

**SHOULD THE DEAF SOCIETY CREATE  
ITS OWN COMMUNITY, SEPARATE FROM  
AND INDEPENDENT OF MAINSTREAM  
SOCIETY?**

### **The Deaf Culture**

This study is designed to elaborate the needs of the deaf and the creation of a separate community for them. Before moving ahead we must understand what the deaf culture is and what the acting interest group within this culture is.

For this study I have selected the term “deaf community”. The Deaf Community is made up of people with different communication modes and backgrounds who share common characteristics of hearing losses. Other classification includes:

- People who may possibly categorize themselves as deaf, culturally deaf, hard-hearing, hearing-mute, or as having a hearing loss or hearing disability or other.
- They may classify themselves as those having the sign language as their primary language.
- It could well be people belonging to both of the above cases.
- This classification also includes those who have a career in deaf culture, sign language, diversity, hearing losses and others.

### **Interest Groups**

People in each of the above four classifications may be one or more of the following:

- Children
- Young adults
- Older adults
- Members of various religious traditions
- Females and males
- Homeless and transient people

- Prisoners
- People at work
- People in need of health care.

### **Deaf Culture defined**

Now for the understanding of the deaf culture .the Deaf culture includes living styles, utilization of visual language, shared stories and history, and other predetermined common values. In this culture, by sharing the commonly acknowledged norms, traditions, language and treasures we are thus teaching cultural literacy and abridging understanding among all.

The mainstream is that deaf culture is not trouble-free to describe or define, for the reason that deaf people are so varied. Different groups contained by the deaf community include those based on ethnicity, gender, lifestyle, career, leisure, and age. Nevertheless within these groups, various deaf people share almost same experiences, desires, tendencies, and goals. For illustration, elasticity of communication modes, use of auxiliary aids, encouraging eye contact and chipping in deaf festivals and sport competitions.

### **Why should we aim for a separate deaf community?**

This is my research question and further I will elaborate more on what to teach and tell these people so that they can live better lives without the case of intervention by others. Before finalizing my opinion and thoughts I studied the case using focus groups, direct

interviews and even employer interviews as well because the disabled people do suffer from almost every aspect of life.

### **Methodology**

The methodology was the use of a qualitative inductive study. First up were the focus groups. Focus groups were used to learn about the observations of the deaf society. Focus group discussions facilitated data collection on a variety of experiences of deaf individuals. The focus groups streamed many factors such as gender, education, age and training, technologies, health, and many family issues. Five focus groups were held in May at the same locations as the group interviews. Endorsement to foster participation in the focus groups was devised through a random list of participants, a web site of the deaf community that listed the contacts as well, local newspapers, and most of all “word of mouth”. About 22 deaf people took the initiative of undergoing these focus groups. These Participants were asked questions that related to their experiences as deaf.

A part of my research were focused interviews as well, this was a series of group interviews, structured in May. People were selected from the community contact book and though it was difficult to communicate with them but it brought in much useful information. There were 31 candidates for the interview. The questionnaire for the interview comprised of twenty questions. These twenty questions asked at the group interviews focused on generating the following information: (i) demographic summary, (ii) experience, and (iii) solutions to issues related with their experiences. These were thoroughly structured questions that required both written responses and discussion.

Last were the employer interviews in order to attain a more vivid perception of the association between deaf workers and the workplace environment. My main targets were those employers who actively employ deaf persons in their operations. The local federation sorted out quite a few companies that underwent such policies and I had a total of twenty interviewees but could only manage fifteen due to time constraints. All employers embellished me with an overview of their products and services, and a few of them also provided a company tour. The main fact is that I was not refrained from any argument as our conversations were not restricted to an explanation of company and employer experiences in working with deaf workers, but also investigated how to improve employment opportunities for deaf people as they have the ability to perform well.

### **Audience profile**

This research was intended for the audience which is well inflicted with the case for deaf community establishment and they may include the general public who may or may not support the cause, the police, helping agencies that can be any humanitarian institute aiming to promote standards and civilization and the federal government.

### **The Deaf Society**

Next on is the need for developing a society for the deaf. The society should adhere to all the needs of the deaf and therefore must ensure safety and enrichment from all standards. The basic need of any community is specialist information. Therefore the community will be providing proficient specialist information, advices and support and lobbying service

for the community as well as to the government and other social welfare and concerned agencies.

This community shall provide support and training to aid deaf people with disabilities or who require extra assistance to live as independently as possible. In a community with no external influences it would be more perfect for these people to practice their chores in an independent and desired manner. Further the initiative of teaching is present in every society and it is widely accepted that deaf children are born with the incredible ability to learn and develop language. It is known that from the earliest moments of life, these children start to commune their wants and to interact with those around them.

How can they communicate is through cries, hand clapping, squeals and by staring. In the recent times the deaf and hearing children begin to engage in the practice of language learning. A good careful watch at them and through listening to them we can make it certain that every thing they say or do is meaningful. Through these interpretations we can develop their skills more progressively. These children attain more in communication through their daily attempts to make understandable sound of voices and more over the signs on hands help them communicate more effectively. Children trigger the ability they are born with to acquire and develop the most complicated communication system of all language.

Deaf children have the same ability to learn language as hearing children do. But the difference is that they must work together with their world through sight instead of through hearing. The children instead of listening and speaking watch closely and often

gesticulate to make their ideas and opinions known. Their main access to interaction is through “sight” in a world where most people rely on hearing. For these reasons and this mismatch it is known that these special children are kept behind in participation and learning of the language. It will be accessible for these children to develop better skills through active participation if there is a separate society for them where they can associate themselves with almost everyone and can live a life free from frustrations and social demeaning.

The society will approve provision of education and information to the deaf with the sole aim of improving and enhancing access and opportunities for deaf youth and adults. The society can have specialists that will help other causes as well. By other causes I mean provision of training and education to both federal organizations and NGOs to increase people’s awareness of deafness and enhance the accessibility of these organizations for the betterment of the deaf society.

One important aspect of communication with the deaf is through sign language as this is accepted to be the universal language of the deaf. The community can aim to provide sign language understanding to both federal organization and NGOs to increase people’s knowledge of communication with the deaf and develop the accessibility of these organizations for Deaf people. In such circumstances the deaf can also move out and make them known as people would be aware of the language of interaction and will proceed with betterment of relationships with them.

Through the creation of a separate social area for the deaf, they will be able to get more opportunities regarding employment. The community will adhere to training its members for the employment purposes such that as the deaf move out they may face little or NO problems in accessing jobs of their type and suitability. The society will also establish vocational training so that the members can communicate in a better way. The society will also propagate the needs of deaf employees by educating the employers and therefore an increase in job opportunities can be witnessed. There can be policies or legislations passed if there is valid society for the deaf and therefore the deaf can also have a say in the legislation and may feel empowered.

With an entire community the deaf would be able to communicate their needs in a better fashion. The community can increase the accessibility of the deaf by training specialist interpreters who have a strong role in making the general public comprehend the deaf language. The community can educate its members in a better fashion as well. As it is known that “alikes” understand each others’ needs more then this is just what the deaf need. As the deaf understand each other more they may be able to communicate their desires more effectively and thus a strong community with specialist interpreters can put forth these desires to the federal government.

Further the community can act to teach its respective members on DRP (Disaster recovery planning). I will not go in the detail of the DRP as it is much extensive topic. What I propose is a kind of DRP through the community standpoint.

Emergencies and disasters can hit abruptly and devoid of warning and can compel people to evacuate the respective neighborhood or be confined to stay at home. The community can make them learn what to do if the basic necessities of life such as water, electricity are cut off. It can devise programmes that can help them in such variant cunning situations. This is especially for the deaf so is being detailed a bit.

As the emergency occurs it is known that local officials and relief workers are unable to reach everyone right away. Thus the person can deal with disaster better by preparing in advance and by working with the family, friends and neighbors as a team. Making the deaf learn the steps of recovering from disaster is vital for survival as it is hard for them to communicate.

Unfortunately for the deaf the federal government's disaster communication plan may not fully address their needs. As fact, if the local body's plan is not perfect enough then the engaged personal preparation will need to fill those gaps. These issues are all to be addressed by the acting community and if this scheme is successful then it would be very much of a relief for the deaf people as they can make their own arrangements and deal with such externalities with ease.

Next step is an overview of other community services which the deaf can not easily access in a free world. The deaf can have their own pub which will add more to their privacy. There they can enjoy more and have parties according to their set of rules. Further the deaf will not suffer from the minority perspective as they will be majority

there. The schools present there would have special teachers to care for the deaf children and every child would be given equal attention. A case is that even with the abolition of legal separation in schools for deaf children, there is still proof of racial segregation in these schools that continues to separate deaf children. In this study of enhancing the standards of deaf it was noted that deaf students at residential schools interacted more with similar beings that is White deaf adolescents had a strong liking for interacting only with other White deaf young people; on the other hand, there was no such predilection noted among deaf teenagers of color. It was further found that such predilections for isolation are distinctively seen in circumstances where one group has dominance in a multiracial population. This can be thoroughly avoided if a separate community for the deaf is established.

Other such services include matrimonial services as well. In this community the marriages can take place accordingly as the partners would be likely equal and again the ceremony can be entertained more effectively without the intrusion of outside world.

Coming ahead we have issues of discrimination as deaf victims find themselves in a more difficult situation if they are intended to describe the crime or what actually happened. They feel threatened even more as they can not communicate well. As we have noted that part of being in the deaf community is deaf culture. We can not, at all times, make assumptions about how a culture experiences violence. Even supposing the experience and many of the effects are similar, the protection agencies and the law enforcement

agencies need to pay attention on such circumstances. However the decision making process in this case is filtered through a cultural lens..

Much to our understanding many hearing people do not know how to make the first move while conversing with a deaf person, which can make interactions uncomfortable and exasperating and can add to hesitancy among deaf victims to reach out for help. Research has revealed that the American Sign Language and the language English differ to a great extent and thereby become incompatible for the use by general public. Finally, the study points out that these sufferers may have varied communication styles: as a fact some lip-read and write; some do feel comfortable with ASL; yet it is obvious that others may have minimal language skills thereby leading to the requirement of communication to be more visual or physical.

By interviewing sources I found out that many sufferers are hesitant to reach out to agencies that assist such assault victims because in this case most of these agencies are comfortable with hearing and do not have systems for effectively interacting with deaf people. Taking an example we can say that a deaf victim cannot reckon the services agencies having access to a teletypewriter as it could be the absence of a personnel who knows how to operate it. Even if a communal service or law enforcement organization has an interpreter the case is that deaf victims, like hearing victims, are more averse to reveal intimate details to another stranger.

The study on deaf victims also put forth the dilemma that some victims believe they cannot depend on interpreters to exactly correspond to their words and experiences. Many of the Service agencies that do not have capable interpreters on spot repeatedly use

the victim's associates to aid in interviews, which can further slow down a victim's frankness.

### **Improving Police and other protection agency Response**

Interviewed victims had varied opinions on how cooperative police could be after an assault. Even though the majority said they regarded law enforcement as a resource, few had in reality called the police after they were offended. Many related exasperating experiences when dealing with the police unit who could not manage a Teletypewriter appliance and police officers who are incapable of cognition can actually address a deaf person as drunk or mentally ill or at time misread their body language as hostile when a deaf person simply moves closer to lip-read.

The study has shown that these service providers and deaf community members settled that law enforcement must make better its methods for interacting with the deaf community, whether they are victims, witnesses, or suspects. They also proposed that officers need extensive training, interpreters, and more vividly defined policies. Although this research venture exposed that the police department has policies for finding an interpreter, the officers are not likely to be able to clearly identify whether a person is deaf or how to commune with him or her in the field.

### **Recommendations**

There are several suggestions for improving the connection between law enforcement and the deaf community, including:

- Revising evaluation schemes that persist on how a team has effectuated to a victim and ways to track interactions with the deaf society.
- Efficient searching capabilities must be learned in order to search the databases more effectively and efficiently and respond to the individual in a better fashion.
- Specialist staff be present to operate upon the teletypewriter protocols.

It is intended that more research to be done on the needs of the deaf and the policy makers must act accordingly in order to achieve a better objective. After the refinement and introduction of a deaf community there would be less reluctance in the victims to approach the protection agencies and acquire help. In fact the communities themselves can establish private agencies that would adhere only to the needs of the deaf people. In this way a much wider gap can be abridged and the sufferings of deaf victims can be lessened eventually.

Last is the inclusion of a church for the deaf people. The proposal is specially about planting deaf churches. The fact is that for the deaf to enter churches requires an interpreter to actually communicate with them, this looks odd. If we compare churches, that is, for deaf and conversely other ones, there is a big disparity in gospel cognition, an enlargement in devoted revitalization, wisdom of true society where a valid understanding takes place. In hearing churches, the explanation of the message or the service may be adequate, but what is missing is interaction within the church, and the interpreter is at times not satisfactory to convene all the demands. Interpersonal affiliation building takes place most successfully with two people, not two and an interpreter. From

my concern what is required as wisdom of worshipping without the interaction of any other communicator in between.

### **Conclusion**

The need for a deaf society is eminent and if such regulations are maintained then this will surely bring prosperity among the deaf. The deaf would no longer feel threatened by many aspects and can live according to their style. Provision of the above contained proposal will in effect help both the communities i.e. hearing and deaf combined. As a fact there are many instances where the deaf do need assistance from others but those will be minimized if a fully actuating society is formed. It would be called a world of “we just speak and do not listen” and therefore they can enjoy the life accordingly with access to all the needs they have. Further they will have better education and will gain more opportunities for growth as individuals because they can utilize their knowledge in technologies and will also help promote advancements in other fields which they may not be able to do so if they were to be confined with the hearing world.

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