The social representation of the deaf: a case study/

A representação social sobre o surdo: um estudo de caso

Tayana Dias de Menezes[1]

PhD in Linguistics from the Federal University of Pernambuco (2020). She is currently a Professor at the Federal University of Pernambuco (UFPE). She has experience in the field of Linguistics, mainly in the following subjects: Social Representation, Critical Discourse Analysis and Teaching the Deaf as a Second Language. She develops research projects based on the Theory of Social Representations, such as: "The Social Representation of the Deaf in Digital Media" – PIBIC project.

https://orcid.org/0000-0002-9338-8395

Kazue Saito Monteiro de Barros[**]

Full professor at the Federal University of Pernambuco, at the Department of Languages and the Graduate Program in Languages. She holds a PhD in Language and Linguistics from the University of Essex, UK. Amongst her multiple activities, she was member and the coordinator of the Consultant Committee of Linguistics and Literature of CNPq, member of the Research Chamber of FACEPE, Pernambuco, where she served in many terms. She was a PQ 1 grantee of CNPq, a consultant at Capes, and vice-president of Asociación Latinoamericana de Estudios del Discurso -ALED. She has experience in topics such as verbal interaction, discursive domains, scientific and pedagogic discourses, text production and teaching, and (im)politeness strategies.

https://orcid.org/0000-0001-9024-6239

ABSTRACT

The purpose of this article is to analyze the Social Representation on the deaf from the perspective of the group itself, that is, we will try to find out how the deaf anchor notions such as disability; normality; among others, in the peer categorization process. In order to do so, we will review the theoretical basis of the Theory of Social Representation, developed by Moscovici, and the fundamental concepts of the Moscovician disciples' approaches. Furthermore, we will explain the theoretical apparatus formulated, based of Moscovici's theoretical inputs (1978; 2003; 2015) and Doise´s theories (2002; 2014; 2015), to account for the analysis of the (re)construction of Representation as a process cognitive complex that has social marks. The analyzes were carried out through the discourses of deaf students and professors of the Letras-Libras course at UFPE, collected through questionnaires/interviews. In this way, we seek to observe the complex relationship

---

[1]

✉ tayana.menezes@ufpe.br

[**]

✉ kazuesaito@uol.com.br

between the subject, cognition and society. The results were also analyzed based on Vala (1986; 1997; 1999; 2002; 2004; 2010; 2015a; 2015b) which establishes parameters for new forms of expression of prejudice. We came to the conclusion that, although the element that organizes the central nucleus of Social Representation on the deaf is disability, it is anchored in a peculiar way

KEYWORDS: Social Representation; Deaf; Cognition; Discourse; Society.

RESUMO

O objetivo principal desse artigo é analisar a Representação Social (RS) sobre o surdo sob a perspectiva do próprio grupo, ou seja, procuraremos averiguar como os surdos ancoram noções como a deficiência; a normalidade; dentre outras, no processo de categorização de pares. Para tanto, revisaremos a base teórica da Teoria da Representação Social (TRS), desenvolvida por Moscovici, e os conceitos fundamentais das abordagens dos discípulos moscovicianos. Além disso, explicaremos o aparato teórico construído, sob o sustentáculo de insumos teóricos de Moscovici (1978; 2003; 2015) e Doise (2002; 2014; 2015), para dar conta da análise sobre a (re)construção da RS enquanto um processo cognitivo complexo que possui marcas sociais. As análises foram feitas por meio dos discursos de alunos e professores surdos do curso de Letras-Libras da UFPE, colhidos por meio de questionários/ entrevistas. Procuramos, dessa forma, observar a complexa relação entre o sujeito, a cognição e a sociedade. Os resultados também foram analisados com base em Vala (1986; 1997; 1999; 2002; 2004; 2010; 2015a; 2015b) que estabelece parâmetros para novas formas de expressão de preconceito. Chegamos à conclusão de que, embora o elemento que organiza o núcleo central da RS sobre o surdo seja a deficiência, ela é ancorada de maneira peculiar.

PALAVRAS-CHAVE: Representação Social; Surdo; Cognição; Discurso; Sociedade.

1 Introdução

The article is epistemologically upheld by the Social Representation Theory (SRT), developed by Moscovici within the social psychology. The SRT is deemed the grand theory because it harbors other approaches. These complement the former, and even though they might have different focuses, they are not contradictory, but complementary. For the preparation of a theoretical apparatus which could propitiate adequate support to the purpose of this work, that is to say: to ascertain how the deaf anchor notions such as deficiency; the normality; amongst others, i.e., analyzing the elements which anchor the SR[2] about the deaf in discourses by deafs who attended the Letras[3]-Libras[4] course offered by UFPE[5], we have used as fulcrum theoretical inputs developed by Moscovici (1978; 2003; 2015) and by his disciple Doise (2002; 2014; 2015) – exponent author of the societal approach.

We have selected the Letras-Libras course of UFPE as the research locus because it is an ambience in which deaf and the hearing person live together in a sphere guided by principles of equality

---

[2] Social Representations
[3] Letras: Faculty of Brazilian Portuguese Language & Literature.
[4] Libras: Língua Brasileira de Sinais ("Brazilian Signals Language")
[5] UFPE: Universidade Federal do Estado de Pernambuco

and participation of all. Moreover, in the course, both the social groups do have access to socially valued goods, such as academic surveys which circumscribe the deafness universe. Even though the deaf, Historically, have been kept aside from the Society, as Goldfeld (2002) points out; "[...] the deafs [...] do suffer from serious difficulties in the schooling, in the socialization and in the adult stage, in the labor market" (p. 15), in the Letras-Libras course of UFPE, this reality has been subverted.

For the research, we prepared a questionnaire that was answered in libras – the mother language of the referred to group. The supplied answers in libras have been, initially, filmed and, afterwards, translated by the researchers and transcribed for the written Portuguese, respecting the signal language structure.

In this article, we shall revise, initially, some key SRT concepts which, added to other notions arising from the approaches from Moscovici's disciples, do constitute the built theoretical apparatus basis for the analyses undertaken by the researchers, detailed right afterwards. For such analysis, it shall be used, furthermore, the conceptions developed by Vala (1986; 1997; 1999; 2002; 2004; 2010; 2015a; 2015b), as far as the new prejudice expressions forms against minority groups are concerned. We started from the concept of language as a "symbolic system of great plasticity with which we may creatively tell the world [...] without a language we would be unable to either produce or distribute knowledge" (MARCUSCHI, 1988, p. 44-46).

The research points out that the deafs see themselves as a linguistically minority group, as long as they are speakers of libras, and as visual subjects. They are differentiated from the listener, chiefly, due to the maternal language of each group and because they need to face social barriers and fight for accessibility. That is to say, the deafs now see themselves next to the listeners, now they differentiate themselves from them. This view crosses the (re)Construction of the representation about their peers.

2 Theoretical Foundation: The Social Representations Theory (SRT) and the Moscovici's disciples approach

In the SRT, the relationship between the subject and the world is mediated by SR – an "amalgam of knowledge" (MENEZES, 2021, p.4) of diverse nature, knowledge socially shared; beliefs; individual experiences, etc., responsible for the comprehension of the world; by the interaction with the other and by the agency in the world. The SR is a phenomenon of double nature, both social and cognitive. The subjects live immerse in a multiforme reality, constituted by complex belief systems and ideological systems. Nevertheless, "the SR does not serve as a mirror of reality" (MENEZES, 2021, p. 5), indeed it is a "(re)Construction per distortions, exclusion and inclusion according to the expectations and interests by the social subjects" (MENEZES, 2020, p. 59). In other words, the SR is responsible for attributing form to the real. Moscovici (2015) proposes two SR Constitution/change mechanisms: the anchorage and the objectification. The First mechanism is responsible for the phenomenon dynamicity, since it is through it that the new is absorbed into the categorial system of the subjects. By stumbling with the non-familiar, the subjects compare this object with the familiar ones. This comparison does not follow the scientific rigors, it has a logic of its own. The subjects may highlight or shade what do interest them. After such comparison, the new is integrated to some Family categorical group. The objectivation, on its turn, is nothing more than the simple attribution of an image to a concept.

The Geneve School, led by Willem Doise, with regard to the SR researches, grants a rather more sociological perspective to the studies that surround the representation. It seeks to interconnect the individual to the collective, deeming that the representational processes are governed by social and interactional dynamics. Doise integrates four observation levels within his analyzes: the intraindividual processes; the interpersonal; the intergroup ones and the societal. Concerning these four analysis levels, Almeida (2009, p. 7) explains:

> The societal approach presupposes the integration of four analysis levels in the SR study. The First one focus on the intraindividual processes, analyzing the way how the individuals organize their experiences with the environment. The second one is centered in the interindividual and situational processes, seeking in the Interaction systems the typical social dynamics explanatory principles. The third one refers to the intergroup processes, bears into account the different positions that the individuals occupy in the social relations and analyzes how these positions modulate the processes of the first and second levels. The fourth one, the societal, focuses on the systems of beliefs, representations, evaluations and social norms, adopting the presupposition that the cultural and ideological Productions, characteristics of a society or of certain groups, provide meaning to the behaviors of the individuals and create the social differentiations, as from general principles.

We may conclude that Doise's proposal is complex concerning the relations analysis categories that the subjects do establish, as from individual experiences, with others who are part of a same group and in the relation with others which are part of different groups. In other words, the SR is analyzed under multiple angles, for this helps in the construction of a wider view about the phenomenon. Apart from that, the analyses must bear into account the set of beliefs and ideologies that interfere in this complex system and, consequently, contribute for the position taking by the individuals that are located in specified spheres.

Another approach is the Central Nucleus Theory developed by Abric (1993; 2003). It explains the SR organization and internal and structural working. According to the author, the SR is constituted by two systems: the central nucleus – the most resistant and remote part of the representation, compounded by elements which are part of the social memory. This system is the responsible for the SR meaning, all the other ones are accommodated so that they harmonize with the nucleus – and the peripheral system – the most flexible part of the SR, it adapts itself to the immediate context and protects the longevity of the nucleus. The working of both systems explains how the SR might, at the same time, be resistant to changes and be adaptable to the immediate situation, explains possible meaning contradictions between nucleus elements and of the peripheral system, this latter one gathers new elements arising from the immediate context, but adapt them to the nucleus elements. Due to this reason, Flament (2001) maintains that the peripheral system serves as a kind of bumper vis-à-vis the nucleus.

Now the dialogic approach, which has Marková[6] as its main exponent, holds that the SR internal organization is constituted by a central nucleus and a peripheral system, but both are formed by Thematas. This latter concept concerns the "antinomies of thought" (MENEZES, 2021, p. 7), formed as from the Interaction between the I and the other, present in the discourse that circulates socially and constitutes the knowledges of the subjects. For instance, Marková (2006, p. 246) exemplifies its viewpoint based in the SR about Aids: "we may imagine the nucleus of an Aids social representation as being organized around the antinomies such as dirt/cleaning; morality/ immorality; life/ death".

---

[6] For more information about such approach, check: MENEZES, T.D. de. The dialogical approach and discourse: a study on social representation about the deaf. *Cadernos de Linguística*, v.2, n.4, p. e421, 4Sep. 2021.

Vala (1986; 1997; 1999; 2002; 2004; 2010; 2015a; 2015b), another Moscovici disciple, establishes parameters for new forms of prejudice expression. This is so because, nowadays, the societies are, constitutionally and legally, oriented by new anti-prejudice norms, Vala (2010). Hence, the subjects prepare socially accepted explanations to justify the prejudice.

Both the approaches, the Structural and the Dialogic, are dear for the research because they supply solid support for the hypothesis, i.e., that the SR nucleus about the deaf is pervaded by the notion of deficiency. Through the ambiguous scenario, we have tested our hypothesis and we observe, in the deaf discourse, the thematas that organize the referred to SR nucleus. Furthermore, Marková's concepts were indispensable for the surveys above all because it assumes that the set of knowledge from the members of an ingroup is pervaded by the set of knowledge of an outgroup. That is, the otherness must be taken into account in the analysis of the discourses.

The societal approach, on its turn, supplied the necessary theoretical inputs for the preparation of the theoretical-methodological apparatus, taking into Account the social principles/norms, expounded in the PPC of the Letras- Libras of UFPE, in force within the surveyed social space. Doise (2014) delimitates the studies referring to the SR such as the observation of the regulations operated by the metasystem in the symbolic social relations within the individual cognitive systems. The analyzed discourses are individual expressions, but, at the same time, are pervaded by marks of group belonging, values, beliefs and ideologies. In the next section we shall detail the used analytical model in the present research.

3 Theoretical-methodological apparatus of the research

In order to ascertain what deaf representations circulate within the Letras-Libras course of UFPE we prepared a questionnaire – the questions serve as a guidance for the subject to externalize knowledge, beliefs and values about the deaf and elements which surround deafness.

A total of 12 deafs have been interviewed, nine (9) students and three (3) UFPE deaf professors. Even though we have taken into Account the variables teacher/Student in the analyses, we

do observe that they produce little impact in the categorization processes of their peers. We have selected from the twelve interviews three of them to explain how the analyzes of the survey's corpus were made. Afterwards, we shall submit the results bearing into Account all the analyzed material[7]. In a bigger survey Project, we have prepared eight (8) questions. For the purposes of this work, we shall submit three (3) interviews and three (3) of the eight questions of the questionnaire, taking into account the investigation scope.
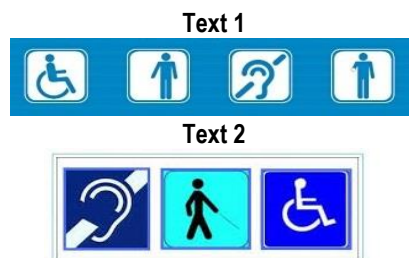
Text 1

Text 2

Source: MENEZES, Tayana Dias de, 2020, p. 96.

The text 1 and the text 2 have been prepared with the icons which Portrait what is socially categorized as deficient groups. The text 1 was prepared with the icons which Portrait wheelchair users, individuals socially accepted as normal ones, deafs and amputees, respectively. Text 2 is compounded by the icons which Portrait, in the order, deafs, blinds and wheelchair users.

Selected questions:

1) Are the texts coherent? Why?
2) What are the differences between being deaf and being listener?
3) Under your perspective what is deficiency?

The first question was based in the proposed technique by Abric, *indução por cenário ambíguo [ambiguous scenario induction]* – a text is introduced with the SR core elements and statements which contradict them, if the participants reject the text, possibly the hypothesis is true. As an example, "Abric studied the company representation and its central nucleus would be "to generate profit", the ambiguous scenario would be a text which contained the statement: a non-profit company. If the individuals did reject the text as false, this would mean that the hypothesis was true" (MENEZES, 2021, p. 9- 10). Historically, the deaf is associated to deficiency, and due to that it is expected that the text 2

---

[7] To have access to all the interviews, check Menezes (2020).

would not produce any strangeness. Now with regard to the text 1, it was expected that the strangeness would be caused by the second picture, a dummy socially categorized as normal within a socially categorized group as deficient. The second questions hall assist in the comprehension about the interference of the otherness in the SR (re)construction about the deaf. Historically, according to Goldfeld (2002), the deafs are minority groups, i.e., socially being listener is deemed as normal/standard and, hence, hegemonic. Nonetheless, we have undergone constant social transformation vis-à-vis the acceptance of the differences. We have selected the social space the UFPE's Letras-Libras because it is compounded by actors that do have access to information about the deaf and about the deafness and live together, both deafs and listeners on a daily basis. Moreover, deafs – minority group – and listeners – hegemonic group – have access to the valued social resources within the course. This might generate dispute/competition among the social groups, and this dispute may influence the representations (re)construction. The last question (3) shall help us to ascertain the comprehension of the subject about the deficiency and about the deafness categorization.

Doise (2002, p. 30) defines SR as "[...] organizing principles of the symbolic relations between the individuals and groups". This is tantamount to saying that the social representations are responsible for the adopted positionings by the subjects and, consequently, by (re)organization and/or social practices maintenance, including the discursive ones. Doise appropriates himself, based in Moscovici's seminal work, of the theoretical principle of distinction between system and metasystem due to its heuristic value. Moscovici (1978), in the above referred to study, proposes the existence of two cognitive systems. To Doise (2014), the metasystem is organized by social norms, and due to these reasons, its organization principles might change. Furthermore, in the same individual, several metasystems may interfere. He maintains that the SR study trespasses the updating of the regulations undertaken by the social metasystem which interfere in the cognitive system. The most productive place to observe the systems and metasystem dynamics is in their imbrication within the communications relations, i.e., in the discourse.

To defend the importance of the metasystem concept, Doise (2014) mentions Clémence's research; Egloff; Gardiol e Gobet (1994), *Solidariedades sociais na Suíça [Social Solidarities in Switzerland].* There are recurrent debates in the country about the social welfare, of financial assistance to the unemployed, elders, political or economic refugees. This happens because there are two

conceptions which guide this debate: one that deems the Society as a more or less harmonious set compounded by empathetic and altruistic individuals and the other one considers the Society the conflict place between the individual and collective interests. These two conceptions organized different representations about solidarity and, hence, do generate different position takings between the groups that participate in the debate. That is to say, when the society is seen as a harmonic whole, it is estimated a low level of social insecurity and hence the little necessity for social assistance, but when the society is deemed as something crossed by conflicts, there is, due to that, a bigger necessity for social assistance, "two world visions which could be deemed as metasystem" (DOISE, 2014, p.179). This study shows that the position taking of the subjects are determined, partially, by metasystems.

Doise, Nonetheless, emphasizes the importance of the network multiplicity and of the relations in which a social player participates, for these help in the Construction of the individual opinion and in the position taking, but also maintains that There is a hierarchy between metasystems in case of heterogeneity within a set of opinions of an individual. Doise (2014, p. 205- 206) holds that the system and metasystem model allows investigating "the intervention of the social marking in the cognitive development".

Thus, we shall analyze the discourses through an Analytical model constituted by the theoretical principles in Moscovici (2015) and Doise (2014), bearing into Account the metasystem, upheld by the social norms/principles which assist in the position taking of the subjects; the responsible operational system for the social categorization, which is permeated by the belief networks and the systems. This model shall allow us to identify the social marks in the development/cognitive process and comply with the goals which guide this research. The Selected questions of the questionnaire do represent, each one, one of the proposed systems by the analytical model.

Figure 1 – Analytical model
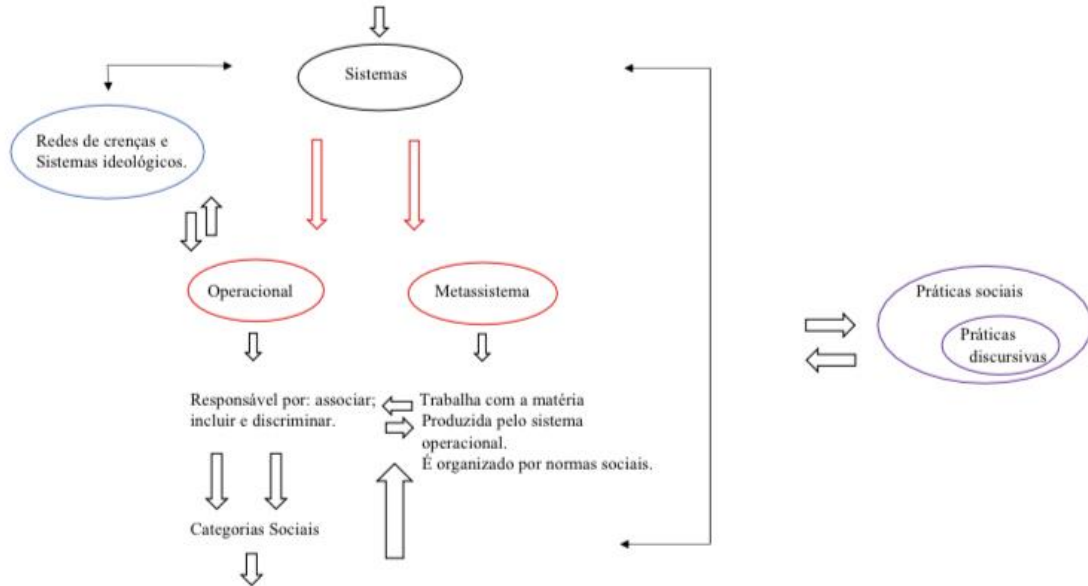
Source: MENEZES, Tayana Dias de, 2020, p. 105.

8

Sistemas	Systems
Redes de crenças e Sistemas ideológicos	Beliefs Networks and Ideological Systems
Operacional	Operational
Metassistema	Metasystem
Responsável por: associar, incluir e discriminar	Responsible for: associating, including and discriminating
Trabalha com a matéria produzida pelo sistema operacional	Work with the matter produced by the operational system
Práticas sociais	Social Practices
Práticas discursivas	Discursive Practices

Considering Moscovici (2015) theoretical contribution, and, specially, by Doise (2014), the metasystem works with the produced matter by the operational system and the belief networks and the ideological systems intervene both in the metasystem and in the operational system. Both Moscovici, in his seminal study, and Doise (2014, p. 164- 165) defend the existence of two cognitive systems:

> [...] one that makes associations, inclusions, discriminations, deduction, i.e., the operational system, and another one which controls, checks, selects through rules, logical or not; it a

---

8 In order to maintain the original figures, we created tables whith the traslation of the terms/ concepts contained in the original figures.

Revista Letras Raras

ISSN: 2317-2347 – v. 11, n. 2 (2022)
Todo o conteúdo da RLR está licenciado sob Creative Commons Atribuição 4.0 Internacional

kind of a metasystem which reworks the produced matter by the former. [...] in the metasystem, the relations which constituted it are generally and essentially normative relations. In other words, we have on one hand operational relations, and on the other hand, normative relations which control, check and direct the former ones (MOSCOVICI, 1978, p.254).

The metasystem does not act alone, as we shall see in the image, it suffers influence from the operational system, responsible for the social categorization, which is permeated by the belief networks and ideological systems. There is an interference continuum between the two systems, the belief networks and ideological systems. Due to that, when analyzing the SR about the deaf, we shall also observe the systems and the belief networks and ideological systems which guide the deaf individuals. In short, as from the analytical scheme, we defend that the cognitive strategies based in the mutual influence between belief systems/ideological systems, operational system and metasystem may supply us the inputs for the analysis of the deaf SR (re)construction analysis. The systems mutually influence themselves. The division between them is thin and has been used, in this research, for analytical purposes.

For the research, we may understand that one of the factors that influence the organization of the metasystem are the rules which govern the course contained in the PPC. These norms are fundamental because they are the base of the metasystem operation. These rules, as we may ascertain in the Analytical scheme, intervenes in the operational system and, consequently, in the attribution of categories. Moreover, the questions which compound the questionnaire shall assist us in observing with more care every segment of the Analytical system. One of the questions is rather more of an ideological nature and, hence, shall assist us in observing more carefully the beliefs system and the ideological system (ex. the 3). Another one shall assist us to better observe the operational system working, responsible for associations and discriminations (ex the 2). Others shall assist us to observe better the working of the metasystem, that is to say, the position taking of the subjects (ex. the 1, 2 and 3). Such Division takes place solely for a matter of Analytical organization, since the Division is thin, i.e., one sole question might comprise the belief system, the operational system and the metasystem. The first question, as already explained, is part of the ambiguous scenario, apart from assisting us to observe the position taking of the subjects about the deficiency and the deafness, shall help us to clarify the internal RS organization about the deaf. In order to observe better how these systems operate in the (re)Construction of the RS about the deaf within the discourses, we chose for analyzing them in

blocks: the questions have been grouped in accordance with the systems of which they belong to, according the above mentioned organization.

On the principles which rule the UFPE[9] – Letras- Libras course – fundamental to understand the position taking of the subjects about the deaf, about the deafness and about the deficiency -, according to the PPC (2013) of the course, the creation of this "meets social inclusion policies and of diversities adopted by the Ministry of Education and Special Education Secretariat, since 2002" [emphasis ours] (p.13). We may, therefore, concluded that the basic principles that govern the social space concerns the social inclusion and the diversity acceptance, being, due to that, a space for coexistence between different individuals, but that accept and include, in the social reality, the difference. Furthermore, the document states that the creation of the course is an answer "to a moral requirement of the Society" and "the role of a public federal University is to assure the access of all to the superior education, and in this ALL it is included as well the students with hearing deficiency" (PPC, 2013, p. 13; 15). This being the case, we may ratify that the course seeks to Institute as a rule the principle of equality and of the inclusion between the different subjects which compound the course: deafs and listeners. In the next Section, we shall expound the data and shall do the due analyses based in the proposed Analytical model.

4 Analyses: the impressions of the deafs about the social group itself

As said, for the sake of example, 3 interviews have been herein used from the 12 that compound the original research. Of these, one (1) interview was made with a deaf professor and two (2) with deaf students, follows the table 1 for guidance. The goal of the questions is to understand the SR internal organization about the deaf and identify how they anchor notions such as deficiency, the

---

[9] Apart from that we must recall that such norms, i.e., the metasystem interferes in the belief systems and in the operational system. This is tantamount to stating that the social categories and the SR shall be in part molded by the norms system which rule the social space. The subject seeks to adequate his perspectives in conformity to the rules which govern the space in which he circulates and lives in.

normality in different systems – the metasystem, the belief and ideological systems and the operational system.

Table 1- Variables teacher deaf/ deaf student

INTERVIEWS	SUBJECTS
REPORT 1	DEAF PROFESSOR
REPORT 2	DEAF STUDENT
REPORT 3	DEAFT STUDENT

Source: prepared by the authors of the current article

The SR internal organization about the deaf – metasystem

1) Are the text coherent? Why?
REPORT 1
Text 1: deficient person image, lacks deficiency, it lacks. Here there is a wheelchair user, the image of a walking stick, there is a deaf apparatus, there is another amputee one. Here image shows advertising what? Deficient person, but there lacks what? There is a debate on what is deficiency. Mental has different types of deficiency. Here not clear image. Showing wheelchair means what? Physical deficient, body, also amputee also Physical deficient. The two seem equal. It does not combine blind. I realize deficient blind because of walking stick. Deaf what? Cochlear apparatus, but visual deaf, libras is clear. There may be hearing deficient without libras, but there is libras, different deficient type, different deaf combines visual linguistic. Cochlear apparatus combines more deficiency, but my opinion. Text 2: It is the same thing. Just a moment, I am going to explain. I am going to explain the four images. Here three seems prior but blue cochlear, blind cane there is walking stick, different blue wheelchair, but there is image only darker wheelchair, but all deficient. It does not match, there is blue wheelchair, dark blue cochlear: confusing! Also depends person color image, but not clear problem.
REPORT 2
I realized image theme text here first wheelchair theme. Where? Bus wheelchair user much, accessibility. Ok! Second: Only person, but it was not clear at all. It seems another deficiency, it may be mental. Mental problem head silence. It may new.........drawing. Third. No, true second there is not information nothing because the first here new drawing. Third theme: deaf, law always know what is the deaf. Fourth: deficient amputee, he has no arm, nothing. That is all.
REPORT 3
Text 1: My opinion, groups: mental group; deaf groups; deficient group deficient leg. Also down, own mental own. Separate groups, four groups. First group own example libras, he does not know libras, but it may oral; gestures. Also this mental group deficient leg communication........... because own mental. Inclusion groups, more important: union, Law. Law Brazil more important because important

Revista Letras Raras

ISSN: 2317-2347 – v. 11, n. 2 (2022)
Todo o conteúdo da RLR está licenciado sob Creative Commons Atribuição 4.0 Internacional

because important, only. Two different! Deficient leg wheel chair; two persons guiding dog? Normal individual; person. Deaf; amputee. Important body equal, right? Like deaf communication person another person? Libras. Wheelchair knows libras, knows amputee. Knows communication. Understood? Only. The four equal ones. Text 2: Yes, because deficient barrier. Because barrier. Before barrier. There is law, LBI, free barrier, open passage. Only.

The beliefs system / ideological system

3) Under your perspective, what is deficiency?
REPORT 1

Concept deficient person is different concept deaf person. Concept deficient person is all: hearing deficient; blind; wheelchair; mental, everything within. Then, group fights for the right deficient person in the bus; several things. This is why everything within general deficient person. Different linguistic deaf concept. Different linguistic deaf concept, different language.
REPORT 2

So, my opinion, it depends I see deficient person, he deaf, spoiled. And deaf help! No! Normal body is not deficient, only hearing deficiency, that is all. Deficient, but body equal listener, that is all. No problem, but listener understand what? Identity deaf.
REPORT 3

Difficult question. Deaf group own Identity, of its own. Accepts because he knows because deficient may easy group deficient barrier may easy deficient move away. Deaf how? It may how? It may how, this is why law. It may fight. Normal body, hearing problem.

The operational system

2) What are the differences between deaf being and listener being?
REPORT 1

Deaf hearing is different yes because deaf different culture, example: deaf fight fight gets angry another deaf person, but tomorrow peace. Listener fight fight tomorrow peace no. Listener moves away, seeks another friendship, another group. Deaf no, fight tomorrow peace continues union. But deaf listener different culture. Deaf people are going to dance, they think "deaf people don't dance because they don't hear", we feel vibration, we feel vibration. A listener listens to music, deaf people feel emotion; dances with music, knows rhythm, knows how to dance because it feels vibration. Different culture.
REPORT 2

In my opinion, I see the two the same, but listener more experience, information. I also experience, own information deaf community. I think the same. It depends, his listener's identity and my identity. I think the same, more or less, 50%!
REPORT 3

It's different because deaf hearing because different libras another speaks. Example: Portuguese, Libras is typical of the deaf. Not only deaf, also hearing knows libras. Libras communication communities. Deaf speak little voice, high low. Deaf libras strong. But the same body, the same body. Different hand visual voice, listener hears. Body one equal. Different deaf listener libras speaks.

Revista Letras Raras

ISSN: 2317-2347 – v. 11, n. 2 (2022)
Todo o conteúdo da RLR está licenciado sob Creative Commons Atribuição 4.0 Internacional

As expected, the second image of text 1 causes strangeness, "it was not at all clear" (Report 2). The groups that compound the text 1 and the 2 are categorized as deficient and, due to that, there is a strangeness in what concerns the coherence between image two of the text 1 and the remaining ones. To build meaning to the whole, both in the report 2 as in the 3, the subjects categorize the referred to image as a new symbol; "It seems another deficiency, it may mental. Mental problem head silence. It may new" (Report 2); "My opinion, groups: mental group; [...] Also down, own mental own" (Report 3).

We start from the hypothesis that the deficiency is part of the SR central nucleus about the deaf in the deaf subjects discourse. In order to test this hypothesis, as previously explained, we have used the ambiguous scenario technique. As expounded, the built discourses in all the three reports show the strangeness of the subjects before the image two of the text 1; "Second: only person, but it was not clear at all" (Report 2); "Two different! [...] Normal person; person" (Report 3). There is a clear incompatibility between the image two and the remaining ones, between the socially categorized non-deficient and the deficient. And, due to that, in the effort to assign meaning between the whole, the subjects categorize image 2 as mental deficiency symbol. The subjects select, within infinite possibilities, one of the categories which is in Harmony with what it is socially deemed as deficiency. All that has been expounded assure us that the deficiency is, indeed, part of the SR central core about the deaf.

Nevertheless, the deficiency notion within the discourses of the deaf subjects seems, even around the issue associated to the metasystem, peculiar; "important body equal, right? As deaf communication person another normal? Libras" (Report 3). By analyzing the issue connected to the ideological system, we understand with more clarity how the group (re)builds the belief about deficiency and the relation of it with the body. For Jodelet (2017), analyzing the SR grounded by body notions is tantamount to working, concurrently, in both the psychological and social sphere. This is so because the body is an "object at the same time private and social" (JODELET, 2017, p. 271). Still according to Jodelet (2017, p. 273), the practices, the prescriptions and knowledge, which traverse the body notion, mark "visions of the man and of the world, as expressions of the social imaginary, of a symbolic order and of a group identity". The social Psychology maintains that:

> The experiences, practices and body states, to which are associated the representations, are found in the dependence of the regulations and social learnings. They reveal also the mode how the body goes under the always growing influence from the control institutions in the medical, sexual domain [...] Hence the thinking models are seen inflected besides the behavior models, so as to conceive and live the body. [...] The body appears as a privileged place [...] When one wants to identify the cognitive system, whose contents and organizations reflect variables according to the social groups.

In other words, the body is not solely a private asset, but also a social good. As might be observed, the SR about the deaf and the knowledge about the body are traversed by the otherness – there is a constant comparison between the body of the deaf and the body of the listener within the discourses. These knowledges anchor the SR core element about the deaf, the deficiency, and guide the position taking of the group. That is, the deficiency is a key notion to understand the SR organization about the referred to group. Apart from that, the body notion is trespassed by "sociobiological values, medical, disease" (JODELET, 2017, p. 273). All of them present in the SR organization about the deaf. The knowledge about the body are quite fundamental, since it determines, partially, the relation that the "subject maintains with himself, with the others and with the world" (JODELET, 2017, p. 273).

By analyzing the issue connected to the beliefs system, we note that the deficiency notion, beyond being trespassed by the otherness, is anchored by the themata healthy body/defective body. The deafs identify themselves as a linguistically minoritarian group, speakers of Libras, "Concept of deaf different linguistic, different language" (Report 1); "Deaf group own Identity, specific of its own" (Report 3); "Deaf Identity" (Report 2). At the same time that they get closer to other groups categorized as deficient due to the barriers and difficulties that they must face – "deficient person is all: hearing deficient; blind, wheelchair user; mental, everything within. Thus, group fights for the right [...] (Report 1) -, they also keep themselves away because they have "normal body" (Report 3); "deficient individual is different concept deaf person" (Report 1).

In the discourse of the author of the report 1, the normal/abnormal antinomies; we/they guide the author during the deaf RS (re)Construction, moreover the answer to the second question is, especially, marked by the difference in the use of the language and in the cultural behavior. The metasystem, which guides the deaf SR (re)construction in opposition to that of the listener, is recurrently organized, in the discourse, by the conflict between the social groups. Apart from that, in the first question, there is a distinction between the groups: wheelchair users; amputees; blinds and deafs. The first group is categorized as physical deficient because they present a visible body defect

and due to that reason, it is placed away from the second group, which although deficient, does not present any visible body defect. Blinds and deafs are deficient because they face social barriers and to overcome them, they need assistance, i.e., instruments which satisfy their needs: cane and the cochlear apparatus. However, there is a difference between blinds and deafs: the first group has the need for the cane. While the group of deafs is still subdivided between: deafs which are hearing deficient, that is, those that use the cochlear apparatus and deafs, in other words, subjects that assume the deafness as a social identity trace, which use the Libras as a natural language and self-categorize themselves as a linguistic minority. We may, therefore, conclude that the deafs anchor the deficiency in the following way:

Figure 2 – Anchorage of the central nucleus in the deafs discourse (professors and students)
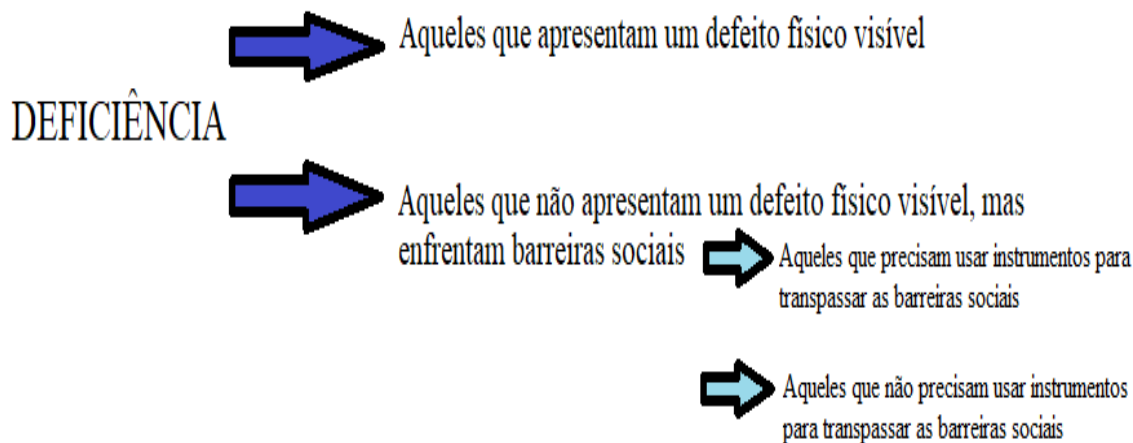
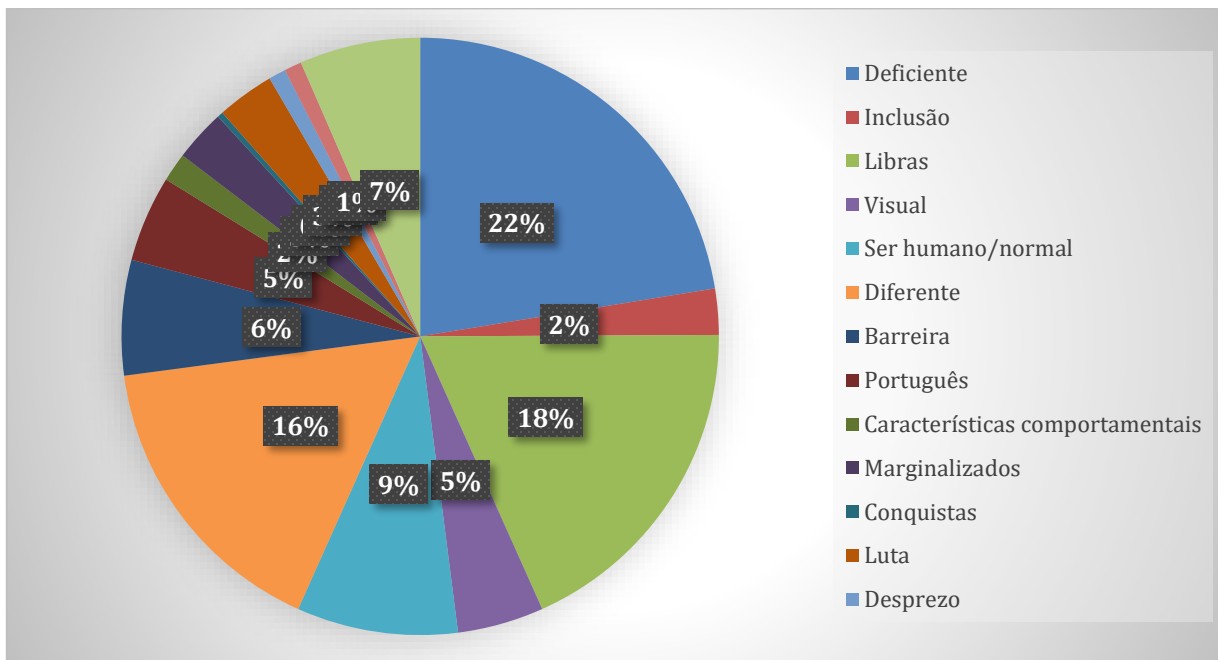**Source:** Prepared by the authors of the current article

DEFICIÊNCIA	DEFICIENCY
Aqueles que apresentam um defeito visível	Those who present a visible defect.
Aqueles que não apresentam um defeito físico visível, mas enfrentam barreiras sociais	Those that do not present a visible physical defect, but do face social barriers
Aqueles que precisam usar instrumentos para transpassar as barreiras sociais	Those that do need to wear instruments to trespass the social barriers

Aqueles que não precisam usar instrumentos para transpassar as barreiras sociais	Those that do not need to wear instruments to trespass the social barriers

Still in the report 1, even though the author defends that "deficient is everything: hearing deficient; blind; wheelchair user; mental, everything in", the deaf individual stands out from the others because it is a linguistic minority. For the deafs, the deficiency is part of the SR central nucleus about the deaf, but it is not understood as a limitation, and rather as a social barrier imposed by a society which is, in its majority compounded by listener. The element of the central nucleus of the SR about the deaf, according to the group view, it is organized by the themata healthy body/ defective body; normal/ abnormal; we/them.

The first objective of the article was to discriminate the elements which compounded the SR about the deaf in the deafs discourses and comprehend how these were anchored. Based in the analyses made through the proposed theoretical-methodological apparatus, we may summarize the categories which were activated, by the different systems (ideological system, operational system and the metasystem), in the discourses of deafs through the graph. In it, we list the elements which anchor the SR about the deaf in percentage terms, taking into Account the recurrence of these within the discourses of the deaf subjects. A total of nine (9) students have been interviewed and three (3) deaf professors.

Graph 1- The elements which anchor the SR on the deaf

Source: prepared by the authors of the current article

Deficiente	Deficient
Inclusão	Inclusion
Libras	Libras (Brazilian Signals Language)
Visual	Visual
Ser humano/normal	Human being/normal
Diferente	Different
Barreira	Barrier
Português	Portuguese
Características comportamentais	Behavioral Characteristics
Marginalizados	Marginalized
Conquistas	Conquests
Luta	Fight
Desprezo	Disdain

We may find that the SR core element about the deaf is "deficient", however this element is anchored in a peculiar stance, this explains, partially, the recurrence of the "human being/normal" element; "barrier"; "different" and "accessibility", since the group "strives" to be acknowledged as a minority group, identified, mainly for being subjects that apprehend the reality and Interact through the hands/body and through the eyes – "visual" element - and users of the "libras" Language. This later element, "libras", just like the "Portuguese" maintains the themata We X They, both the elements categorize the ingroup and the outgroup, deafs and listener respectively. The present elements in the graph maintains the notion of deficiency of the analyzed group and, at

the same time which approaches the deafs to the listener, differentiate them, bearing into account the categories that anchor the deaf's SR.

Final Considerations

We start from the hypothesis that the deficiency is part of the SR central nucleus about the deaf within the discourse of the deaf subjects. In order to test the hypothesis, we have used the proposed method by Abric: the ambiguous scenario. As expected, the image two of the text 1 has raised eyebrows in the interviewed parties because "only person" (Report 2). In order to render text 1 coherent, the interviewed parties labelled the second image of text 1 as "another deficiency, mental can" (Report 2). The used strategy for the maintenance of the text 1 meaning leaves it clear that the thread that weaves the cohesion in the text is the deficiency element. Apart from that, the text 2, solely compounded by socially accepted symbols as representatives of different deficiency types, did not produce any negative reaction.

Nonetheless, we may ascertain that the anchorage of the referred to core element is peculiar, i.e., the deaf subdivide the deficiency into categories such as: those who present visible physical defects, such as wheelchair users and amputees, and those who do not present them, such as the blinds and the deaf. Still within this second group, those who need to use instruments to overcome social barriers, the blinds, and those who do not need – in this moment, the deaf get closer to the listeners because both have healthy body. Due to this subcategorization, the deaf distinguish the deaf from the hearing impaired (those who choose to use the cochlear appliance) – this, in part, explains why the deaf reject the use of the cochlear appliance. This categorization is organized by the themata impaired body/healthy body. Moreover, other thematas do organize the SR anchorage about the deaf, as normal x abnormal. It is historically significant within the debate about the deaf for it evokes another themata: human x non-human. Historically, the deficiency is associated to non-humanity. The deaf, due to having been considered for much time as mentally impaired, fragile and incapable, were deprived from the guaranteed basic rights to any human: the right to Marriage, the right to education and, many a time, they did not even have the right to live.

Nowadays, the societies are, constitutionally and legally, oriented by anti-discrimination rules and condemn prejudice expressions, Vala (2010). The subjects, due to that, appeal to socially accepted explanations, to justify the prejudice. The current studies about the subject defend that There are prejudice legitimating Factors, such as: individual differences; conflicts of interest; categorization process and Identity processes. The perceptions of threat, be it actual or symbolic, is a prejudice justifying factor, Pereira e Souza (2016). We may ascertain, in the reconstruction of the discourses, that There is a precise demarcation vis-à-vis the group belonging referring to the deaf. This Division is not solely characterized by the deafness or non-deafness trace, before, cultural differences, behavioral differences, differences of values, demarcate quite well the belonging of the members which are part of the deaf group and the difference between deaf and listeners.

The perceptions and notation, within the discourses, with regard to the cultural and behavioral differences have an important goal: "the simple annunciation of the cultural differences has underlying the idea of cultural hierarchies or the social in-group distinctiveness", that is to say, "when we say that we are culturally different, we are actually saying that we are culturally superior" (VALA, 1999, p. 148). The author defends that it is "easy", that is, it is better accepted the distinction between groups per cultural differences to racial differences to explain behavioral distinctions. Nonetheless, for the author, in the same way that the race concept was attached to the superiority of a specific group, the cultural distinctiveness concept is also associated to the superiority of a specific group, the concept of cultural distinctiveness is also associated to the superiority of the ingroup vis-à-vis an outgroup. Apart from that, Vala (1999) maintains that the Discrimination is proportional to the difference perceptions: "[...] the intergroup discrimination shall be greater the greater the perception of cultural dissimilarity between the ingroup and outgroup" (VALA, 1999, p. 152). In the analyzed discourses, there is a clear differentiation in the behavior between the deaf group and the listeners group, "Deaf listener is indeed different because deaf different culture, example: deaf fights fights the anger remains another deaf, but tomorrow peace. Listener fights fights tomorrow not peace. [...] But deaf different culture different listener (Report 1).

The surveys guided by the SRT theoretical principles do allow to observe the social changes under two perspectives, according to Valentim (2013, p. 164), "that of the change of the social representations themselves and of the useful concept for the comprehension of the social

transformation processes in the societies and communities". Due to this reason, he sees the future of the SRT guided surveys, with the goal of scrutinizing the SR (re)construction and point out/explain discriminatory practices maintained by the SR naturalization, as Vala (2004; 2010; 2015a; 2015b) does about the new racist expressions in Portugal, in special.

For Valentim (2013), the future of the SR studies lies in the articulation between the empirical survey, the theoretical-conceptual reflection and the methodological rigor. In this sense, we attempted to articulate basilar conceptions in Moscovici (2015) and Doise (2014) in order to propose an analytical model which could uphold the analyzes of the discourses of the deaf subjects. In this way, we understand, through the functioning of different systems crossed both for the cognition of the subjects and for the principles which rule the social activities, as the SR is anchored over the deaf within the discourse of the group itself. That is to say, we have reached the conclusion that, even though the element which organizes the SR central nucleus about the deaf is the deficiency, it is anchored in a peculiar stance: the notion of the deficiency is crossed by the notion of antinomies such as healthy body/defective body, for this reason the deaf people organize the SR about the deaf in subcategories, now approaching that of the listeners now moving away from them. Furthermore, as pointed out in the graphic 1, the deficiency notion is anchored in the discourse by the Human being versus Normal themata. The deafs see themselves as a minority linguistic group, since they are speakers of libras; since their Interaction with the world is mediated by the body, they see themselves as visual subjects. They differentiate themselves from the outgroup, the listener due to the Language, the Portuguese and because they must face social barriers and fight for accessibility. That is, the deaf now see themselves next to the listener, now they differentiate themselves from them.

References

ABRIC, Jean Claude. *Metodologia da abordagem Estrutural das Representações Sociais.* [*Social Representation Structural Approach Methodology*] Translation made by Maria de Fátima de Souza, for research use, from the original: ABRIC, J.C. *L´approche structural des Representations Sociales: devéloppements récents*. Work submitted at the 5th International Conference on Social Representation undertaken in Mexico, 1993.

ABRIC, Jean Claude. A abordagem estrutural das Representações Sociais: desenvolvimentos recentes. [*The Social Representation Structural Approach*] In: CAMPOS, P.H.; LOUREIRO; M.C.S. *Representações Sociais e práticas educativas [Social Representation and educational practices].* ED. UCG, Goiânia, p. 37- 57, 2003.

ABRIC, Jean Claude; RATEAU, Patrick; MOLINER, Pascal; GUIMELLI, Christian. *Handbook of Theories of Social Psychology.* London, 2012.

ALMEIDA, Angela de Oliveira. Abordagem societal das representações sociais. *Soc. estado.* [*Social representation societal approach. Soc. State*.] [online]. vol.24, n.3, pp.713-737. ISSN 0102-6992. 2009.

ARRUDA, Angela. O ambiente natural e seus habitantes no imaginário brasileiro [*The natural environment and its dwellers in the Brazilian imagination*]. In: ARRUDA, Angela (org). *Representando a alteridade [Representing the otherness].* Petrópolis, RJ: Vozes, 1998.

ARRUDA, Angela. Representações Sociais: dinâmicas e redes [*Social Representations: dynamics and networks*]. In: ALMEIDA, Angela M. de; SANTOS, Maria de Fátima; TRINDADE, Zeide A. (orgs). *Teoria das Representações sociais: 50 anos [Social Representations Theory: 50 years].* Brasília, Technopolitik, 2014.

CLÉMENCE, Alain; GREEN, Eva G.T.; COURVOISIER, Nelly. Comunicação e ancoragem: a difusão e a transformação das representações [*Communication and Anchorage: the representations diffusion and transformation*]. In: ALMEIDA, Angela M. de; SANTOS, Maria de Fátima; TRINDADE, Zeide A. (orgs). *Teoria das Representações sociais: 50 anos.* [*Social Representations Theory: 50 years*] Brasília, Technopolitik, 2014.

DIAS JÚNIOR, Jurandir Ferreira. *et al. Projeto pedagógico do curso Licenciatura em Letras-Libras [Pedagogical Project on Modern Languages Licenciate Degree Course].* Recife, 2013.

DOISE, Willem. Da Psicologia Social à Psicologia Societal. *Psicologia: Teoria e Pesquisa.* Jan- Abr 2002, [From Social Psychology to Societal Psychology: Theory and Research. Jan – Apr 2002] Vol 18 n.1, pp 27- 35.

DOISE, Willem. Sistema e Metassistema. [System and Meta System] In: ALMEIDA, Angela M. de; SANTOS, Maria de Fátima; TRINDADE, Zeide A. (orgs). *Teoria das Representações sociais: 50 anos [Social Representations Theory: 50 years].* Brasília, Technopolitik, 2014.

DOISE, Willem. Psicologia Social e Mudança Social [Social Psychology and Social Change]. In: JESUÍNO, Jorge C.; MENDES, Felismina R.P.; LOPES, Manuel José (orgs). *As Representações Sociais nas Sociedades em Mudança.* [The Social Representations in Societies Undergoing Change] Petrópolis, RJ: Vozes, 2015.

FLAMENT, Claude. Estruturas e Dinâmicas da Representações Sociais [*Structures and Dynamics of Social Representations*]. In: Jodelet, Denise (org.). *As representações sociais [The social representations] .* Rio de Janeiro: EdUERJ, 2001.

GOLDFELD, Marcia. *A criança surda: linguagem e cognição numa perspectiva sociointeracionista. [The deaf child: Language and cognition under a social and interactionist perspective]* São Paulo: Plexus Editora, 2002.

JODELET, Denise. A alteridade como produto e processo psicossocial [The otherness as a Product and psycho-social process]. In: A. Arruda (org.). *Representando a alteridade [Representing the otherness].* Petrópolis: Vozes, p. 47-67, 1998.

JODELET, Denise. *Loucuras e representações sociais [Madnesses and social representations].* Petrópolis, RJ: Vozes, 2005.

JODELET, Denise. O encontro dos saberes [*The convergence of knowledge*]. In. JESUÌNO, Jorge C.; MENDES, Felismina R.P.; LOPES, Manoel José. (orgs). *As representações sociais nas sociedades em mudança [The social representations in changing societies]* . Petrópolis, RJ: Vozes, 2015.

JODELET, Denise. *Representações Sociais e mundos de vida [Social Representations and worlds of life].* São Paulo: Fundação Carlos Chagas; Curitiba: PUCPRess, 2017.

MARKOVÁ, Ivana. *Dialogicidade e representações sociais: as dinâmicas da mente [Dialogicity and social representation].* Petrópolis, RJ: Vozes, 2006.

MARKOVÁ, Ivana. The making of the theory of social representations. *Cadernos de pesquisa*, v. v. 47, n. 163, p. 358- 375. Jan/ mar. 2017a.

MARKOVÁ, Ivana. *Mentes dialógicas: senso comum e ética [Dialogical Minds: common sense and ethics].* Curitiba: PUCPRESS, 2017b.

MENEZES, Tayana Dias de*. A (re)construção da Representação Social sobre o surdo e suas marcas discursivas.* Tese (Doutorado em Letras) [*The Deaf re(Construction of the Social Representation and his discursive marks. Thesis (Doctorate in Brazilian Portuguese Language and Literature)*] - Universidade Federal de Pernambuco, Recife, 2020.

MENEZES, Tayana Dias de. The dialogical approach and discourse: a study on social representation about the deaf. *Cadernos de Linguística*, v.2, n.4, p. e421, 4Sep. 2021.

MARCUSCHI, Luiz Antônio. Manifestações de Poder em Formas Assimétricas de Interação. *Investigações – Linguística e Teoria Literária [Power Manifestations in Interaction Asymmetric Forms. Investigations – Linguistics and Literary Theory].* v.1, p. 51-70, 1988.

MORAES, Patrícia Regina de; SOUZA, Indira Coelho de; PINTO, Denise Almada de Oliveira; ESTEVAM, Sebastião José; MUNHOZ, Wanderley Adaid. A Teoria das Representações Sociais [*The Social Representations Theory*]**.** *Revista Eletrônica – UNISEPE*. 2014.

MOSCOVICI, Serge. *A representação social da psicanálise [The psychoanalysis social representation]* . Rio de Janeiro, Zahar, 1978.

MOSCOVICI, Serge. O fenômeno das representações sociais [The social representations phenomenon]. In: S. Mocovici. *Representações sociais. Investigações em psicologia social [Social representation. Social Psychology Investigations].* Petrópolis, Vozes, pp. 29, 2003.

MOSCOVICI, Serge. *Representações Sociais: Investigações em psicologia social [Social Representations: Investigations in social Psychology].* Petrópolis, RJ: Vozes, 2015.

PEREIRA, Cícero Roberto; SOUZA, Luana Elayne de. Fatores legitimadores da discriminação: uma revisão teórica. *Psicologia: teoria e pesquisa [Discrimination legitimating Factors: a theoretical review. Psychology: Theory and research]*, v. 32, n. 2, p. 1- 10. Abr- Jun. 2016.

VALA, Jorge. Sobre as Representações Sociais – para uma Epstemologia do Senso Comum. *Cadernos de Ciências Sociais [On Social Representation – for a Common Sense Epistemology]*, Porto, nº 4, p. 3- 29, 1986.

VALA, Jorge. *Representações Sociais e percepções intergrupais [Social representations and intergroup perceptions].* Análise Social, Vol. XXXII, p. 7- 29, 1997.

VALA, Jorge; LOPES, Diniz; BRITO; Rodrigo. A construção social da diferença: racialização e etnicização das minorias [*The social Construction of difference: racialization and ethnicization*]. In: VALA, Jorge (org*). Novos Racismos: perspectivas comparativas [New Racisms: comparative perspectives].* Portugal: Celta Editora, 1999.

VALA, Jorge; LIMA; Marcus. (2002). Individualismo meritocrático, diferenciação cultural e racismo [Meritocratic individualismo, cultural differentiation and racism]*. Análise social*, Vol. XXXVII, p. 181- 207, 2002.

VALA, Jorge; LIMA, Marcus Eugênio Oliveira. As novas formas de expressão do preconceito e do racismo [The new expression forms of prejudice and racism]*. Estudos de psicologia*, 9 (3), p. 4001- 411, 2004.

VALA, Jorge; PEREIRA, Cícero Roberto. Do preconceito à discriminação Justificada [*From prejudice to justified Discrimination*]. *In-Mind_Português*, vol.1, n°2-3, 1- 13, 2010.

VALA, Jorge. Racismos: representações sociais, preconceito racial e pressões normativas [Racisms: social representation, racial prejudice and normative pressures]. In: JESUÍNO, Jorge Correia; MENDES, Felismina R.P.; LOPES, Manuel José (orgs). *As representações sociais nas sociedades em mudança [The social representations in changing societies].* Petrópolis, RJ: Vozes, 2015a.

VALA, Jorge; LOPES, Diniz; BRITO; Rodrigo. Racismo, estereótipo e emoções: << eles não são piores do que nós, mas nós somos melhores do que eles>> [Racism, stereotype and emoticons: <<they are not worse than us, but we are better than them>>. In: VALA, Jorge; LOPES, Diniz; BRITO; Rodrigo. *Expressões dos racismos em Portugal [Racisms expressions in Portugal]***.** Lisboa: Imprensa de Ciências Sociais, 2015b.

VALENTIM, Joaquim Pires. Que futuro para as representações sociais? *Psicologia e Saber Social*, 2(2) [*What future for the social representations? Psychology and Social Knowledge*], 158-166, 2013.