

**44 - DANCING TO THE SOUND OF SILENCE: A CASE STUDY**

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**INTRODUCTION**

This research originated by wondering how the deaf dance and what tools you use to make this happen, as well as seeking to discover the benefits achieved through this mode. For centuries were deprived of the deaf communicate in their natural language and most of them were educated in monasteries, nursing homes or boarding schools. They migrated to these institutions because the people of the time saw as the only way to teach these subjects. Studies show that schools, mostly, prohibited the use of signals for communication between them, forcing them to speak and lip-read at any price.

Dance is an art that benefits numerous forms all those who practice it. For this mode transmits success, joy, excitement, allowing them to receive positive reinforcement, once so valuable to the structuring of his personality, because they increase the self-concept, self-esteem, self-confidence, and self-image.

Initially, we conducted a bibliographic study, which formed the basis for the deepening of the theme and basis for the solutions. The investigation of this option configures itself due to the lack of studies related to dance applied to the deaf. We intend with this, collaborate with knowledge to understanding and expansion of this practice that can change lives.

**OBJECTIVES**

General Objective: To investigate the ability of the deaf have to dance in the silence.

Specific Objectives: Identify how sounds are perceived by the deaf; Observe how the deaf develop your body awareness and rhythm of their movements while dancing; Verify dance positively influences the body and emotional development of the deaf.

**METHODOLOGY****Type of Study**

This case study was conducted from the qualitative approach, since this type of research means the direct contact between the researcher and the situation being investigated, in which no development of a reflective stance, the researcher admits that support and challenge methodological principles, realizing its limits and possibilities, requiring open epistemological discussion that moves with theoretical consciousness within the limits and impossibilities of scientific research (REY, 2005 apud COSTA, 2008).

**Participant Profile**

We used only one male participant with 19-year-old high school student conclusive by Oscar Rodrigues Francisco School of Government (State College Maracanaú), bearer of profound congenital hearing loss, because it has lost more than 91 dB in both ears. His deafness was discovered in the early months of life.

How ethical precepts component in research with human subjects, the anonymity of the participants constituted a compromise. For this, we substitute the true name for fictional, whose it shall be identified with FJ for the hearing impaired and RP for the teacher.

**Scenario Search**

This study was performed at Studio Dance Raquel Pinheiro, located at Rua: 41 No. 150 A - Downtown Maracanaú - EC. Specifically, on Tuesday and Thursday night at 18:30 hours to 19:30 pm (one hour) and on Saturday mornings from 9:00 am to 12:00 pm (three hours), using space physical dance room which is characterized by a slightly wider environment, with bars, mirrors, on the cement floor, air-conditioned and well lit by fans.

**Collecting Data**

Then we proceeded with the initial application and directly from a dance program with 150 hours / classes, but registration for the research were observed, recorded and analyzed the first fifteen hours / classes. Since the classes were divided into stretches, bar, diagonal, and choreography class itself. Each day was a different element, and that Saturday was the only day meant only for the stretching and choreography, which took place from 9:00 to 10:00 and from 10:00 to 12:00, respectively. It is noteworthy that the FJ was the only deaf person in a group of 15 people.

**Development of Dance Classes**

As for the style of dance was used classical ballet, modern dance a little with the contemporary. We used the technique of classical ballet to improve posture, it is extremely important for the dancer who has the body as a work tool, present awareness of your skeletal alignment and places of asymmetry, as well as its restrictions on movement, so that you can make best use of his physique, not to exceed in an attempt to overcome obstacles (Sampaio, 1999 apud COSTA, 2008). Techniques of modern and contemporary dance were also added.

These observations and records made themselves through participant observation, which is a collection technique in which the researcher appropriates a diary to make records that are important in view of the interest of the study. For each class, highlighted by the events that were related to the research objectives, eg, change in motor development, self-esteem and perception of sounds. The entire period of classes was used to make the necessary entries.

After application of the lessons, we performed a semi-structured interview consisting of the guiding question "What changes the Dance brought to your life?". With the intention of knowing the possible contributions and / or meanings that this activity had been developed to represent the student with hearing loss, also aiming to get feedback. The student responded in sign language discourse, without interruptions, questions or answers indications.

**DATAANALYSIS**

To perform a qualitative analysis, we identified the interpretative analysis of the data. Analysis involves the study of the qualitative line. In the classification presented by Lowenberg (1994), grounded theory is a kind of interpretive research as situated

within a variant of symbolic interactionism (CASSIANI, 1996 apud COSTA, 2008).

### RESULTS AND DISCUSSION

Below we discuss the interview through a common digital camera in the main room of Studio Dance Raquel Pinheiro, after completion of the program classes. It is important to note that this interview was translated by an authorized interpreter. The guiding question was "What changes the Dance brought to your life?"

"I found that dance is my life, I identify a lot with the Ballet. I know because I am deaf things are a little difficult, but also think that we all have the right to have a chance. I tried too something to fill my life with dance but I'm happy, I want a chance to prove how much I am capable." (FJ).

To have a sense that there are similar feelings among the deaf when they encounter the world of dance, transcribe a short account of a deaf dancer, thanks to Maria Fux: "I am deaf, but does not change. I love talking, communicating with people. Five years ago I dance. I like to dance because it's part of my life. When I dance, I'm happy, away from the word rejection." (FUX, 1996).

The participant is aware that his disability imposes some difficulties, but does not make you unable to overcome them. This is why, even if accepted as it is, and tries to fill your life with positive things that help you grow both mentally and bodily. This search found the dance. And it was dancing that managed to break many barriers that left him isolated in his world of silence. Today this silence was invaded by vibrations and dancing.

"After I started dancing something different happened in my life, through dance because I realize my body differently. Today I have a new image of who I am. I feel much more beautiful and attractive. I believe in myself and know I have potential to do what I want." (FJ).

Body image is not mere sensation or imagination. It is the figuration of the body in our mind, where the senses come in body image as contributions anatomical and physiological (NANNI, 2003).

Through dance every individual has the opportunity to change your life, simply by creating a greater intimacy with your body. So, proceed to build a new image of themselves through rhythmic movements. Resulting in increased self-esteem and self-confidence. Because body image is related to the concept that the individual has of himself and thought this may be influenced by the environment in which it inhabits. This is why the development process is associated to various modifications of human culture, be they cultural or social. And these are experienced through the body.

"I love to dance and will dance forever. It is the dance that I can not talk all that my mouth can not tell. In dance I found happiness and now I'm not alone." (FJ).

Ferreira (2002) apud COSTA (2008) writes that dance, to establish vestments body dimensions and regions, can be a tool for self discovery and the possibilities for social transformation; Through movement articulates the poor inwardly between feel and moves and can have dance as expression and communication; dance provides opportunities for movements in that allows the subject to signification, can indicate ways of problem solving. This does not mean, in this will avoid a deficiency as such, but that will be working the way it signified both by subject and by society as producing displacement of senses.

Dance like physical activity is a tool that works the relationship of the individual with himself and with the world. Contributing to an active social life, going to live with the certainty that is capable of doing everything that craves. Having this thought and discovering a new body image along with increased self-esteem and self-confidence, it certainly has enough tools to build a new future with their own hands.

### CONSIDERATIONS FINAL

It was evident that the dance for the hearing impaired is challenging that opens doors to a new horizon for the renewal and development for human life. He can get to capture the rhythms and not audible turn them into dance.

We found that these sounds are perceived by the deaf through continuous hits, vibrations that are conducted by the best wood, percussions and all mobilizations clearly we do in space.

We observed that the deaf develop your rhythm and body awareness of their movements while dancing through bodily expression, the same and all who are around them, but also through the visualization of the movements in the mirror.

It was found that the dance influences positively the bodily and emotional development of the deaf. For the language of dance will give deaf person a knowledge of herself which translates into safety, joy and creation. The possession of the same repercussions in all spheres of life, both familial, psychological, emotional, social as well as the deaf individual.

We suggest, then, to the Physical Education professionals, aware of their responsibilities in spreading health through quality of life, investing in the dance area for deaf person, because the studies in this area are insufficient to finish the theme for this search. Therefore become necessary investments in other studies related to dance to deaf and can extend in various age groups.

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#### **DANCING TO THE SOUND OF SILENCE: A CASE STUDY.**

##### **ABSTRACT**

This study aimed to investigate the ability of deaf people to dance to the silence, trying to identify how sounds are perceived by them, trying to see how deaf develop your rhythm and body awareness in dancing, check also a positive influence on the dancing body and emotional development of these people who are trying to observe the integration of deaf people in a group of listeners to dance and analyze the benefits of physical activity of the deaf student. Made from a qualitative approach was used only one male participant, age 19. At the beginning, we conducted a literature search on dance and deafness and disability, which served to deepen the themes and settings for solutions. As a collection tool, an intervention was performed through dance and then a semi-structured interview. The results showed that dance for the Deaf has a key role in communication through his body. The same can dance through vibrations and bodily expressions of the people around you. This mode of their many advantages, such as self-esteem, self-image, self-confidence, which are essential for the development and psychic body of every human being. It is therefore essential that further studies are performed dances for the hearing impaired. Therefore, we recommend that you invest in shares with other research in dance for the Deaf, which extend in different age groups.

**KEYWORDS:** Dance; Deaf; Perceptions.

#### **DANSE POUR LE SON DU SILENCE: UNE ÉTUDE DE CAS.**

##### **RESUME**

Cette étude visait à étudier la capacité des sourds à danser au milieu du silence, en essayant d'identifier la manière dont les sons sont perçus par eux, en cherchant à observer la façon dont les sourds développent votre rythme et la conscience du corps en dansant, vérifier également une influence positive sur le corps dansant et le développement émotionnel de ces personnes qui tentent d'observer le processus d'intégration des personnes sourdes dans un groupe d'auditeurs à danser et à analyser les avantages de l'activité physique pour quel étudiant sourd. Réalisée à partir d'une approche qualitative a été utilisé un seul participant de sexe masculin, âgé de 19 ans. Au début, nous avons effectué une recherche documentaire sur la danse, la danse du handicapé sourd, qui a servi à approfondir les thèmes et les paramètres pour les solutions. Comme un outil de collecte, une intervention a été réalisée par la danse et par la suite, une entrevue semi-structurée. Les résultats ont montré que la danse pour les malentendants a un rôle clé dans la communication à travers son corps. La même chose peut danser à travers les vibrations et les expressions corporelles des gens autour de vous. Ce mode de leur offre de nombreux avantages, tels que l'estime de soi, image de soi, image de soi et la confiance en soi, qui sont essentiels pour le développement et le corps psychique de chaque être humain. Il est donc primordial que des études approfondies soient effectuées danses pour les malentendants. Par conséquent, nous vous conseillons d'investir dans des actions avec d'autres recherches en danse pour les personnes sourdes, qui s'étendent dans différents groupes d'âge.

**MOTS-CLÉS:** danse, sourds, les perceptions

#### **BAILANDO CON EL SONIDO DEL SILENCIO: UN ESTUDIO DE CASO.**

##### **RESUMEN**

El objetivo del estudio fue investigar la capacidad de las personas sordas de bailar en medio del silencio, tratando de identificar la forma en que los sonidos son percibidos por ellos, tratando de observar cómo los sordos desarrollan su ritmo y la conciencia del cuerpo al bailar, comprobando también influye positivamente en el cuerpo de baile y el

desarrollo emocional en estas personas que tratan de observar el proceso de inclusión de la persona sorda en un grupo de oyentes a bailar y analizar los beneficios de la actividad física como para el alumno sordo. Realizada a partir de un enfoque cualitativo se utilizó sólo un participante masculino, de 19 años. En un primer momento se realizó una búsqueda bibliográfica en la danza, la danza de la discapacidad y sordos, que sirvió para profundizar en los temas y los parámetros para las soluciones. Como una herramienta de recolección, la intervención se realizó a través del baile después de eso, una entrevista semiestructurada. Los resultados mostraron que la danza para personas con discapacidad auditiva tiene un papel clave en la comunicación a través de su cuerpo. Lo mismo se puede bailar a través de las vibraciones y las expresiones corporales de la gente alrededor de usted. Este modo les proporciona muchas ventajas, como el aumento de la autoestima, autoconcepto, autoestima y confianza en sí mismo, que son esenciales para el desarrollo y el cuerpo psíquico de cada ser humano. Por tanto, es de suma importancia que los estudios a fondo se realicen para personas con problemas auditivos. Por lo tanto, sugerimos que la inversión en acciones con otras investigaciones en danza para personas sordas, que se extienden en diferentes grupos de edad.

**PALABRAS CLAVE:** danza, sordos; percepciones

#### **DANÇANDO AO SOM DO SILÊNCIO: UM ESTUDO DE CASO.**

##### **RESUMO**

Este estudo teve como proposta investigar a capacidade que os surdos têm de dançar em meio o silêncio, procurando identificar a maneira pela qual os sons são percebidos pelos mesmos, buscando observar como os deficientes auditivos desenvolvem o seu ritmo e consciência corporal ao dançar, verificando também se a dança influencia positivamente no desenvolvimento corporal e emocional desses indivíduos, procurando observar o processo de inclusão da pessoa surda em um grupo de dança para ouvintes e analisar os benefícios da mesma como atividade física para o aluno surdo. Conduzido a partir de uma abordagem qualitativa, utilizou-se apenas de um participante do sexo masculino, com 19 anos. A princípio foi realizada uma pesquisa bibliográfica sobre dança, deficiência e a dança para deficiente auditivo, a qual serviu para o aprofundamento da temática e parâmetros para as respostas encontradas. Como instrumento de coleta, foi realizada uma intervenção por meio da dança e após a mesma, uma entrevista semiestructurada. Os resultados demonstraram que a dança para o deficiente auditivo tem papel fundamental na comunicação por meio de seu corpo. O mesmo consegue dançar através das vibrações e expressões corporais das pessoas a sua volta. Esta modalidade fornece-lhes inúmeros benefícios, tais como o aumento da autoestima, do autoconceito, da autoconfiança e autoimagem, que são fatores essenciais para o desenvolvimento corporal e psíquico de todo ser humano. Logo, é de fundamental importância que sejam realizados estudos aprofundados sobre dança para deficiente auditivo. Portanto, sugere-se investimento em outras pesquisas com ações em dança para pessoas surdas, que se estendam em diversas faixas etárias.

**PALAVRAS – CHAVE:** dança; deficiente auditivo; percepções.