

Chapter 1 : Cochlear Implant - Deaf Culture & Deaf Education

How Cochlear Implants Are Being Blamed For Killing Deaf Culture Posted by samzenpus on Wednesday April 09, @PM from the let-the-flamewar-begin dept.

Earth, it seems, has become besieged by huge, blind, clicking, crepuscular creatures with nasty Venus-flytrap-Stranger-Thing-demidog-like heads. They are basically big, pulsating ears out to instantly slay anything that squeaks. We find out all of this after meeting a family, the Abbotts, who have survived 89 days of this invasion partly because they live in the quiet of the country, partly because they somehow found enough sand to cover miles of trails, but also in large part because their eldest, daughter Regan, is deaf. Because of her, they are at an enormous advantage in that they do not need to speak out loud in order to communicate. On that level, the film is indeed great PR for the deaf community. But after watching the movie, I had to ask, Is the film really resoundingly pro-deaf? Is it really empowering? What message is it disseminating, how are people who are deaf being represented and what is it saying about people who sign? For that matter, what is it saying about all people who have to live in silence? Silence, especially the inability to speak, is depicted as tragic. After I came down from the high of seeing beautiful ASL fly across the big screen again, I realized that some moments in the film troubled me. For instance, silence, especially the inability to speak, is depicted as tragic. Deafness remains a disadvantage, too, as we see in the scene where Regan crouches in the cornfield, looking for her brother Marcus while a stridulating monster, unheard, stalks her from behind. You still remain silenced, imprisoned, forced into the margins. Regan needs her implant to restore the world to normalcy. This is not a truly deaf-centric world. Being deaf and signing is not enough. In the end, it is not the ability to speak silently through ASL that saves the Abbotts well, some of them from the evil ears. It is that other symbolic piece, the cochlear implant, that saves the day. It is one of the very first things we see in the movie; we see it even before we clearly see Regan, or any of the other characters. It is the implant, not the signing deaf person, that is heroic. A previous version of this story listed a series of recent movies as including portrayals of deafness. The description has been amended to reflect that some portray ASL but not deafness.

Chapter 2 : 'A Quiet Place' Falls Into A Tired Trope About Deafness | HuffPost

Developing Deaf Identity. As a white, hearing person who learned ASL as an additional language, my experiences with ASL and Deaf culture are different from those of my students. Knowing how important it is for Deaf students to connect to the broader Deaf world, I work to explicitly develop Deaf cultural consciousness.

Overview[edit] More than one hundred female sterilizations were known by the s. Sterilization procedures were done by two common ways: The incision through the vagina was very unreliable, therefore hardly ever practiced. Laparotomy is a surgical procedure through the abdominal cavity which was the most "successful" in the future infertility of the women. When the abdominal cavity was opened the ways of sterilization were by crushing or removing the fallopian tubes , but the most "successful" method was by removing the uterus , which surgeons often opted for. All of these procedures were done with little or no anesthetics. Some simple methods were removal of the tubes, but because of the high failure rate it was not commonly practiced. In the end the choice of operation was left in the hands of the surgeon. But this was much worse than the first time. My stomach was cut up horribly. For the first sterilization, the incision was horizontal but the second time they made a long vertical cut in my belly. It was used as a method to prevent the expansion of hereditary disease. Hitler believed in an Aryan nation, and that the German race could reign supreme through eugenics. In the case of the Jewish Deaf, many were eliminated. German eugenicists believed that only legally regulated compulsory sterilization would solve the issue of racial hygiene and looked to the United States for a model. Between and , estimates on the number of people sterilized range from , to ,, as much as 0. The Law for the Prevention of Offspring with Hereditary Diseases not only affected deaf individuals, but also those with other disabilities including mental deficiency, schizophrenia, hereditary epilepsy, blindness, physical deformities, congenital feeble-mindedness, and even severe alcoholism. The deaf were reported to the authorities by their families, peers, teachers, and doctors. Children in deaf schools were often taken by authorities, and even some of their teachers, to be sterilized unknowingly and without consent. After Section 10a was added, women were not only forced to undergo sterilization, but to terminate their pregnancies without consent or knowledge. Some were terminated as late as nine months. The usual method of sterilizing men was to sever the sperm duct, known as a vasectomy. By the s, there were more than one hundred different female sterilization procedures. In almost all cases a laparotomy was practiced, and either the fallopian tubes were crushed, severed, or removed, or the entire uterus was removed. Some died due to surgical complications such as infections. X-rays were also used as a form of sterilization and became legally permissible in These procedures allowed surgeons and gynecologists the chance to experiment on human subjects in order to test for new operational procedures. Legislators, supported by other institutions, agreed to remain silent on the subject of persecution under the sterilization law, and deaf persons and their families were warned not to speak of their sterilizations. Leaflets and other propaganda were used to suggest that the operations were harmless, comparing them to appendectomies. A questionnaire was sent out by Horst Biesold, author of *Crying Hands: Eugenics and Deaf People in Nazi Germany*. It was revealed that of those who responded, 1, people admitted to being sterilized between and More than half of them were female. Nearly all of them were born between and Sterilization of deaf children[edit] This section has multiple issues. Please help improve it or discuss these issues on the talk page. This section includes a list of references , related reading or external links , but its sources remain unclear because it lacks inline citations. Please help to improve this section by introducing more precise citations. Please help improve it by rewriting it in an encyclopedic style. March Learn how and when to remove this template message In Nazi Germany many people were forced into sterilization to ensure race purity. Between and roughly 15, deaf people were forced into sterilization. The youngest victim being only 9 years old, nearly 5, children up to the age of 16 were sterilized. Deaf children were forced to sterilization for reported hereditary deafness or feeble-mindedness. Some were even reported for asocial behavior and claimed defects of character. Some deaf children learned to act as if they could hear, some even learned to speak to avoid this fate. Although pretending to hear may have saved some, thousands of children fell victim. Many deaf children who were students in Deaf Institutes were reported by their own teachers and

directors. The teachers reported, forced, and even transported students to hospitals, in order to contribute to the Nazi race cultivation plan. Students were often brought to hospitals under pretext of other treatments, and tricked into sterilization. If a student refused they were beaten and handcuffed, some cases were reported that they were forced to watch the procedure as well. Many times the parents were only informed after the procedure was done to their child. Parents often thought they were sending their kids to get cured from being deaf, when in fact they were being sterilized or even killed. Around 1, children who were deaf and had special disabilities were killed by drugs or even being starved to death. Newborn babies who were thought to be deaf were registered and marked to be murdered. Women who were pregnant and deaf, would have forced abortions, even when they were nine months pregnant. The families were led to believe that their children had died of natural causes. The forced sterilizations were often rushed and used little anesthetics. The sterilization process affected very intimate areas, and many victims felt maimed, violated, and degraded, especially those who were at the age of puberty. Deaf children lived their lives feeling violated and suffered physical and psychological pain. Effects of sterilization[edit] These sterilizations not only had many physical impacts, but mental and emotional impacts as well. Some forcibly sterilized deaf were admitted to neurological clinics and clinical sanatoriums because of depression. Sterilizations negatively impacted many relationships, engagements, and marriages, and often left those affected feeling lonely and isolated. Also, the burden of suffering was so great that it led to suicide. The physical effects of sterilization in the early twentieth century in Nazi Germany were less than desirable, to say the least. Because Nazi doctors often operated on people with little to no anesthesia, patients experienced extreme amounts of pain during and after the operation. Furthermore, studies show that the patients experienced intense physical effects of the operation decades after the procedure had taken place. Horst Biesold, teacher of deaf students and author of *Crying Hands*, interviewed and surveyed multiple deaf survivors of such sterilizations. In this excerpt of *Crying Hands*, an interviewee born in describes the physical effects of her own sterilization: It was extremely painful tortureâ€I suffered terrible painâ€Throughout my marriage with a deaf husband I have had pains as a result of the operation. Even today the pains are often very intenseâ€While other women have orgasms and experience the joy of lovemaking, the pain from the operation scars kills all pleasure for me. Of the 1, people that Biesold interviewed, Of those people, When asked if they still suffer from psychological pain, out of the asked Emotional effects on young people forcibly sterilized were greater than adults. Disruptions in adaptation and development among young victims and produced depression due to uprooting. Severe depression, attempted suicide and awareness that their entire lives could have been different were mentioned as consequences of the condition of young victims of sterilization. When they were asked "Do you still suffer from psychological pain? References[edit] *Crying Hands*:

Chapter 3 : Gallaudet killer gets life sentence - Washington Times

It is because cochlear implants have the potential to ameliorate or eliminate consequences of deafness, they are opposed by the members of Deaf cultural community who see efforts to cure deafness or improve its effects as an immoral means of killing Deaf culture.

Monday, August 22, CultOfCompliance: Details are still emerging. Both seem to be relatively young white men. Joseph Weber, in Hays KA, has not been identified by diagnosis, but a local source tells me he was autistic. A few weeks before that, a Deaf black man, Darnell Wicker, was killed in Kentucky. All the news coverage of Harris and Weber seem to mention disability in the headlines and ledes. So there are two issues: One - police killing disabled people for not complying. Two - media coverage of police killing disabled people for not complying. Disability is often erased, and especially so in cases of people of color who are most likely to be the victims of police misuse of force. On the language issue, I spoke to Vilissa Thompson, creator of the DisabilityTooWhite hashtag and an essential writer in the disability community. Strongly recommend making her RampYourVoice a regular read. The disability status of Black disabled people, from Korryn Gaines to Sandra Bland, are omitted for reasons tied to racism and ableism, and it must be addressed. To see it constantly portrayed regarding the lives and deaths of Black disabled people shows that we as a society do not value Black disabled lives, or the disparities they endure from having multiple marginalized identities. This also calls for the experiences of Black disabled people to be fully included within activism conducted among Black liberation groups, disability advocacy groups, and other entities that seek to eradicate oppression and violence. We cannot continue to bury our heads in the sand about the experiences Black disabled people endure when it comes to the police - that purposeful exclusion is harming and damning to those of us who hold these identities. When it comes to the police use-of-force issues, my overall position on the issue of policing remains: While new details may emerge, in each case police approached the situations in ways that did not take into account the likely presence of disability. Presuming the possibility of disability has to be built into the standard approach. Detectives say Trooper Saunders and Harris got into "an encounter" before he fired his weapon. They say Harris was likely trying to communicate with the trooper using sign language before he was killed. On Twitter, there was speculation that Harris may well have been trying to get to his home where someone could support him with communication, which seems reasonable to me. Regardless of whether someone is Deaf, there is good reason to be fearful of police encounters, especially when they begin with this kind of violence. Relatedly, people with disabilities and Deaf people have a heightened awareness of just how easy miscommunication can occur with police officers who are enraged or in a rush. In the past, Deaf and disabled people have been known to call family members, friends, interpreters to the scene of a traffic stop or other encounter to facilitate communication. And so, it is not difficult to imagine that if Daniel Harris was in fear for his life, that he was trying to get to the one place where he knew there was effective communication access--his home--which really was just a few very short minutes away. The inability to hear shouted commands places Deaf people especially at risk. As additional officers were called, he sped off from Plaza Avenue and made his way to Timber Drive. There, the release said, he got out of his vehicle and again failed to obey commands of the officer. The officer fired a shot, hitting the year-old. He died at the scene. On Darnell Wicker, killed on August 8th. Wicker was carrying a knife and a saw. Either way, police must offer reasonable accommodations to disabled people they want to arrest. Malone and Proctor said the graphic body camera footage was difficult to watch. They said it was difficult to understand what happened because Wicker is not seen in the video until he collapses on the pavement after being shot multiple times. During a news conference Monday evening Chief Conrad responded to the concerns saying, "The officers were in very close proximity at the time and they were very loud and very clear in their commands to drop it.

Chapter 4 : Police Killing Of Deaf Motorist Prompts Calls For Better Cop Training | HuffPost

The Food and Drug Administration's decision to approve cochlear implants for children as young as two galvanized Deaf culture advocates.

The decision of life “no life, and the success of medical intervention has certainly muted that debate. These interventions are specifically directed to alter, eliminate, or correct non-life threatening conditions. This paper specifically addresses Cochlear Implants CI in born-deaf children, with emphasis on trait vs. An introduction to Deaf culture and Cochlear Implants CI provide a framework for later discussion of disability, proxy consent, and ethnocide. A common language is generally accepted as necessary to share these aspects of the culture. The Deaf culture is both defined and bound by their deafness and their language. Members of this Deaf community regard themselves, their identity, and their interpretation of the world as the norm. They believe that deafness opens them up to membership in a community with its own rich history, language and value system rather than a disability that condemns them to a world of silence. This demonstration provided the general public with its first contact with the concept of Deafness as a culture and not as a disability. Ninety percent of born-deaf infants are born into families of hearing individuals. The primary means of communication, education, affection, and the transfer of cultural information in hearing families is auditory-verbal.. The acculturation of deaf children into the Deaf culture does not occur at the knee of their hearing Grandparents, or around the dinner table of their hearing siblings and parents. The acculturation of these deaf children, instead, occurs at residential schools for the deaf, or later at post secondary programs for the deaf, at deaf churches, and deaf civic or social organizations. The hearing community defines the Deaf culture by its loss of a species-typical trait, hearing a disability , while the Deaf culture defines itself by its unique visual language heterogeneous trait. This different perspective focuses the dilemma. It is not an ethical dilemma when adults make decisions regarding themselves about whether to have a CI or not. However proxy decisions, for infants, that effect their communication mode and their inclusion in a specific culture does have serious ethical implications. In hearing people, the 8th Nerve is stimulated by signals that are processed through the hair cells of the cochlea. In most profound hearing loss the hair cells of the cochlea have been destroyed, resulting in a loss of sensitivity, and a loss of frequency resolution. A CI produces tiny electrical currents that directly stimulate the auditory nerve fibers, bypassing defective or absent hair cells. A born-deaf infant experiences auditory stimulation, that is different from normal hearing infants. Cochlear implant stimulated infants create their own catalog of auditory experiences.. It is the task of parents, siblings, teachers, speech-language pathologists, and audiologist to make this audible signal, presented to an infant with the neural plasticity to organize this novel sensory input, into meaningful language. The neural plasticity of the brain is significant and related to age. The primary language-learning years are years of age. To implant a prelingually deaf child at a later age is doomed to failure. Members of the audiologic community have argued that it is in fact unethical to implant a prelingually deaf child at a later age because of the poor prognosis for the successful development of oral language. CI at a later age will not change or provide options; the child is and will remain a functionally deaf individual, even if some auditory stimulation is provided. A decision to wait to implant at a later age narrows dramatically the options to the child. Augustine taught that the deaf were excluded from salvation on the grounds that they could not hear the world of God Carver.. The Deaf community has struggled to remove the medicalization of deafness. They have protested the deficit concept of deafness and have worked to develop a healthy self-concept of deafness. Members of the Deaf culture celebrate their deafness, and many, if given the opportunity to hear, would choose to remain deaf because they do not see deafness as a disease or a disability, only as a difference. Whereas hearing people work from the perspective that their hearing status is the norm, deaf people assume their deaf status is the norm. Each group is working precisely as members of a specific culture is expected. These different centers impact the way that each culture views the cochlear implant. Members of the Deaf culture view an attempt to make them into hearing individuals as discriminatory, and as some members of the Deaf culture have indicated, as an assault on their personhood. The hearing community, on the other hand encourages any

attempt to move closer to their concept of center, which reflects their enthusiasm and general support for cochlear implants. The ethical conflict considered here arises when an attempt is made to change the center of an incompetent infant from one cultural group to another cultural group. The Deaf culture views the implantation of an infant as an attempt to assimilate the infant into a culture different from its birthright. Harlan Lane has argued that children born deaf to hearing parents are biologically members of the deaf community at birth, even if they are denied the opportunity to acculturate. They view it analogous to the removal of young Indian children from their homes and placed in Government sponsored boarding schools. He notes that Deaf culture was not discovered, it was created out of political necessity. He believes the meaning of culture is so powerful and complex, that it can not be applied so narrowly to a group of highly diverse deaf American citizens. He finds the comparison of Deaf culture to racial or tribal minorities to be inappropriate. Acculturation is a process; one is not culturally Polish by virtue of his birth to Polish parents in the United States, but becomes culturally Polish by inclusion and participation in those things Polish. He states that deaf individuals lack one of the five critical senses. They find the creation a a culture based upon these deficits to be clearly nonsensical Tucker, pg. The Deaf communities concern regarding CIs is not unlike the disability-rights movement concern regarding the technologies of genetic testing. In both cases, activists argue that both technologies advance a form of discrimination by having a single trait stand in for the whole person. In both cases the individuals that presently exist with these diseases or traits receive a message that disparages and demeans their lives. Additionally both groups are concerned that if genetic testing or CI were to become public policy, then funding for education, rehabilitation and public support for affirmative action for these disabilities will become problematic. Informed consent, however requires cognitive capacities, such as the ability to be conscious of oneself as existing over time, the ability to appreciate reasons for or against acting, and the ability to engage in purposive action Buchanan, pg. The absence of the capacity to make an informed consent must be provided by another. They recommend that a member of the Deaf community join the parents and the state as interested parties to protect the decision from parental bias and ensure consideration of all possible alternatives. The warrant of proxy consent regarding the implantation of a CI is a serious one. Lipson agrees when he says that while infants are clearly worthy of moral consideration, their moral status is one of potential autonomy. Any interference with the development of this potential autonomy is impermissible, and some would say we have a duty to aide in that development. To do so would deny that the child will someday exist for her own sake. The development of an oral language system without auditory stimulation is an arduous task. The ability to hear adequately to develop an oral language system is shared by There are approximately , deaf individuals who do not hear adequately to develop this oral language system without assistance. Hearing is the necessary conduit for auditory stimulation that allows the development of the oral language system that unites a majority of the human community. Most members of these two groups do not deny, however, that departures from species-typical functioning, foreclose some options. Society certainly does not view these inabilities as neutral. The promotion of a healthy life style for pregnant women, the support of public and private research for disabilities, and the inaction of legislation ADA demonstrate a commitment by society to moral equality. The individual with the disability is viewed as so valuable to our society that significant resources are expended to provide equal opportunity. It is not the person who is devalued, nor their contribution to society, for surely society would not commit resources of time if that were the case. It is the disability that is devalued, not the individual. The Deaf community has advocated that they be included in the decision " making process to balance the parental hearing bias. There is legal precedent for third party intervention in proxy consent, and courts have intervened with a third-party disinterested person to help make decisions for non-competent individuals. Certainly information regarding the Deaf culture should be made available to the family, including the ramifications of inclusion into the Deaf culture. It is generally recognized that parental autonomy to make decisions for and to care for their child should be free from outside interference. This freedom satisfies the child and the parental need for family integrity, continuity, and physical well being. The inclusion of contrary philosophical position that would jeopardize these family needs is not generally prescribed in family decision making and should not be a mandatory obligation. The Deaf community is exclusive as there are only , potential members. The Deaf community readily admits that many

deaf individuals do not intimately know their biologic parents or other members of their families because of the communication difficulties. They rightly claim that their needs, interests, and cultural heritage are not known or necessarily shared by their genetic families. As Harmon Smith says, we are deceiving ourselves if we think we can educate and inculcate a child into another culture deaf, and ever expect for that child to return to her biologic parents hearing without serious consequences to the family bond Smith, pg. And since enclaves of deaf individuals are generally not present in small rural communities, participation in a deaf community necessitates moving to or being close to some urban environment. Hearing people, even though they may never be accepted as members of the Deaf community can learn sign language and communicate over cultural lines. Members of the Deaf community do not have the same cross-over option. The range of potential vocations, however, will always be inherently limited. It is difficult, regardless of the accommodations, to imagine a deaf individual being part of a surgical team, or functioning as an air traffic controller. It is unknown at this time if a pre-lingual CI will allow an individual to participate in these and other professions that emphasize auditory-verbal skills. It is known, however, that not to implant will certainly exclude them and limit their employment opportunities from jobs and professions that require auditory-verbal skills. The ability to communicate effectively is considered an essential in the marriage relationship, and it is understandable that a culturally Deaf individual would select a partner competent in ASL. Additionally there is the question of offspring. Most genetic deafness is carried on a recessive gene. This means to increase the likelihood of delivering a born-deaf infant is to marry another deaf individual with the same recessive gene trait. Potential marriage or relationship partners are often selected because of a communication system and the desire for deaf children. HARMS OF CI The Deaf community has voiced concerns regarding the destruction of the cochlea during the implantation procedure, prohibiting the use of technology developed in the future. The cochlea is not destroyed for further CI developed along the current paradigm. Furthermore, the FDA allows for implantation of only one ear at the present time. The contralateral ear is available when new surgical techniques or new technology evolve and require an intact cochlea. If their concern is that CI will be so successful as to eliminate a culture, then the destruction of the cochlea is irrelevant. If all deaf-born infants are implanted and choose the hearing world, then it will be the demise of a culture. However, the autonomy of the individual ethically trumps the autonomy of the group. If the group or the culture radically infringes on the choices available to the child as she grows up, then respect for the individual requires support for the child, even if the choice will eventually result in the death of a group or culture.

Chapter 5 : The 7 Most Common Questions and Misconceptions About Deaf Culture

The Silencing of the Deaf How high-tech implants are being blamed for killing an entire subculture. Eleanor Reid was two days old when a tech tested her cochlea.

Now, deputies are looking for a vehicle taken from her driveway. The victim has been identified as year-old Pamela Johnson. Family members had not heard from Johnson since late Tuesday, July . When they went to check on her with a neighbor, they found her dead inside. She had been restrained. Neighbors said Johnson was deaf. Text-to allows people who are deaf, hard of hearing or who have a speech impairment to summon emergency services and report crimes. As with other accommodations for people with disabilities, text-to will also help others where it may be too dangerous to make a voice call to Starbucks is opening its first U. The chain will hire 20 to 25 people from across the country who know ASL. That left some veterans unable to contact the VA for even basic services. They had to drive to the clinic," said State Sen. The forum is open to residents from surrounding communities. Other law enforcement agencies, including the Dover Police Department, are expected to be in attendance, as will American sign language interpreters and Communication Access Realtime Translation CART service providers. One of those options could include buying the South Dakota School for the Deaf, said Cynthia Mickelson, the newly named school board vice president. In the very early days, the deaf were often put into asylums with the blind, the epileptic, stroke victims, and others who were not as high functioning as society expected them to be. Viewers can now enjoy watching the digitally re-mastered shows as well as brand new shows at WAWO. Shows are added regularly. Viewers can watch on their TV, tablet, mobile device, or computer. Join and support this major historical undertaking!

Deaf Culture, Cochlear Implants, and Elective Disability by BONNIE POITRAS TUCKER *The use of cochlear implants, especially for prelingually deafened children, has aroused heated debate. Members and proponents of Deaf culture vigorously oppose implants both as a seriously invasive treatment of dubious efficacy and as a threat to Deaf culture.*

In the diversity section, I feel that it would be pretty appropriate to discuss the separate dialects throughout countries. The viewpoints from the deaf community are quite objective and allows a hearing person to understand what is happening in the Deaf community. I learned a lot from this article. I think it would be important to go into the topic of cochlear implants and interpreters. Deaf culture was originally quite short, but with the content merged in, it has grown to a substantial size. Suggestions for how best to organize the information would be appreciated. If someone could point this out I would be happy to help correct it! Deafness is a handicap. Thats like saying there is a controversy over artificial limbs because it destroys amputee culture. See 1 , 2 , 3 , 4 , and that was just in a few minutes of searching. Horselover Frost talk There is a big difference between a cochlear implant and an artificial limb. There is a big difference between an artificial limb and an artificial limb. And it is the very core over the controversy. That people like yourself, deaf or otherwise, think its a bad thing to hear. Nor should deaf people be considered inferior outside of the physical inability to hear and how that inability affects their life in a world designed for the hearing. There is no difference in the comparison of disabilities in relation to this controversy. An artificial limb is no different than artificial hearing. And what would be hilarious, if not soo disgustingly sad, is that those like yourself think its not the same. That if a group of disabled people without limbs thought it was "ruining their culture" to use limbs, or that they denied their children limbs, you would think it was "bad". Wow, now perhaps you might see why this "deaf culture" idiocy is so damn ignorant. They are partially isolated from the larger culture by the inability to hear the language used by the larger culture, and so they connect with others who share their signed language. There is also a long tradition of residential schools for the deaf, where students stay at the school for long periods of time, further emphasizing their connections to each other while further isolating them from the larger culture. Amputees have no such communication barriers, and so there is no isolated "amputee culture" to disrupt. A disability that affects verbal communication has far greater ramifications than one that affects mobility or dexterity, when it comes to participating in society. You can disagree with Deaf people who argue against cochlear implants on cultural grounds, but it is ignorant to claim an equivalency with other non-communicative disabilities. It is a critical sense that is very important for survival. The modern world makes it possible to live without the ability to hear, but it is still a dangerous world. The inability to hear is a disability pure and simple. Sign language allows deaf and hearing impaired to compensate, but it does not allow them to overcome. They are still fundamentally disabled and missing one of the 5 senses. It is a handicap. Do people take pride in being blind? Do people take pride in having no sense of taste? Pride in no sense of smell? There is no Blind Culture who do happen to have their own language. It is good to see people who can overcome their disability and succeed in life, and there is pride in that. But having pride in the disability itself is just mystifying to me. Be proud of your accomplishments and the culture that it inspires, but do not show ignorant pride in your disability, and do not insult those who overcome their disability through receiving implants. They have overcome their disability through another method and they deserve just as much respect. As I pointed out, culturally Deaf people do have a separate language, do often spend a lot of time isolated from hearing people, and therefore do have a unique culture. People who live in Montana have a different culture than those in New York by your same reasoning. They are separated, speak different dialects, etc. But to use the subculture as a context to berate others and as justification to selectively have deaf children is insulting. Deaf is its own culture. Deaf is around the world, and there are Deaf people in all countries. They share the same characteristic, being deaf. You clearly do not understand what culture is. It certainly seemed as if you were comparing the differences between the dialect of English spoken in Montana with the dialect spoken in New York to the differences between ASL and English. If you were not doing so, why did you bring it up? Culture comes from many areas. My point is that deaf people do not live in a

different culture unless they came from another nation with a fundamentally different culture. What deaf people have is a subculture that can develop from their language. And something you need to consider, deaf people should also be capable of communicating in English through written form. So deaf people are of a multilingual environment more than anything else. The uniqueness of their subculture comes from their need to communicate through gestures, and this exists with any sign language they know. So their subculture is a result of their handicap, not their language itself. There are numerous people with normal hearing in Deaf cultures -- primarily interpreters and CODAs, whose members are fluent in sign language -- and plenty of deaf people who have no connection to Deaf culture. Also, there is more than one Deaf culture in the world, usually delimited by the sign language used. Like all other subculture groups work. Otherwise, as you noted above, blind people would have their own culture like deaf people, and more deaf people would be a part of the culture. The isolation of many deaf people in residential schools for the deaf, and the use of a unique language, among other things, are also factors. Blind people can very well have a subculture that is connected but not directly the same as the primary culture. Deafness is the root cause. People associated with those who are deaf become associated with the subculture. There is nothing intrinsically unique about the deaf subculture outside of it being an adaption from the deafness. Peculiar quirks were adapted in the process of sign language and a semi different culture emerged. They are still part of Western Culture and within the American culture or whatever country they are from , but adaptations from learning to speak with their hands is the primary difference in their culture. The language itself is secondary. And as such those associated with people who are deaf become part of the deaf culture. You are not special, you are not a source. To what are you responding, exactly? Real quickly, however, I want to make clear that I am a hearing interpreter trained at Tennessee Temple University, with no connections to Deaf friends or family prior to that time. Prior to going to college, I had never even thought about these things. Now, I have a broader view of things, a second language, and friends I would never have made without that experience. As for knowledge to why this is a controversy: Deaf people view the cochlear implant as a threat NOT because of what it does, but when and why people are getting cochlear implants. The second part of the controversy is that Deaf children have their choices made for them before they can even think enough to make the decision. There are some who have, later on, thrown the external portion of the implant out, because they did not like that someone drilled a hole in their head. A surgery so invasive, which in and of itself serves no life-saving purpose, should be chosen by the recipient, and not the caretakers, unless improvement of mental status can only be brought by the installment of said device. Harvest Deaf Academy, a private school in Ringgold, GA, has proven that not only can they turn out educated people that are Deaf AND hearing, taught in a bi-lingual school that is run equally by Deaf and hearing teachers and equally attended by Deaf and hearing from all over the country, and in some cases, outside of the country itself exchanged from the countries of Romania, Ireland, and other countries , but they can make them successful either in college or in a career. The argument of Deaf people does have only one flaw, from my point of view. There are Deaf people who refuse to accept implantees as a part of the culture, stating that they have sold themselves out to the "hearing community". This also is not true, because the moment you take the implant off, you are just as Deaf as any other Deaf person. Now, I shall take the problems of the pro-hearing argument the rest of the way apart. I already mentioned that education is not hindered by hearing or the lack thereof. I shall take this further to state that function in the community that is, as a contributing part of the community is not unhindered either. Deaf people now serve in many capacities, from walmart to the government. They have shown that they can not only drive, but, without the distractions we hearing people put in our lives cell-phones, radio, kids arguing in the back seat , Deaf people tend to be safer drivers than hearing drivers. Some will bring up crossing a road as a possible hazard, but I say that it is no more dangerous for them than it is for you or me. How many times do you see a hearing person cross the road with an mp3 player or ipod in his ear. ASL is most certainly a language. Connected to this issue is the recognition of culture. The three markers of a specific culture are: Language American Sign Language boundaries these boundaries can be either geographical or socio-political. In the case of Deaf culture, it is a socio-political boundary that separates Deaf people from hearing people. Deaf people have had a vastly different history than hearing people, even within the Americas. That is what makes it a culture, not a subculture. While Hearing people

have experienced melding of races and culture, among the Deaf, there was little to no racism problem.

Chapter 7 : Leon Lim | Deaf Culture That

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Here are five lesser-known things from those in the know. How have advancements in technology helped people who are deaf? Twenty years ago most people were dependent on phone calls to chat, talk at work, or to do business. This was a problem for deaf people, many of whom find it impossible to hear voices on telephone lines. Around this time were innovations such as the textphone which allowed deaf people to type to one another with their words appearing on a screen, and many deaf people bought fax machines to exchange messages quickly. The internet too has been transformative for how deaf people communicate, many are avid users of social networks like Facebook where they set up groups, create events or campaign for better rights. Those all-important status updates can contain videos in which people sign about how their day has been. Video is often used for more formal reasons, such as getting in touch with companies to enquire about services. A deaf person living in Bristol may sign the number six with their little finger, a deaf person living in London may sign the number six with their thumb British Sign Language Corpus Project Hearing aids and cochlear implants are becoming more sophisticated. Sound can be made much clearer with the use of Bluetooth connections to phones or music players. New inventions claim to be able to translate between BSL and English, automatically capturing, interpreting and creating sign language. Do all deaf people sign? The number of people who use British Sign Language BSL as their first language is often estimated to be around 70, people, though the British Deaf Association says the figure is more like , Sign language users often identify themselves as being part of the "Deaf" community, taking pride in using BSL and being part of a "Deaf" culture rather than being lowercase-d "deaf", which describes those for whom the hearing loss aspect dominates. Many deaf people continue to use English as their first language. They may wear hearing aids or cochlear implants to make the most of the hearing they have, and use helpful communication like lip-reading instead of learning sign. Are sign languages the same across the world? Sign languages vary from country to country. There are significant differences between BSL and American Sign Language ASL for example, including even the basic English alphabet which is conveyed by the fingers and known as fingerspelling. In the UK, we use two hands for this while Americans use one hand. Image copyright Thinkstock Image caption International Sign is used to communicate with people who sign in a different language There are regional differences in BSL, as there are in most languages, because of how sign language evolved over the years in deaf clubs and schools around the country. For example, the BSL Corpus Project found that while "a deaf person living in Bristol may sign the number six with their little finger, a deaf person living in London may sign the number six with their thumb. One unique facet of sign language is that many deaf people have sign names which are mostly created by their friends and are often related to something personal like an interest or habit they might have. So, for example, someone who talks a lot could be given the sign name Waffle. Is it easy to lip-read? Most deaf people have an embarrassing story of something they misunderstood in public, much to the hilarity of everyone around them. Think you can lip-read? Take the Ouch lip-reading test The good news is that the more practice deaf people have, the better they get at lip-reading. Some deaf people have even made a good living from lip-reading celebrities at major events, such as the World Cup, or the Royal Wedding. And how many deaf people are there in the UK? More than most people think. Numbers are set to rise, with Action on Hearing Loss expecting them to reach Charlie Swinbourne is a deaf journalist and editor of The Limping Chicken, a popular blog which looks at deaf issues from a personal perspective.

Chapter 8 : Talk:Deaf culture - Wikipedia

The Deaf culture's concern regarding ethnocide appears particularly morally problematic; each deaf child is considered a means to the culture's ends, the survival of the culture, and not the child's own end.

Two or three students raised their hands, saying they had a deaf cousin, or a deaf friend of a friend. Because I thought it looked cool? Initially, the only reason I wanted to learn a new language was because I wanted to look cool. Sign language, and deafness, has a lot of stigma attached to it, stigma that hurts an incredibly rich and life-changing culture. Awareness can go a long way, so here are some of the most common questions and misconceptions about deaf culture, debunked. In reality, there are just as many signed languages as spoken. Like any language, sign language was established within certain communities, and it was impacted by the regional and cultural influences that surrounded its native speakers. You might also like: Karamo Brown Wants to Make Subtitles More Inclusive for the Hearing Impaired The first signed language was established in France, where it quickly spread, as deaf people jumped at the chance for a language of their own. Schools opened across the globe, the most notable being Gallaudet University, the only deaf university in the United States. All Deaf People Sign The desire and ability to sign varies from person to person. While many choose to learn sign language, there are some who prefer auditory-oral education, which teaches deaf children to use residual hearing and lip reading to not only understand spoken language, but communicate verbally as well. An auditory implant helps deaf listeners magnify the sounds reaching their ears, allowing them to hear. Image via CBS Denver Others choose to receive a cochlear implant, which is implanted into the brain through a medical procedure, so the damaged cells in the inner ear are bypassed, and the auditory nerve is directly stimulated. Technology has gone pretty far with products for the deaf and hearing impaired to ensure an appropriate level of their interaction with others and the world. No matter what route of communication a deaf person chooses, they will always be deaf, and they will always be welcomed in the deaf community. Think of it as a spectrum; on the far right, you have the entirely deaf, and on the far left, you have the entirely hearing. Most deaf people fall somewhere toward the right side of the spectrum, and they may be considered hard of hearing. When asking this question, people raise a lot of good points. But, most driving is done with the eyes; the ears are secondary. Hearing drivers blare the radio, talk to friends and talk on the phone. Most of the time, their hearing is impaired. Many also use panoramic mirrors, offering a better sense of surrounding vehicles. Usually, the majority of deaf people speak with some sort of accent, just as hearing people do. Keep in mind, the entirety of their speech-learning ability comes from the ability to see and feel the correct way a word should be pronounced, rather than the way it normally sounds. There are three ways a deaf person may be woken up in the morning, in lieu of a traditional alarm clock. The most effective is a vibrating bed. You place the attachment either under your pillow or on your person, and when the alarm clock goes off, so will the vibration. Less effective is intensely bright lights that flash in your eyes when your alarm goes off. Instead of an alarm clock, many deaf people use vibrating alarm clocks to wake them up, an ingeniously simple solution. Image via WordPress If either method is too abrupt, you can always get your parents, sibling or spouse to wake you. On the outside, it looks like a normal doorbell, but on the inside, lights flash in every room of the house. In general, there are two different wiring systems: One is for the regular electrical needs of the house, and a second is exclusively for the doorbell. Ring the doorbell, flash the lights. The most important thing to remember is that deaf people do not view themselves as disabled.

Chapter 9 : Deafweekly July 18,

Deafweekly is an independent news report for the deaf and hard-of-hearing community that is mailed to subscribers on Wednesdays and available to read at calendrierdelascience.com These are the actual headlines and portions of recent deaf-related news articles, with links to the full story.