences of intolerance, prejudice, and capacitism are that:



[...]. Several deaf people end up isolating themselves at home because they feel ashamed, or choose to spend more time at school, because they have someone to talk to (deaf friends), because in many cases, family members do not master the use of sign language and often end up forgetting to talk and communicate with your children. [...] (CRUZ, 2010, p. 85-89, apud IESDE, 2020, p. 80)

So, trying to understand the aspects that involve the culture of the deaf community will facilitate the inclusion of the Deaf and they will not be treated as hearing impaired.

### Material and method

The fieldwork was carried out through discussion groups, reflection groups and semi-structured interviews. The research started in October 2016, using the keywords to conduct the search: Capacitism, Communication, Deaf Community, Hearing Impaired and Deaf. The platforms we researched to build the article were: Scientific Eletronic Library Online. [http://www.scielo.org/php/index\\_phr](http://www.scielo.org/php/index_phr), Google Scholar. <https://scholar.google.com/?hl=en>, Pubmed. <https://www.ncbi.nlm.nih.gov/pubmed/>, Eric <https://eric.ed.gov/>.

Those involved in this research group are professionals, educators, among others, aiming to: (a) bring researchers, employees and family members together, anticipate problems and establish negotiations; (b) working on expectations, fears, misunderstandings, and understanding the meaning of the research; (c) to introduce the discussion on the duties and rights of the "Deaf" and the hearing impaired in our society, in the form of a lecture.

The focus groups were held in private and one public educational institution. The research was presented through a lecture focused on the role of the "Deaf", the hearing impaired and how they are inserted and how they are accepted in our society.

The groups were invited to participate in a survey through a questionnaire. The participants were initially greeted with reactions that ranged from caution, concern and fear. Some said that the research would be welcome, o it would provide an opportunity for exchange and information and would serve o training to receive, understand the deaf culture as a whole. Others were afraid of this new experience in adapting to the aspects involved with deaf culture, for fear of being held responsible for situations that they cannot deal with, if it appears in their educational institution. One of the groups was very motivated to adapt in the future if their students are enrolled "Deaf". Another educational institution explained that if there is a "Deaf" they would explain that they

are not equipped, prepared and thus would suggest looking for another educational institution.

The analysis of the qualitative material was carried out emphasizing the relevance structures of the hearing subjects, "Deaf" and hearing impaired people, of the feelings and actions of the groups and institutions.

## Results and discussion

### Institutions profile

Three institutions were studied:

(1). A large public education institution, characterized by the traditional teaching model, attentive and active in the local and community reality, committed to social promotion, inclusion.

(2). A medium-sized private educational institution, characterized by the traditional model of education for listening subjects, attentive to the local and community reality, but not active, demonstrated a slight willingness to develop some social action in the future to promote some social action to inclusion.

(3). A large educational institution, characterized by the traditional model of traditional education for hearing subjects. However, he showed no interest in developing structures or enabling his employees to get involved in social actions and inclusion.

Each model described, sometimes strengthening the person with disabilities and their family, within their perspective, from their educational vision, sometimes promoting inclusion and acting in social promotion and support in their community.

The differences between the institutions and their respective teaching models were reflected in different ways of appropriating the theme "Deaf and hearing impaired". In the institution that has been linked to social work, inclusion for some years, the theme "Communication used by the Deaf and the communication used by the hearing impaired their differences" gained greater visibility and in other educational institutions, the theme aroused interest, especially in the narratives of professionals and managers to delve into this theme.

Among the volunteers involved in the survey to complete the questionnaire, we had 40 participants, including educators, professionals from other areas and students. During the application of the questionnaire in the classroom, he showed us that students absorbed knowledge about deafness and felt compelled to look for other

sources of reading to expand their knowledge about our theme. We observed that for them, deafness is more a disease than a cultural aspect. Among families, demands about rights and experiences regarding day-to-day care for disabled or "deaf" children predominated.

Examining the responses to the questionnaires, we were surprised by the fact that one of the students, a validation volunteer, L.S.C. 18 years old has a cochlear implant. During Research time, L.S.C. it was not identified, as deaf, his behavior was invisible within the research group, during all L.S.C. it passed discreetly. Proving that the hearing impaired want to feel inserted in society do not identify with aspects of the deaf community. Only when responding to the research that discreetly identified herself as having a cochlear implant. We had, due to inexperience, no question about the possibility of someone having an implant or if they knew anyone who had it. The few who brought their contributions on the subject were on a personal basis, that is, personal experience, for having a hearing impaired relative in the family, such as a grandfather. Therefore, outside the knowledge of the medical field, knowledge about the customs, culture or history of the deaf as a whole is very limited.

In hospitals or medical clinics the problems are even more serious. The Brazilian Sign Language - LIBRAS, is not a widespread language among these specialists.

It became clear to us that the most acute problems are concern and fear generated by prejudice, capacitism. And in front of them, some professionals have little or no information, adequate qualification to proceed with social work, including these in the school environment. Justifying that other agencies already operate in this area, they feel motivated to not have a more active participation in the education that involves, the inclusion of deaf "Deaf" and disabled people in their region.

### **Conclusions**

Nobody can deny the relevance of the theme of this article. As an example, Federal Law No. 10,436, in its article 4. We have to: "The Federal Educational System and Educational Systems, State, Municipal and the Federal District", must guarantee the inclusion in the Special Education, Speech Therapy and Teaching Courses, in their secondary and higher levels, the teaching of the Language Brazilian Signals - LIBRAS; yet few know or use it outside the Deaf community. There is a lack of interpreters in schools or teachers with LIBRAS learning.

So, how can we provide conditions for the “Deaf” and the “hearing impaired” to better integrate into our society? Why is LIBRAS - Brazilian Sign Language, not used as a link, by doctors and specialists when the “Deaf” is preparing for surgical procedures?

There is also a significant lack of knowledge of what is deaf, “Deaf” and hearing impaired. For example, it is not known that, contrary to what many may assume, the “Deaf” who identifies with sign language and the deaf community does not like to be called hearing impaired. The Deaf is proud to be deaf and does not consider himself disabled. The Deaf know that they cannot hear, but they also know that they can do anything that other people do except hear. They believe that it is normal to be deaf, and that there is no need to “fix” your ears. As noted, many see deafness as a disease and not as a cultural aspect.

The article makes clear the need for bilateral inclusion, o it is not only the deaf who have to include themselves in the world of listeners, but this inclusion process is up to everyone. The deaf until the near future will not cease to be deaf, so it is up to every human society to include themselves by learning LIBRAS and all the other aspects defended in this article.

However, it is not for this humble article to end this discussion. Or be the owner of the truth. For in the future, we will be able to go deeper with listeners from all areas and backgrounds, and with the deaf community to review all the relevant aspects listed in this article.

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**RESUMO:**

O presente artigo tem como objetivo discutir a partir de um levantamento as diferenças em "Surdo", surdo e deficiente auditivo, com ênfase na data de 26 de setembro - Dia Nacional do surdo. Apesar da data fixada, grande parte dos cinco milhões de surdos brasileiros, ainda são invisíveis para a sociedade. Neste estudo, pretendemos avaliar o nível de interesse, conhecimento dos envolvidos na apresentação deste tema. A comunicação entre os surdos e a Sociedade é muito limitada. Apesar de alguns avanços o capacitismo torna-se presente na vida dos Surdos. Assim, é preciso criar, cada vez, mais mecanismos que atue na inclusão dos Surdos, diminuindo o abismo social, cultural, econômico que a entre a comunidade surda e a sociedade em geral. Como pesquisador, concludo destacando a necessidade de toda a comunidade surda se firmar, por estar presente com sua cultura, construindo sua identidade.

**PALAVRAS-CHAVES:** Capacitismo.  
Comunicação. Comunidade Surda.  
Deficiente auditivo. Surdo.

**RESUMEN:**

Este artículo tiene como objetivo discutir, a partir de una encuesta, las diferencias entre "Sordos", sordos y deficientes auditivos, con énfasis en la fecha del 26 de septiembre - Día Nacional de los Sordos. A pesar de la fecha fijada, gran parte de los cinco millones de sordos brasileños siguen siendo invisibles para la sociedad. En este estudio pretendemos evaluar el nivel de interés, conocimiento de los involucrados en la presentación de este tema. La comunicación entre los sordos y la Sociedad es muy limitada. A pesar de algunos avances, el capacitismo está presente en la vida de las personas sordas. Así, es necesario crear, cada vez más, mecanismos que actúen en la inclusión de las personas sordas, reduciendo la brecha social, cultural, económica que existe entre la comunidad surda y la sociedad en general. Como investigador, concludo destacando la necesidad de que toda la comunidad surda se establezca, esté presente con su cultura, construyendo su identidad.

**PALABRAS-CLAVE:** Comunicación.  
Comunidad de sordos. Personas con discapacidad auditiva. Sordo.