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Deaf studies for transfer deaf adolescents

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**Introducing Deafhood:
Deaf Studies for Transfer Deaf Adolescents**

MSSE Master's Project

Submitted to the Faculty
Of the Master of Science Program in Secondary Education
Of Students who are Deaf or Hard of Hearing

National Technical Institute for the Deaf
Rochester Institute of Technology

By:

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Student Signature

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Abstract

This capstone project focuses on developing a curriculum unit that deals specifically with Deafhood. The purpose of this curriculum development project is to help deaf students who transferred from mainstreamed schools to a school for the deaf, learn more about the DEAF-WORLD and thusly adapt to the new environment by constructing a Deaf identity and becoming confident in themselves as contributing members of society. Increasingly, transfer students are introduced to a new educational and cultural environment where sign language is free flowing, one of the primary educational and social languages of the deaf.

The curriculum unit is divided into five programs: 1. Introduction of the DEAF-WORLD, 2. Identity/Perception of deaf People, 3. Linguistic Minorities & Deaf Arts, 4. Deaf Identity and Diversity, and 5. The Concept of Deafhood. The five programs allow the transfer students to gain knowledge of the DEAF-WORLD and to analyze and discover their identity as they go through a journey of identification process. This curriculum allows them to develop their own sense of Deaf identity, during which they acquire a comprehension and appreciation of Deaf culture, hence, it may impact their academic performance. These deaf individuals need to have self-concept and accept themselves as cultural and characteristic individuals. Thereafter, they may accept others with diversity of cultural groups, characteristics and values. The goal is to help students to embrace themselves as deaf individuals so they can have a place of their own as productive citizens of the multi-cultural and multi-lingual society.

Project Overview

This curriculum unit includes a series of five one-hour cultural programs that last five weeks for recent transfer deaf students, aged 14 to 21, as an after-school activity once a week. The project includes not only PowerPoint presentations and discussion questions on Deaf artists/De'VIA, Deaf history, and Deaf studies, but also suggested activities that help deaf students take a journey to the DEAF-WORLD with open minds. This project was developed and modified during my student teaching experience and preliminary testing of the curriculum from high school students, teachers, and administrative staff at a Midwestern school for the deaf.

“Deafhood is a process by which Deaf individuals come to actualize their Deaf identity, positing that those individuals construct that identity around several differently ordered sets of priorities and principles” (Ladd, 2003, xviii). Deafhood is when a deaf person can undergo the identification process subjectively learning about Deaf culture and American Sign Language (ASL). During the implementation of this project, the deaf students will develop their Deafhood, or process of identity actualization, as deaf contributing member of the society. This curriculum unit may be modified this curriculum unit to meet the needs of transfer deaf students at schools for the deaf. In addition, educators are encouraged to add comments or questions regarding to the Deafhood concept. The general structure of this project is as follows:

1st Week - Introduction to the DEAF-WORLD

Recent transfer high school students are introduced to the DEAF-WORLD where they learn new terms (i.e. “ASL Linguistics,” “De’VIA”, “Deaf Identity,” “Deaf Culture,” and “Deafhood”). The students explain why it is significant for them to participate actively in this program, sequentially, for them to develop a better insight of the DEAF-WORLD.

2nd Week – Identity/Perception of Deaf People

Deaf people’s perspectives and attitudes about being deaf extensively vary due to their life experiences; family, values, and school settings. Many transfer students may have viewed themselves having a medical problem which is a hearing loss. They are less likely to view deaf people as part of a linguistic minority and cultural group. Therefore, this second program helps the participants evaluate what being deaf means for them in term of self-identity. It also helps them understand the social and cultural implications of a Deaf identity.

3rd Week – Linguistic Minority and Arts

Since language and culture are intertwined, the participants learn about the language and art in the DEAF-WORLD in this third program. It is stepping stone for them to develop a concept of Deafhood. Both the language and arts are two of several basic values of Deaf culture, which help gain understanding of life experiences as a deaf people. The value and norms in the DEAF-WORLD are explained.

4th Week – Deaf Identity and Diversity

This fourth program focuses on Deaf identity as an issue of one's self perception. The participants recognize the experience of diversity (i.e. race, cultures, religious) within the process of Deafhood. Deaf adolescents' attitudes and behaviors may change as they try to incorporate their understanding of Deaf culture and may therefore go through a phase of identity transformation. The aim is for the participants to acquire a sense of identity. The fourth program encourages them to express their personalities with their self-portraits; images of themselves based on their thoughts and feelings. The participants express themselves through drawing, and it may build their confidence to share their life experiences with others by showing and discussing their drawings.

5th Week – The Concept of Deafhood

In the final program, the participants review several key concepts of the DEAF-WORLD and the process of Deafhood. The aim of this program for the participants is to understand that this is a life-long process in actualizing their goals and becoming a contributing member to society as deaf citizens. Deafhood is a process of learning within their lives to recognize and resolves issues or problems constructively when they become older. Last, but not the least, the participants assure that they receive on-going support as they partake in their journey into the DEAF-WORLD and the world at large.

Importance of the Project

I believe that this project is crucial for today's deaf students who are faced with the complicated task of identity development due to multitudes of philosophies and educational placements in the field of deaf education. Currently, there is severe insufficient high school programs designed to help transfer high school students to adapt to the school for the deaf environment. At schools for the deaf, sign language is often used as the primary communication means among deaf students especially nor is there a program that addresses identity development.

Since there is a rising number of deaf students going to mainstreamed schools before they transfer to schools for the deaf their language competence, self-identity, sense of belonging to a group and social skills are likely to be delayed and vulnerable. "Marginality" is one of the issues impacting the development of identity for deaf adolescents. "Culturally marginal deaf people do not, by definition, have a well-formed prior identity" (Glickman, 1996, p.133). Many deaf adolescents who attend their neighborhood schools have no exposure to Deaf culture, American Sign Language or a Deaf identity. "Deaf students experienced spatial, temporal and cultural isolation in the mainstream classroom" (Barton, 1989, p. 61). As a result, they may lack a sense of belonging needed for their self-concept. "Most deaf children are raised by hearing parents who, lacking any model of deafness as a cultural difference and lacking exposure to successful culturally Deaf adults, are often understandably devastated by the discovery of deafness in their child" (Glickman, 1996, pp. 133-34). Hearing parents' ignorance and lack of exposure to culturally Deaf adults are likely the main factors of their deaf adolescents' ignorance about Deaf culture.

Deaf adolescents may have different approaches to dealing with the hearing world, depending on their degree of hearing loss, life experience, values from families and definition of self-identity. Glickman (1996) wrote: "Hard of Hearing is more valued and indicates that the person is closer to being hearing and is more capable of interacting on an equal basis with other hearing people. Deafness is viewed more negative and usually carries the implication that the person is difficult to communicate with or may not speak at all" (p.118). Those who could not speak for themselves or have difficulty interacting with hearing peers, experience more of a challenge surviving in the hearing world. The abovementioned quote shows that some deaf people may feel encouraged to be 'hearing' person by taking speech training, getting cochlear implants and placing in a mainstreamed school into hearing world so they would not be viewed as negative, unsuccessful or challenged deaf person. Deaf adolescents can progressively becoming more frustrated and discouraged if they do not have a sense of self-identity and understand ASL at schools for the deaf where they likely do not receive tutoring or support to learn ASL or Deaf culture.

This project on Deafhood would be both convenient and beneficial for all deaf students, but especially those transfer deaf students, because they would gain knowledge about themselves and about the DEAF-WORLD. This project gives them a boost by knowing that there are many deaf people with high self-esteem and confidence. Not only does this project improve their self-esteem, it is also essential for adolescents to have knowledge of the process of Deafhood. Once they become comfortable with their being deaf and see it as a way to understand the world differently, their motivation for learning may escalate and result in better academic performance.

Literature Review

For centuries, there are references to deaf people who depended on gestural signs to communicate their ideas. Deaf culture and community emerged in the late nineteenth century in France and USA. These groups of Deaf people developed their own culture and language which enabled them to function like normal people but in their own ways. Deafhood has become a hotbed topic for deaf people, because it helps them to analyze their roles in society and to have a sense of unity- as deaf individuals in the deaf minority group. Ladd (2005) stated that “on deafhood: one not only has to become “deaf”, but to maintain that “deaf” identity in the face of decades of daily negations. Precisely what “deaf” means for each group within each generation will vary – but the first criteria of deafhood is that it is a process through which each deaf man, woman, and child implicitly explains his/her existence as a deaf being in the world to him /herself and to each other” (pp.14-5). Deafhood is a new concept for deaf people and provides a good opportunity to develop deaf individuals’ self-concept and cultural competence. Deaf people can ascertain Deafhood through art, poetry, books, performance and workshops.

Deafhood

Deaf people share similar life experiences because of their deaf, oppression, frustration, and different social systems. There are many different degrees of adversity for deaf individuals in different countries, both underdeveloped and developed, with injustices to individual rights as a Deaf person. “This not only affects their ability to gain appropriate employment or further education but deprives them of meaningful relationships with their parents. It instills in them a range of internalized oppressions, from a simple lack of self-confidence or self-belief, through identity crises and self-

hatred, to a rate of acquired mental illness double that of nondeaf population” (Ladd, 2005, p.2). Within these oppressions, many deaf people express their experiences through art and language, describing how their being deaf, deaf community and hearing world have impacted them.

Paddy Ladd, a deaf professor at Bristol University, in London, coined the word, “Deafhood” - he recognized the pattern of the Deaf experience in many deaf people’s lives. He described the word: “Deafhood is not, however, a ‘static’ medical condition like ‘deafness’. Instead, it represents a process – the struggle by each Deaf child, Deaf family and Deaf adult to explain to themselves and each other their own existence in the world. In sharing their lives with each other as a community, and enacting those explanations rather than writing books about them, Deaf people are engaged in a daily praxis, a continuing internal and external dialogues” (Ladd, 2003, p. 3). Deafhood is a self-actualization and a self-concept related to knowledge of Deaf culture and pride in the accomplishments of other Deaf people. It also focuses on how deaf people experience life with Deaf identity and the process of learning, discovering about the Deaf person as an individual, and the personal characteristics they share. Deafhood doesn’t happen overnight, but lasts a lifetime. Deafhood is a personal exploration and it is about reflecting on what it means to be a Deaf individual. After many years of oppression by people who have followed the medical view of deafness, the inspiration of Deafhood can pull Deaf people back together as one big group of diversities people who have a common Deaf identity. It will enable Deaf people to reconstruct our society and make ourselves better Deaf citizens.

“This model offers the term deafhood, not only as a refutation of the medical term deafness, but as a means by which to capture and set down the historically transmitted value systems by which deaf peoples, as uniquely visuo-gesturo-tactile biological entities, believe they offer a different and positive perspective on what it means to be human”

(Ladd, 2005, pp.13). Deafhood is about the visual world such as in education, arts, sign language and eye contact. Deafhood permeates everything and everywhere in a Deaf person’s life. Ladd stated that “Deaf communities nevertheless refused to stop using their own languages and continued to maintain their own existence and culture through deaf clubs, national and international organizations, and the successful raising of hundreds of thousands of non-deaf children in those cultures” (2005, p.14).

Journey into the DEAF-WORLD

There are obligations of skill and knowledge before one can be a member of the Deaf community. For some deaf students, it might take awhile for them to understand Deaf culture/Deaf community and Deaf consciousness before they become members of the DEAF-WORLD. “The residential school is the setting where the deaf child has been traditionally socialized to acquire these values and to identity with the deaf community” (Stinson & Foster, 2000, p.202). There are expected characteristics of deaf people that are accepted by members of the deaf community, such as fluency in ASL and not the use of spoken language. “Membership is determined by those particular physical and cultural characteristics considered to be significant by members and outsiders often such features as language general style of life and basic value orientations” (Padden & Markowicz, 1982, p. 68). This is what unique about deaf adolescents and identity; they are more than

willing to accept a new identity as a culturally deaf person and enter the deaf community because of the common characteristic- being deaf. Schools for the deaf or separate programs are generally excellent places for deaf students to have erudition on Deafhood, due to many role models; culturally Deaf teachers and professionals. “Deaf children in these settings (separate programs) can learn from the example of deaf teachers and staff” (Foster & Emerton, 1991, p.66). Their identities are not necessarily going to be the same as their blood family. For example they might have a different language for communication as opposed to their family members: and they prefer to socialize with deaf people and to participate actively in deaf events/organizations. Consequently, residential schools for the deaf or day schools for the deaf could be one of many means for deaf adolescents to acquire and to discover their sense of identity within the language and deaf culture. “Acknowledging the cultural identity and diversity of deaf children and the complexity of their psychosocial experiences is the first step toward to developing educational programs that meet the needs of individual deaf learners and help them realize their full potential” (Parasnis, 1997, p. 78).

Culture and Disability Confusions

For over the last 100 years, the view of deaf people has been as people with either ‘medical’ defects or ‘cultural’ minority, depending on whose lenses: culturally deaf people, parents, professionals and general people. Approximately ninety percent of deaf children who are born to hearing parents might have no knowledge of Deaf culture and deaf-related affairs in the deaf community and the public; therefore many deaf children have enrolled in neighborhood schools where the oral method is dominant (Foster &

Emerton, 1991, p.66). In the process, they adopt their view of deafness as a medical defect. On the other hand, ten percent of deaf children are born to deaf parents and inherit their sign languages and culture through their families (1991). Most of these deaf children perceive themselves as a different group, not a medical disability group. Ladd (2003) wrote that "It is important to note that the culture-linguistic discourse has been led by Deaf children of Deaf parents, for whom the degree of deafness is very much secondary to their hereditary cultural influences" (p.35). They understand that they belong to a cultural minority group where ASL is used naturally. Deaf children of hearing parents are often learn about the concept of deaf culture, heritage, language and community from deaf children of deaf parents through educational environments (schools/peers) and socialization in Deaf events/clubs. "Although 10% of Deaf children inherit their sign languages and cultures and are able to pass them onto other d/Deaf children, the process of enculturation for the majority is always vulnerable to ideological interventions from external power blocs" (p.35). It has been successful passing down the Deaf culture, as well as deafhood for many generations. "The cultural cornerstones of the communities are the 10% of deaf children born to deaf parents who have passed the pre-oralist deafhood inheritance down as many as nine generations, dating back to the 1820s, when the records first began" (Ladd, 2005, p.14). Ideological interventions are Oralism, cochlear implants and genetic manipulation, from the medically views on deafness (Ladd, 2003).

The confusion between disability and culture for hearing parents is apparent, because they have desires of having their children perceived as 'normal' children. In doing so, they raise their children the same as they were raised such as using spoken English, they

have their children socialize with “normal” people, and provide the same opportunities as they had. These parents have no wish to enroll their child in a school for the deaf and to encourage their child to socialize with deaf people. For most of the parents, they hope that their child to become ‘normal.’ However, deafness cannot be fixed and their child will always be deaf with under any circumstances. Ladd (2003) suggested that “Those parents’ fears of ‘abnormality’ and their desire to achieve ‘normality’, they then present their medical model which claims and keeping their children away from Deaf communities” (p.35). Often, parents could not be able to keep deaf children away from Deaf communities forever; after children eventually join this group and gather with other deaf people. Furthermore, professionals who support the medical model encourage parents to keep their deaf children away from deaf communities as well. Moreover, many deaf students are told that the ability to use spoken language and sign language is important so they can choose culture to participate in and are function in two cultures, and two communities (Ladd, 2003). However, it is a question about deaf individuals’ attitude toward to this concept bilingualism and biculturalism without understanding Deaf identity? According to Ladd, “Is this not culturally-centered perspective a more healthy social philosophy than the medical one which stresses the shamefulness of association with signing communities?” (2003, p. 36)

Ideological interventions can affect deaf children’s early development and identity processes. The parents of deaf children from Belgian, Claire de Halleux and Poncelet Francois, (2001) built a programme of bilingual education for deaf children integrated in normal school with involvement from the Belgian association. de Halleux stated that “such reparative treatment (visits to specialists, check-ups, speech therapy and

assessments) jeopardizes the normal development and education of the deaf child and is, objectively and subjectively, a cause of pain in the heart of the deaf community.” (2001, p.2). de Halleux acknowledged that parents need to consider the existence of a Deaf culture and accept deaf as different, not a disability, and let deaf children to use their natural language and have a right to belong to Deaf culture. “People who are deaf belong to their own community with its own sensitivities, roots in society, and consequently, its own culture. If deafness is properly managed, that is to say that if the def have the means to access knowledge and are given opportunities to use their intelligence, a person’s life need not be hampered by their inability to hear.” (de Halleux, 2001, p.1).

Deaf children have a right to have a thriving childhood without the increased pressure with which they are observed undergoing speech training, and visit many specialists in hope that hearing will be restored (de Halleux, 2001). To thriving childhood, deaf children use ASL to communicate effectively and develop their literacy skills. “Functional literacy involves basic language skills that enable a person to use ASL to communicate effectively in the DEAF-WORLD” (Christie & Wilkins, 1997, p.1). Deaf people wish that deaf children have healthy minds, positive self-esteem, and a normal life where they are allowed to use their natural language and able to enjoy to communicate with peers, families and teachers. “A deaf person’s natural language is sign language. Sign language is recognized by modern linguists as a language in its own rights, and it is the only language that allows a deaf child to understand ideas and to enjoy structured communication without conscious effort” (de Halleux, 2001, p.1). The idea that sign language is the language of the deaf allows deaf people to label themselves as a linguistic minority group. “This sense of pride and the primary role assigned to being deaf is also

at the core of the linguistic minority concept as it is applied to deaf people and the corresponding call for separate education through which the Deaf identity and culture can be developed and preserved” (Foster, 2001, p.113). ASL Literacy and ASL Literature are big part of Deaf culture for deaf people, where they can express their thoughts and feelings by through cultural literacy (Christie & Wilkins, 1997). “Cultural literacy refers to the values, heritage, and shared experiences necessary to understand and interpret the relationships of ASL literacy works to our lives as Deaf people” (Christie & Wilkins, 1997, p.1).

Schools for the deaf are often the place for deaf children to develop their deaf identity, to interact with cultural deaf people, and to learn about the DEAF-WORLD. Versed culturally deaf teachers are usually employed at such schools. “The purpose of educating deaf children in an environment dominated by hearing people was to acculturate them. For integrationists the cultural imperative was more important than academic achievement or occupational success” (Van Cleve, 1993, p.341). Often, mainstreamed schools do not offer lessons on Deaf culture or Deaf identity. Public schools provide educational interpreters and other special services under the Individuals with Disabilities Education Act (IDEA) requirements for deaf students to satisfy their needs and communicator access. “Under IDEA, each public agency- that is , each school district- shall ensure that a full and individual evaluation is conducted for each child being considered for special education and related services. The child’s individualized education program (IEP) team uses the results of the evaluation to determine the educational needs of the child” (Paige, Pasternack, Lee & Danielson, 2003, p.12). IDEA and IEP are only focus on medical view of deafness and the core of subjects that do not

include deaf cultural courses in public schools. They would not have much of exposure to the linguistic nor cultural minority concept. "Thus partially deaf child can give the appearance of 'coping' in mainstream childhood and thus seeming to rock no boats with regards to educational policy. It is only in teenagehood or later life that the truth begins to emerge- that many are simply left without meaningful membership of any community, whether that be Deaf or hearing" (Ladd, 2003, p.36). Often, deaf students become older and more realized that they are "different" from their hearing peers, teachers and families, as a result they are likely to start searching for groups to belong where common experiences are share- like a Deaf community.

A Conflict of the Two Worlds

There is a need for this curriculum to address the adversity that deaf adolescents experience after attending mainstreamed schools. Deaf adolescents need to have a huge fund of information and communicative competence, as well as to have access to both formal and informal communication in any school setting. Informal communication of in a natural language with peers outside of classes is the key to the development of identity through personal growth and stimulus for socialization and interaction. Schirmer (2001) cautioned, "...the deaf child's social ability is strongly related to language ability, when language ability is weak, social ability will suffer" (p. 125). Often transfer students would start to learn ASL in order to develop communicative skills at schools for the deaf. "Signed language is primary for achieving linguistic development, cultivating cognitive skills, and enhancing comprehension" (Nover, 1998, 66). When they transfer into the

school for the deaf, they should be better equipped to comprehend Deaf culture and the DEAF-WORLD.

On the other hand, deaf adolescents repeatedly have limited access to information and communication with their peers/teachers at mainstreamed schools. Unfortunately, there are greater numbers of deaf students in public schools, much more than deaf schools. Moore (2004) wrote that “There is a drop in enrollment in residential schools and the numbers of children who are receiving instruction orally are increasing” As a result, they have a limited understanding of self-identity and some students have become hearingized- to be identified as a hearing person. “Hearization is a process whereby deaf children are forced to imitate and then are directed to repeat the unnatural language behaviors, preferences, expectation, values, perspectives, ethos, and characteristics of an auditory-based culture through spoken or a manual code of English (Nover, 1995, p. 123). These deaf children and adolescents may wish to be hearing or think that they will be a hearing person someday. It will never occur to them that they will always be viewed as a member of a minority group because of their disability. “Deaf students often wonder why they are not the same as other children or their siblings. Children often interpret this difference to imply inferiority” (Grimes & Prickett, 1988, p. 256). They are likely to experience culture shock once they have transferred to a deaf school, realizing that they are deaf and learning to accept who they are. It is here that is the beginning of the Deafhood experience for those deaf adolescents.

Social identity is another serious issue for deaf adolescents to face and often happens during social change; such as the transfer to a deaf school from a hearing school or from a DEAF-WORLD to a hearing world. They may struggle to survive in two worlds, deaf

and hearing. Emerton (1996) stated that “one may often feel torn as a marginal person in the midst of social change when the norms of two groups conflict, the fact remains that many deaf people today are a blend of two cultures and they choose to participate in both worlds” (pp. 143-4). There are so many different paths for deaf adolescents (and parents) to take. Parents of deaf children make decisions concerning what they feel is best for their child. Such decisions may be to have their child attend a school for the deaf, use ASL and be functional in the Deaf community; or, attend a mainstreamed school, not use sign language, with the goal of being function in the hearing world. In some cases, regarding both situations, some deaf adolescents may feel marginalized because they cannot be function competently in the DEAF-WORLD, nor the hearing world. Another point regarding social identity is that deaf adolescents could experience both cultures by attending hearing school and schools for the deaf. Deaf adolescents’ experiences may reduce the discomfort of marginality and develop a positively bicultural Deaf identity, where a deaf adolescent can be functional and acceptable in both worlds. This process, from marginality to bicultural identity, is the Deafhood experience of learning and understanding about oneself as a Deaf person.

Deaf adolescents can progressively become more frustrated and discouraged if they do, at deaf schools, not have a sense of self-identity and understand ASL without any Deaf programs or ASL tutors offer. Schools for the deaf are generally a place where language and cultural would grow and survive in a group, not by an individual. Each deaf person needs to have a sense of belonging to a group, if there is no group for them to fit in, they will suffer. “Without the group, the person does not exist; and without the person, there is no group” (Csikszentmihayi & Larson, 1984, p.178). Furthermore,

language and identity play important roles in deaf adolescents' lives. Deaf people recognize themselves as having their own language, culture, beliefs and identity. Therefore, they would be able to have a strong identity, a strong sense of they belong of what language are they use, and how they live within their culture. Possessing a language is an important part of each person's identity because language represents a person's original values and beliefs.

In conclusion, the ideological interventions of the majority culture generally dissuade that deaf children from participating and ignore the benefits of the DEAF-WORLD. Their primary goal is to drive deaf children into the 'normal' lives, in the hearing world. However, deaf children can become functional and successful persons, only if they have sufficient self-concept and knowledge of the Deafhood. With a knowledge of Deafhood, they would able to perform in the DEAF-WORLD and the world at large. Moreover, parents of deaf children gravely need be exposure to Deaf issues in early interventions. Not only parents, but also teachers and professionals influence each deaf individual's lives.

Project Objectives & Implementation

The chief aim is for deaf students to acquire their sense of identity within "Deafhood." The objectives are to introduce deaf students to Deaf Studies and to help them recognize themselves and learn to accept who they are. Higdon (1986) stated that "As is the case with many children today, my students are often told what not to do rather than what to do, scolded rather than complimented. If these children don't learn to feel good about themselves, they will never accomplish anything. I want their school environment to help

them to be positive thinkers, so I teach them pride” (p.36). Deaf students need to comprehend Deaf culture and the Deaf community. They might feel their academic performance is up to person, but they might have a need to be accepted as a Deaf person and a member of the DEAF-WORLD.

Implementing this curriculum unit and making modifications are expected in order to best serve a variety of deaf adolescents’ needs. It is important to acknowledge that each student brings different knowledge and experiences, and that they are valuable. Depending on their language skills in both English and ASL, the consumer should consider accommodations to make this curriculum accessible and comprehensible, such as more visual images on PowerPoint presentations with fewer sentences. For example, teachers can include cartoon comic strips- based on the concept of the Deafhood. It would be most effective if the Deafhood curriculum were incorporated into lessons for core subject courses and general education courses.

Finally, the primary reason I created this curriculum is because there is lack of curriculum in Deaf studies for not only transfer deaf students but also deaf students who have attended schools for the deaf all their lives. Many curricula addressing Deaf studies are designed for hearing students. Eventually, I hope that this curriculum project would be useful and helpful for deaf students as they find an appreciation of their Deaf identity, because this is the heart of young deaf students’ education. Also it may lead to establishing an organization that focuses on Deafhood with many professionals and educators involved. The Deafhood Organization would enhance the quality of life for young deaf people by individually designed teaching, services, and programs, involving the awareness of Deaf community and Deaf culture.

“We can’t protect children from the negative happenings in the world, the negative people, or completely change their world. We can, however, change the picture they have of themselves (Campbell, 1986, p.4).”

*I'm happy when I
do something I like
I'm happy when I am with
someone I like.
I'm happy because I like
myself.
(Berger, 1971, p.1)*

Activities

1st Week - Introduction of the DEAF-WORLD

The goal of this first workshop is to introduce the students to the DEAF-WORLD. In this workshop, the students will discuss their perspectives on deafness and the DEAF-WORLD, and what it is like to be deaf as they encounter daily activities. Establish deaf students a word meaning- DEAF-WORLD: all members are Deaf people who use ASL, and are part of Deaf culture and understand Deaf ways; cultural norms, values and behaviors.

1. Have the students sit in a circular seating arrangement.
 - a. Explain to them that in the classroom for the deaf, students are usually seated in a circular arrangement, so everyone can see each other when they sign. It is a value for the Deaf culture- visual access to communication.
2. Ask the students to describe their past and current perspectives of their identity as a deaf person.
3. Ask the students to write down their thoughts about DEAF-WORLD as it is shown on the board.
 - a. Have them share their thoughts.
 - b. While they share their thoughts, the instructor should write down a list of words and phrases related to material culture (e.g., American Sign Language,

schools for the deaf, vibration alarms, flasher for doorbell, technological devices, relay call on the Internet, deaf clubs and deaf culture).

4. Give a PowerPoint presentation on the DEAF-WORLD (see Appendix A)
 - a. Discuss with the students about the presentation.
5. Show the students some books/novels on the “DEAF-WORLD”
6. Have group activity with list of words and discussion on what they have learned and share their life experiences in DEAF-WORLD and (hearing-world).
7. Have the students scribble or draw on a white sheet on their reflection of their experience to minority/majority cultural relations. Also have them to write two goals that they would like to achieve by the end of this program.

2nd Week – Identity/Perception of Deaf People

In the second unit, focuses on being Deaf with two different views. This gives deaf students chance to have a discussion on two perceptions of Audiological identity vs. Cultural identity.

1. Open question on a topic on deaf- medically or culturally then
 - a. Use powerpoint to show images of Deaf culture (see Appendix B)
 - b. Brief discussion on one image on powerpoint- can being deaf be fixed?
 - c. Make two lists: the perceptions of Audiological identity vs. Cultural identity.
 - d. Have divided two group activity and one group focused on medically and other one focus on culturally. For example, both groups of deaf people

may use hearing aids but they may have different mode of communication and values. People who view on deafness as medically, they are likely to aim on 'fixed' deafness such as training on speech and focus on hearing with hearing aids or cochlear implants. On the other hand, people with a cultural view, they may accepted deafness and use ASL and involved in deaf community, attend deaf schools and Deaf events/clubs.

2. For 40 minutes, divide the class into two groups for a debate as a fun activity- one group represents the medical view of deafness and other one supports on cultural view of deaf. Each student has opportunities to make points to support their positions and make debate the other position.

3rd Week – Linguistic Minority and Arts

Sign language and Deaf arts (De'VIA) have a strong influence on Deaf experience. In the third workshop, introduce the Arts and Language of the DEAF-WORLD. Students may get into a discussion on these topics and they may bring out their inner feelings and thoughts about language barriers and experiences. Also, they may have discussion on arts, what is De'VIA and ASL Literature. At last, have each student to make their own De'VIA works.

1. Have students sit in circle and open discus on what is a Linguistic minority?
 - a. How it related to Deaf people? And why it is important for us? It is characteristics of people from language minorities.

2. What are Deaf Arts and De'VIA?
 - a. The goal of this discussion is to show them that it is amazing to have all different expressive of artworks on De'VIA- pride of the DEAF-WORLD, negative feelings about deafness as loneliness and frustration and anger toward to hearing people, as resistance and affirmation.
3. What is an ASL Literature?
 - a. Show examples of Folklore storytelling and ABC stories
4. Have a powerpoint presentation on these topics, within many demonstrate of De'VIA artworks created by Deaf people with examples of metaphors and symbols (Appendix C).
5. Hand out white papers and oil pastel or colored markers to each student to create their own De'VIA. (see Appendix C)
6. For optional assignments after the unit.
 - a. Name four Deaf artists who formed the De'VIA group
 - b. List four Deaf writers who published books

4th Week – Deaf Identity and Diversity

The goal is to increase self-awareness for each student. This week's objective is to help the students analyze their own cultures, races, characteristics and Deaf identity. Before start on new topic, we will review topics from last three workshops; DEAF-WORLD, Deaf culture and De'VIA & ASL Literature. Then they will do group activity for

brainstorm on self-identity. Have each student draw a self-portrait as they feel about themselves.

1. Have all students sit in circle and ready for discussion.
 - a. Review on De'VIA – what this word stands for?
 - i. Is it important for us deaf people to know about De'VIA?
 - ii. What is Deaf art?
 - b. Review medical & cultural perspectives- what have they learned about this? Why it is important for us to know about these terms?
 - c. Introduce deaf student to self-identity and the Diversity
 - i. How does diversity apply to self-identity?
 - ii. How does being deaf impact self-concept or identity?
 - iii. What is the relationship with the among being deaf and race, culture, and language?
 - iv. What are your characteristics of your identity? Is Deaf or Hard of Hearing part of your characteristics? Why or why not...
2. Divide into four groups to do brainstorm on self-identity
 - a. Encourage them to share their life experiences and how their Deaf identity affect to their self-identity.
 - b. Have each student to scribble down words that define themselves
3. For 30 minutes, hand out to each student a sheet of paper and pencil to draw self-portrait, if time permissions, have them do details and add colors.
 - a. Discussion on works of Self-Portrait reflects an individual's inner feelings and thoughts by signed explanation.

5th Week – The Concept of Deafhood

A concluding workshop is based on Deafhood and the DEAF-WORLD.

In the workshop, the student will have short review all topics from last four workshops. Then they will play a Jeopardy game. At last, they will be introduced to Deaf V/Blogs community.

1. Brief review on all topics we have learned within 5 weeks
 - a. What is the Deafhood? How it is process of Deafhood for deaf and hard of hearing people? Can it apply to hearing people or any minority groups?
 - b. What are characteristics of the DEAF-WORLD?
2. Divide two groups and do on Jeopardy game- with all topics included (Appendix D)
3. After the game, have each student to write down least three paragraphs on what they have learned from the program. The most interesting topic they learned about and which workshop he/she liked best and why. At last, have them to introduce the Deaf Blogs community on the Internet.
4. For their own personal assignment, it is an optional assignment.
 - a. Have them to write on positively about themselves- think positive ways to live with being deaf.
 - b. Write down where they see themselves in 5 years? What would they like to improve in themselves or the community?
 - c. Learn more Deafhood topics on Deaf Vlog/Blogs community

Appendices

Powerpoint Outlines & Jeopardy Questions

Appendix A- Introduction of the DEAF-WORLD

Week # 1 Program

What is the DEAF-WORLD?

- Stated in the American Heritage Dictionary: “A class or group of people with common characteristics or pursuits and a particular way of life.”

- A Journey into the Deaf-World, 1996, p.5

What is inside of the DEAF-WORLD???

- People who are deaf and hard of hearing and use sign language for communicate (eg.

ASL)

- Have our own culture and language to express ourselves in different way than hearing people

- Values and beliefs

- De'VIA, ASL Literature, Deaf Arts Performace

- Deaf schools, events and clubs

- Deaf Identity

- Deafhood

DEAF-WORLD... why?

- This is unique about deaf and identity; deaf people are accepted a new identity as a Deaf or Culturally Deaf person and enter the DEAF-WORLD- because of the common characteristic- deaf

- Deaf people in the DEAF-WORLD are able to express freely in sign language and have sense of self-belonging to the certain group.

Who are member of the DEAF-WORLD ?

- Being a member of the DEAF-WORLD is not as easy as people would assume.

- There are obligations of skill and knowledge before one can be a member of the Deaf community.

- Fluent in ASL or any sign language

- Knowledge about Deaf Culture and Deaf Identity

- To be a member, must be deaf or have hearing loss

Deafness Linguistic

- In the DEAF-WORLD, the primary language is American Sign Language

- Deaf or hard of hearing individuals are required to learn ASL and generally expected to become fluent

- There are few deaf people who learned ASL when they were infants with Deaf parents.

High percent of deaf people learned ASL in later years

Deaf Culture

- The DEAF-WORLD has their own culture as a group- Deaf Culture.

- Deaf Culture has..

- Language

- Arts

- Values/beliefs
- Philosophy of Education for the deaf students
- Events/clubs/sports

DEAF-WORLD is...

- A group of certain members with common characteristics
- Helping deaf individuals to develop their self-identity as deaf person, just like hearing person except not able to hear.
- Required to use ASL and have knowledge of Deaf Culture
- An unique place for members-deaf or hard of hearing people, all age.

Appendix B- Identity/Perception of deaf people

Week # 2 Program

What is deaf??

- Deaf: “Partially or wholly deprived of the sense of hearing” –*Webster’s Dictionary*
- Professionals, parents, teachers and individuals have different views/opinions on deaf, depend on their knowledge, experiences and values/beliefs.
- Two major groups of perspective on deaf; medically and culturally
- Medical is negative view on deaf
- Cultural is positive view on deaf

Medically view on being deaf

- Disability, problematic, abnormality, “Hearization”
- Oralism, cochlear implants and genetic manipulation
- Audiological, doctors, therapists
- Deafness-need to be ‘fixed’ or find a cure

Culturally view on being deaf

- Characteristic, different and unique
- Have our own language and culture
- Deaf ways
- Our own Deaf clubs & events- from locally to internationally
- A member of the DEAF-WORLD
- Deaf is not a problem or disability

Can deaf to be fixed?

Appendix C - De' VIA and ASL Literature

Week # 3 Program

What is De' VIA?

Deaf View / Image Art

- De'VIA represents Deaf artists and perceptions based on their Deaf experiences. It uses formal art elements with the intention of expressing innate cultural or physical Deaf experience.

-The De'VIA Manifesto

Deaf View/Image Art

- These experiences may include Deaf metaphors, Deaf perspectives, and Deaf insight in relationship with the environment (both the natural world and Deaf cultural environment), spiritual and everyday life.

-The De'VIA Manifesto

Deaf View/Image Art

Dr. Betty G. Miller

Ann Silver

Eddie Swayze

Pamela Witcher

De'VIA....

- What De'VIA is meaning to us?

- Why De'VIA is important to us and Deaf people?

- What is Deaf experience and Deaf art?

What is ASL Literature?

- Literacy in ASL has often developed outside of the classroom in informal residential school settings, Deaf families, and other DEAF-WORLD contexts

- Functional literacy involves basic language skills that enable a person to use ASL to communicate effectively in the DEAF-WORLD.

- Cultural literacy refers to the values, heritage, and shared experiences necessary to understand and interpret the relationships of ASL literary works to our lives as Deaf people.

- Critical literacy relates to the use of literature as a means of empowerment and an ideological awareness of the DEAF-WORLD in relation to other worlds.

-Christie, K. (1997). A Feast for the Eyes: ASL Literacy and ASL Literature. *Journal of Deaf Studies and Deaf Education* . Oxford Journals. 2:1, p.57-59

Appendix D - Jeopardy Game Questions for Suggestion

Week # 5 Program

Level One –Point 100

• What is the difference between Deaf arts and arts? *Deaf arts is consisted of artwork by deaf/hard of hearing artists and arts can be done by anyone, any groups. Not only deaf people.*

• What is De'VIA? *Deaf View Image Art- what does this mean? How does it differ from Deaf Art?*

• What is the language of the DEAF-WORLD? *ASL*

• True or false- deaf people and hearing people have the same life experience?

False

- Can Deafhood be for deaf and hard of hearing people? *YES*

Level Two – point 200

- True or false- Can a hearing person experience Deafhood? *False*
- What is the difference between deaf schools and mainstreamed schools? *Deaf schools is where all students who are deaf and use sign language, some with speech therapy. Mainstreamed schools is public schools within deaf program or few deaf students in hearing classes, sometimes have interpreters and some have none. For addition, to explain the difference educational academically, culturally and socially between Deaf schools and mainstreamed schools.*
- What is the definition of Deaf Culture? *Deaf people are member of deaf community that has their own arts, languages, beliefs and values, in the Deaf way. Also they must use ASL for any communication in the community. What are the values, norms, traditions in the Deaf culture.*
- How do deaf people develop a Deafhood self-identity? *By through learning experience within Deafhood, in deaf schools, in deaf community and involved in deaf events/clubs-Deaf culture. A person will develop a concept of self-identity as a deaf person.*
- Name three colleges in United States that are designed for students who is deaf or hard of hearing and are attended by large numbers of deaf students?
RIT/NTID, Gallaudet University and CSUN

Level Three – point 350

- What a new word that is becoming widespread across the Deaf community?
Deafhood and Autisim.

- What is Deafhood? *Deafhood is a process by which Deaf individuals come to actualize their Deaf identity, positing that those individuals construct that identity around several differently ordered sets of priorities and principles. Padden Ladd, 2003*
- True or false- can hearing people member of Deaf community? Why or why not.
- Name three Deaf organizations in America *NAD, Deaf Native Organization, Deaf Woman United*
- Why is Deaf Culture is important for deaf people?

Level Four- point 500

- Name four Deaf artists who formed the De'VIA group. *Betty Miller, Chuck Baird, Susan Dupor, Ann Silver*
- List five characteristics of Deaf Culture - *Schools for the Deaf, facial expression, De'VIA, ASL Literature*
- How people decide to view on being deaf as medical and others view it as cultural and why? *There is no exact answer for this question.. It is all depend on groups of people who believe in, based on their life experiences, raise in a family with its value and knowledge. Who are members of deaf community and grow up in deaf culture, while others don't but raise in hearing families and use orally methods. Also explain two different views of what it means to be Deaf.*

- List four Deaf writers who wrote books
- Can hearing people participate in Deaf clubs/events? Why or why not?

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