Classifying the Deaf-World as an ethnic group should encourage those who are concerned with Deaf people to do appropriate things: In this light, the Deaf-World should enjoy the rights and protections accorded other ethnic groups under international law and treaties, such as the United Nations Declaration of the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities United Nations, a. We do not ask whether Deaf people in fact have a disability because it is not a matter of fact: Disability, like ethnicity, is a social construct, not a fact of life, although it is a property of such constructs that they appear misleadingly to be a fact of life. For example, the social problem of alcoholism evidently consists of this: Many Americans suffer from alcoholism; there are specially trained people to help them alcoholism counselors, psychologists, psychiatrists, and others and special facilities to care for them, such as detox centers. However, this understanding of alcoholism dates from the latter half of the 20th century. In the first half, the temperance movement branded excessive drinking as voluntary, and the movement promoted not treatment but prohibition. With the shift in the construction of alcoholism from illegal and immoral behavior to illness, the need was for medical research and treatment, halfway houses, hospital wards, outpatient clinics, and specialized hospitals Gusfield, Shortness came to be seen as a disability of childhood, not a normal variation, when growth enzyme was discovered, not before Downie et al. Mild mental retardation came to be seen as a disability, not merely normal human variation in intellect, with the arrival of the IQ test Gelb, The case of the forest dwellers of Central Africa is instructive. Their short stature, some 4. Each group considers the other handicapped by their physical size. Each fails to appreciate how physical makeup, culture, and environment are intertwined. Davis, , p. And, their ethical conclusions turn on this postulate. We understand, however, that disability is a label that can be applied with more or with less aptness to a particular group. In the next section, arguments that have been made for including members of the Deaf-World among disability groups are examined critically. Oppression From Deaf Bodies Advocates of classifying Deaf people with disability groups claim that Deaf people have this in common with people who avowedly have disabilities: They are discriminated against because general social customs do not accommodate their bodies. Deaf people are indeed discriminated against in school, on the job, and in gaining access, but it is much more their language that is the target of discrimination than their bodies: Thus, the Deaf are more like oppressed language minorities than oppressed disability groups. Like many Hispanic Americans, for example, many Deaf people have difficulty learning in school because the teacher cannot communicate with them fluently; they have difficulty getting a job when the job requires good English; they miss out on important information because it has not been provided in their language. Still, say the Deaf-are-disabled advocates, why not acknowledge the many things that physically different people share by using a common label Baynton, After all, some disability activists make a claim for disability culture, just as there is a Deaf culture; many oppose mainstreaming, as do many Deaf activists. Both groups pay the price of social stigma, and stigmatized groupsâ€”among them disabled people, blacks, women, gays, and the Deafâ€”are often claimed to be biologically inferior. Moreover, both the Deaf-World and disability groups struggle with the troubled-persons industries for control of their destiny Gusfield, Both endeavor to promote their construction of their identity in competition with the efforts of professionals to promote their constructions Finkelstein, Finally, because there are great differences among disability groups, accommodating one more with its unique issues need not be a problem. At one level, oppressed minorities do indeed share important traits and a common struggle for the defense and valuing of their diversity. They can promote an understanding of the value of diversity, learn successful strategies from one another, and use their combined numbers to urge government in the right directions. At another level, however, many practical truths apply only to individual minorities, with their own makeup, demographics, histories, and cultures. To minimize that diversity with the same global representation would undermine the most cherished goal of each group: After all, beyond being stigmatized because of their
physical difference, what, practically speaking, do the Deaf have in common with gays, women, blacks, Little People, and people with mobility impairment, for example? Deaf people have been subject to the globalizing disability label, and it has widely led to the wrong questions and the wrong answers, which are considered later in this article under reasons to reject it. Their agendas are utterly different. The Shared Struggle for Rights Another argument advanced for Deaf people to embrace the disability label is that it might assist them in gaining more of their rights Baynton. For example, interpreters are not normally provided in the classroom for members of ethnic groups; Deaf people have them in many places under a disability umbrella. However, much that is important to Deaf people has come through an understanding of the Deaf-World as an ethnic group. Let us cite the burgeoning of ASL in high schools and colleges in the United States and the increasing acceptance of ASL classes in fulfillment of the foreign language and culture requirement; the mushrooming of scholarship in the last 40 years concerning Deaf ethnicity—history, arts, social structure, culture, and language; the flourishing of the interpreting profession; the development of the discipline of Deaf studies; bilingual bicultural Deaf education; the growing community of nations that formally recognize their national sign language. All these gains reflect an understanding of the Deaf as an ethnic group. Although the disability label seems inappropriate for the Deaf-World, its members have not aggressively promoted governmental understanding of its ethnicity and of the poor fit of the disability label. This is the Deaf dilemma: This dilemma is reminiscent of similarly oppressive choices offered to other minority groups: In principle, it should be possible for members of the Deaf-World in the United States to base their demand for language access on existing legislation and court rulings protecting language minorities. For example, in the field of education, the U. Congress has passed two types of statutes to remedy the disadvantage experienced by language-minority students who cannot communicate freely in the classroom by using their primary language: The provision of language rights in Deaf education should bring with it appropriate school curricula and materials, teachers who are ethnic models, interpreters, real television access through sign language, and video-telephone communication. But, in practice that would require that the public come to understand the Deaf-World as the Deaf-World understands itself. Until this happens, the Deaf-World can expect scant support from other ethnic groups. Among the obstacles to a change from the disability to the ethnic construction of Deaf people are the numerous professional organizations predicated on the disability construction and who wish to own the problem of Deaf children. Consider just two of the many organizations that have Deaf children as clients. The American Academy of Otolaryngology, with over 10, members, has registered two paid lobbyists in Washington; the American Speech-Language-Hearing Association, with , members, has three http: Members of these organizations collaborate with government officials in approving treatments, in drawing up legislation, and in evaluating proposed research and training activities. The Deaf-World has none of these advantages in seeking to promote an ethnic understanding of being Deaf. People who have grown up Deaf and have become integrated into Deaf culture are naturally aware of their biological difference, but they do not, as a rule, see in that difference a reason to consider them members of a disability group. This is a very strong argument for rejecting the disability label because there is no higher authority on how a group should be regarded than the members of the group themselves. Some writers, convinced that the Deaf have a disability and baffled by their refusal to acknowledge it, conclude that Deaf people are simply denying the truth of their disability to avoid stigma Baynton, ; Finkelstein, ; Gonsoulin. But, many people have, like the Deaf, physical differences that are not accommodated Zola, â€”relatively short and tall people, for exampleâ€”and they also deny they have a disability. Surely, in doing so they are not simply trying to avoid stigma. The gender preferences of gay men and women were at one time viewed as an expression of mental illness. King Jordan, was asked on the television program Sixty Minutes if he would like to be hearing, he replied: Deaf scholars like I.
Chapter 2 : Harlan Lane Explained

So Deaf people are fundamentally unlike people who say they have disabilities, for to Deaf people the proposal that they have a disability “just doesn’t compute” (Humphries, 14). Disowning the disability label would therefore be the honest thing to do.

But that is not how the hereditary deaf in this country understand not being able to hear: Deafness is, instead, a key to their identity and a point of pride. Pillard, and Ulf Hedberg argue that the rest of the country also needs a different perspective on deaf culture. The half million hereditary deaf in this country, they say, should be understood as an ethnic group, with many of the same qualities that define more commonly recognized ethnicities: A common language, shared ancestry, common stories and artistic traditions, and a community that perpetuates cultural norms through the generations. Key to deaf culture is American Sign Language, a robust language with a complex vocabulary and a grammar distinct from English. Lane, a psychology professor at Northeastern University, has been studying deaf culture and linguistics since the s, ever since he witnessed a deaf duo conversing and was stunned to learn of the depth and complexity of ASL. He said his studies have shown him the surprising degree of richness in deaf language and culture â€” and the deep fissures between the way the mainstream culture regards deaf people and the way they view themselves. He spoke to Ideas by phone. Nine out of 10 deaf people marry other deaf people. Why is deaf marriage so common? Deaf people marry deaf more than any other minority. It just shows you how inept the concept of disability is for these people, because people who are blind as a rule do not want to marry other blind people. People in wheelchairs do not seek other people in wheelchairs. I mean, there may be individuals who do, but as a cultural norm, it tells you that something is up here. To a hearing person, this seems counterintuitive. In my view, that simply fails to understand the deaf world. When a culturally deaf woman is pregnant, she is hoping â€” what they say, if I can summarize it briefly, is: But of course if it was deaf that would be really nice Hispanic parents want to have a Hispanic child; black parents want to have a black child. Does this mean they tend to oppose medical interventions for their deaf children, like cochlear implants? There have been some surveys. If we told them we want to administer this growth hormone to your children, and they will be taller, and life will be easier for them, they would mostly be offended. I would step out of the way, because I might get punched, and justifiably so. The cochlear implant is not perfect. But over time, as medical interventions get better and deafness becomes more correctable, do you see this culture as being at risk of being erased by medicine? It all turns on the issue of disability. The parents and the surgeons, especially, can only see disability. And we used to play games in which we killed the nasty Native Americans. When I was a kid, women were assigned very specific roles by virtue of the fact that they give birth. It was obvious that women should be nurturing, and stay at home, and raise the children, and make good food, and so on. Margot Sanger-Katz is a writer living in New Haven.
Many schools throughout the world engaged in such prohibition and many continue to do so. Audism may also be found in deaf education and in other corporate institutions and groups that deal with deafness. This limits Deaf culture and pride, by creating an environment in which deaf people must conform to the ways of hearing people. It greatly impacts Deaf education in terms of shunning sign languages in favor of communication that is based on spoken languages, and more acceptable to hearing people. Genie Gertz explored examples of such audism in American society in her published dissertation. Active audism is when a person knowingly engages in audist behavior. The person knows the effects of audism, yet still engages in this behavior and has an audist attitude. Passive audists do not think about how their actions or words concern deaf individuals, hearing individuals, or sign language. Passive audists act due to their lack of knowledge of the Deaf community and its culture. Overt audism is a term used to define Deaf people and their culture as inferior to hearing culture. In the medical field, this idea can manifest by looking at deafness as something to be fixed, but can also be applied to practices such as audiology, speech therapy, medicine psychology, social work and other fields. This does not mean that all institutions inherently practice audism but that they are revert to audiological tendencies. These two forms illustrate the exclusion of Deaf people from specific institutions or practices. Bahan notes inventions such as telephones, radios, or a lunch bell can be considered audist because they are sound-based technologies. A Theory and Practice of Audiocentric Privilege, and institutional audism is now described as, "a structural system of exploitative advantage that focuses on and perpetuates the subordination of Deaf Communities of origin, language, and culture. Scholars have noted that deaf people who used their voice had more societal rights than those deaf people who did not have the ability to speak. In an attempt to quantify this relationship, Bauman extended the concept of phonocentrism proposed by Jacques Derrida, "the supremacy of speech and repression of nonphonic forms of communication," and developed the term, metaphysical audism. Metaphysical audism refers to the idea of language being a distinguishing factor in what makes us human; however, with metaphysical audism, language becomes confused with speech, and in turn, speech becomes linked to being human. Limited evidence can be provided about the treatment of deaf individuals by ancient civilizations. However, the documentation that is provided shows a resistance towards deaf people as a functioning part of society. During the time of the Renaissance, efforts to educate deaf individuals posed complications due to the lack of literacy from the vast majority of society, deaf and hearing alike. In New England during the pilgrimage to America, any variant from the category of the norm was grounds for witchcraft or sorcery. These acts provide education policies that reinforced integration of deaf individuals into hearing society. Officials to improve these policies, claiming these educational practices were audist and create precedence of one language over another by implementing English as the primary language for instruction. These factors have also led to unlawful sentences in some criminal cases. The Americans with Disabilities Act ADA requires Deaf individuals be given equal access in the courtroom through a qualified interpreter. The law establishes stricter guidelines for interpreting licensure, aiming to reduce the amount of errors in the courtroom. A study shows that deaf women have a higher rate of abuse than hearing women, although the disparity has attracted little attention for further research. These statuses were the results of either lack of fluency in any language or functional illiteracy, respectively. As a result, it is unlikely that these deaf inmates had received their constitutional right to due process of law. However, all deaf inmates studied had nevertheless been convicted and incarcerated, possible violations of their constitutional rights. Notably, deaf individuals who were either ASL-dominant bilinguals equally comfortable in both ASL and English were the least likely to fall into either category and therefore the most likely to have received due process. Linguicism highlights spoken language to be a part of the dominant culture and signed languages to be of the minority culture, expanding that those who use spoken language are provided with more accessible economic, social
and political resources which give them an advantage over those who use signed languages. Linguistic terminology has been determined by sound based methodologies, for instance the concept of linearity in spoken languages fails to recognize the grammatical structures of visual-manual-kinesthetic based languages. Additionally, early twentieth century linguists determined those without sound-based languages did not possess any capacity for language while others romanticized sign languages or believed them to be primitive. However, additional linguists argue this claim minimizes the advances in Deaf Studies and the recognition of signed languages as a part of the linguistic lexicon. It was not until William Stokoe contested this argument and found structural evidence that linked ASL to linguistic rules that ASL was finally recognized as a language. These claims, however, are still contested by some lawmakers and educators due to the inability to recognize the rules of visual-modal languages and misconceptions of their origins outside of sound-based languages. Other accounts can be seen through the research of academics such as Peter Hauser whose TedTalk illustrated the detriments audism has on the identity. Relevant discussion may be found on Talk: Please help to ensure that disputed statements are reliably sourced. May Learn how and when to remove this template message Alexander Graham Bell — inventor of the telephone. An avid supporter of eugenics, he published the essay Memoir Upon the Formation of a Deaf Variety of the Human Race which condemned intermarriage between Deaf individuals. He championed the oralist movement, his associated endeavors including pushing for the removal of sign language from Deaf schools to be replaced with his own alphabet called "Visible Speech," and striving to cure deafness. Although he recognized the validity of modal languages, he argued that signed languages were inferior to oral languages on the basis that they could not be written down.
COMMENTARY Do Deaf People Have a Disability? Harlan Lane RECENTLY I asked a colleague, a university professor I'll call Archibald, whether he thought that Deaf people have a disability.

His research is focused on speech, Deaf culture, and sign language. Lane was born in Brooklyn, New York. He subsequently received a PhD. He has written extensively on the social construction of disability and states that "Unless Deaf people challenge the culturally determined meanings of deaf and disability with at least as much vigor as the technologies of normalization seek to institutionalize those meanings, the day will continue to recede in which Deaf children and adults live the fullest lives and make the fullest contribution to our diverse society. The Wild Boy of Aveyron. The Wild Boy of Burundi: A Study of an Outcast Child. Classics in Language and Education. When the Mind Hears. Recent Perspectives on American Sign Language. A Journey into the Deaf World. The Mask Of Benevolence: Disabling the Deaf Community. Emmorey, Karen, and Harlan Lane. The Signs of Language Revisited: A Deaf Artist in Early America: The Worlds of John Brewster Jr. Lane, Harlan, Richard C. Pillard, and Ulf Hedberg. The People of the Eye: Deaf Ethnicity and Ancestry New York: Oxford University Press US. A Journey into the Deaf-World. Retrieved 2 April Northeastern University, 01 Jul University of Minnesota Press.
Deaf people are limited in some functions because of an impairment of hearing. Therefore, Deaf people have a disability. Deaf people have their daily calendar. It was one of the greatest ideology Deaf people deals with the stigma. They were also thought to be part of the natural order, especially during and in the fallout of the Plague, which wrought impairments throughout the general population. Sage, Why are Deaf people still viewed as demons and prisoners of the hearing colonization? Where is their greatest human right as Deaf people and their pursuit of happiness? It is a process in the healthy Deaf mind. The good news is, Deaf people will continue to discover the root causes of happy thinking heavily practiced and projected through Deafhood framework. Some say it is invisible. Some say it is good thing. Some say it is a bad thing. Some say it is denial. But, within certain demographics it has overwhelmed the old politics, and there are plenty of Deaf people in this or that minority culture for whom the old-fashioned hearing politics is more relevant. For most people of any group, including minority communities, the specifically sociological issues are a small proportion of the actually important yet it is invisible affecting Deaf people everywhere. The Disability framework about Deaf people should be pretty much extinct by now. In that sense, Deaf-centered view is quite welcoming to anyone Deaf. Is it always true? Language, communication, and deficit thinking exists in the term of denial. The reason Disability framework continues to perceive Deaf people so often wrong in that the literature has successfully evolved the status quo to guide oppressors to speculate whatever it is. There are some people who actually think the world is flat today. What about the stars revolve around the earth to determine fate and future? It begins in our hearts, in that place that is never separate from the living heart of ours. Between right and wrong, between night and day, and between matter and spirit. Deaf communities around the world for so long that they have defined themselves in opposition too how the disability framework has viewed Deaf people. Deaf people have defined themselves, and had been defined and that is the most important thing. It is important not to accept scholarships or awards from disability organizations. It takes one scholar to recognize another one. I was offered several scholarships from disability organizations and groups in the past, and I had to turn them down because I did not feel right about how the society views Deaf people as disability. Deaf people are being drawn away from the chain of ignorance that the state of being Deaf imposes. Why do Deaf people have to suffer social bias? The educational structure of the Deaf has faced many hardships in the form of disability framework often invisible. Simply associating Deaf people, as disability is not fair or accurate, as disability is not attributed to a cultural identity. At least I hope I was right. The disability framework is the basic ingredient of American intellectual history. From the eye gaze, the Deaf people build a community that relies ASL for information, knowledge, and communication. Along with the American stories and journeys, we the Deaf people ought to give our community identity and meaning away from disability framework. Receiving scholarships or awards from Deaf-centered organizations would make all the difference.
Chapter 6: Deaf Culture Blogs | Wyzant Resources

Harlan Lane, a specialist on deaf culture, wrote an editorial in Sign Language Studies, volume two, issue four titled, "Do Deaf People Have a Disability?".

His research is focused on speech, Deaf culture, and sign language. Lane was born in Brooklyn, New York. He subsequently received a PhD. He has written extensively on the social construction of disability and states that "Unless Deaf people challenge the culturally determined meanings of deaf and disability with at least as much vigor as the technologies of normalization seek to institutionalize those meanings, the day will continue to recede in which Deaf children and adults live the fullest lives and make the fullest contribution to our diverse society. The Wild Boy of Aveyron. The Wild Boy of Burundi: A Study of an Outcast Child. Classics in Language and Education. When the Mind Hears. Recent Perspectives on American Sign Language. A Journey into the Deaf World. The Mask Of Benevolence: Disabling the Deaf Community. Emmorey, Karen, and Harlan Lane. The Signs of Language Revisited: A Deaf Artist in Early America: The Worlds of John Brewster Jr. Lane, Harlan, Richard C. Pillard, and Ulf Hedberg. The People of the Eye: Deaf Ethnicity and Ancestry New York: Oxford University Press US. A Journey into the Deaf-World. Harlan Lane, Psychologist and Linguist. Northeastern University, 01 Jul University of Minnesota Press.

Chapter 7: Harlan Lane | Revolvy

Harlan Lane (present) is a distinguished university professor of psychology. He founded the ASL program at Northeastern University in Boston, Massachusetts. Lane wrote a few books about Deaf culture and Deaf ethnicity in the U.S.

Chapter 8: Lane, Harlan: a hearing ally of the Deaf

LANE: One disability scholar says that deaf people reject the idea that they have a disability because there's a stigma associated with disability and deaf people are trying to duck the stigma. In my view, that simply fails to understand the deaf world.

Chapter 9: Dr. Harlan Lane | PEOPLE OF TH HandEYE -â€•first, last, and all the timeâ€• â€” g. veditz

'Do Deaf people view as Disability?' written by Harlan Lane, "A disability is a limitation of function because of an impairment. Deaf people are limited in some functions because of an impairment of hearing."