Abstracts

Paddy Ladd (UK): Seeing Through New Eyes - Deafhood Pedagogies and The Unrecognised Curriculum

In the 250 years of Deaf educational systems not a single book has been written about Deaf teachers and their pedagogical practices - a telling illustration of the extent to which the education of Deaf children has been appropriated by hearing people. Since the turn of the century several important articles and dissertations have begun to explore some of these practices, and this paper focuses on a research study of a number of Deaf educators in the UK and the USA, setting out a framework within which their Deaf pedagogical practices can be mapped. Comparison with studies in a number of other countries reveals that many of these practices are remarkably similar, enabling us to posit the existence of global Deafhood pedagogical principles.

Marieke Kusters (Belgium) - The Drive of Flemish Deaf Teachers to Teach Deaf Children

In Flanders, there are few deaf teachers to teach deaf children in deaf education and in mainstream education. In 2013, when I conducted my research, there were seven special educational settings for deaf children. Only two of them employed qualified deaf teachers while four of them had (not qualified) deaf employees. One of my research questions was to explore how deaf teachers experience their own educational practices, as a teacher for deaf children within special educational settings for deaf children. I answered this question through an ethnographic research study. My research design contained three different research methods: a study of a one-week diary, participant observation in classrooms and schools (including meetings with colleagues and playground supervision) of three active, qualified deaf teachers and in-depth semi-structured interviews with the same three active teachers and two non-active, qualified deaf teachers.

It appeared that deaf teachers do not want the next generation of deaf children to have the same education they themselves had, which they are not satisfied with (neither mainstream education, nor special education). This is their main drive to teach deaf children. This sense of justice translates into deaf teachers’ sense of responsibility for the education of deaf children and into acts of advocacy aimed at the predominantly hearing staff, by explaining and defending the strengths and needs of deaf children. Deaf teachers feel responsible to explain the world to the children by giving information about society, by offering tips and methods how to deal with this society (both deaf and hearing) and by showing that being deaf is a way of life. This is presented through their own narratives, by giving examples from their own lives as a deaf person and through their performance, whilst constantly reflecting about how to present themselves as a deaf person to the children, their parents, the school and the outside world. Summarised, intergenerational relationships between deaf teachers and deaf children and deaf teachers’ sense of responsibility are powerful motivations for deaf teachers to teach the following generations.
Silvia Andreis Witkoski (Brazil) - Ethnographic Research in a Brazilian Deaf School Known as Bilingual: What Shows?

The conclusions presented in this paper come from an ethnographic research, performed during a doctoral research in a federal institution of higher education in Brazil, which was defended in 2011. The study evidenced the finding that the majority of deaf people are functionally illiterate after years on the school benches. The research context chosen was a Brazilian school for the deaf, which identifies itself as an institution with a bilingual educational philosophy. The study has shown extremely poor results in relation to the education of the deaf. The participants in the study were a group of fourteen (14) deaf students, and teachers that taught Libras and Portuguese. The fieldwork was done through the observation of classes during the school year of 2010. The study data proved that in contrast to the school’s philosophy of bilingual deaf education, there was a complete absence of qualified and differentiated instruction for deaf students. The teaching practices were predominantly of oralist nature both in Portuguese language classes and in Libras classes, which meant that deaf people were unable to grasp the contents that were taught.

What prevailed in the classroom, was that when teaching Portuguese the emphasis was on mechanical copying of content, demonstrating the total lack of understanding about deaf students’ natural learning processes. In Libras classes, the teacher reduced their use of sign language to a mere translation of Portuguese lexical items. We can state, based on this research, that it isn’t enough that there exists a physical space called a bilingual school, when teaching practices remain bound to the oralist approach. We need the radical transformation of regular teaching practices and qualified teachers, aware of the deaf students’ learning process in order to organize a curriculum from the visuo-spatial perspective, that meets the deaf culture, deconstructing the point of view in which the deaf are regarded as incapable of learning.

Sunil Sahasrabudhe (India) - Challenges Faced by Deaf Parents in the Education of Deaf Children in Mumbai

This research specifically looks into the details of challenges faced by deaf parents in the education of deaf children in Mumbai and its suburbs. There are approximately 25 schools for the deaf in Mumbai city and its suburbs. In some of these schools for the deaf, there are deaf children with deaf parents. The challenges faced by hearing parents with deaf children have been abundantly documented. Hearing parents often go through various social, emotional and psychological ordeals when a deaf child is born in their family. Deaf parents do go through a number of ordeals as well, however, not in the same way as hearing parents. One big advantage deaf parents have over hearing parents is the experience of growing up as deaf individuals, and of education in schools for the deaf. Therefore, in comparison with hearing parents these deaf parents have more realistic expectations from deaf schools in providing education to their deaf children.

I interviewed 12 deaf parents of deaf children currently studying in different schools for the deaf. Questions included educational issues of deaf children, dealing with school administration, communication with teachers, contact with other (deaf and hearing) parents and with other family members, and challenges with respect to the making of decisions for the education of their deaf children. It appeared that the biggest challenge for these deaf parents was the lack of a support system in the education of their deaf children, as hearing teachers and other hearing parents cooperated very little with them. As a result, deaf parents have taken steps to challenge schools in court, supporting each other in the matters of education.
John S. Pirone (USA) - Deaf Students who use American Sign Language and their Academic and Social Experiences in Mainstream College Settings

Since the enactment of the Americans with Disabilities Act (ADA), the number of colleges/universities offering access/support services has been rising and, concurrently, the enrollment of deaf students in mainstream postsecondary institutions has increased dramatically. Yet, 75 percent of all deaf students in higher education withdraw from college without a degree even with the provision of access/support services. Through the lens of Vincent Tinto’s theory of student departure, the researcher examines deaf students’ longitudinal processes of academic and social interactions within their postsecondary institutions. The extant literature reveals that deaf students encountered barriers during their academic and social interactions even with the presence of sign language interpreters. Some significant gaps in the literature are identified: most studies were conducted at the National Technical Institute for the Deaf, which has a large population of deaf students; few studies sampled deaf students attending a mainstream college/university with a small population of deaf students; and no studies centered on a single group of deaf students who worked with ASL interpreters for their academic and social interactions in mainstream settings.

The researcher conducts a qualitative study using Interpretative Phenomenology Analysis (IPA) with two research questions being explored: how do Deaf students working with American Sign Language (ASL) interpreters experience academic participation in mainstream college settings, and how do Deaf students working with ASL interpreters experience social participation in mainstream college settings. The purpose of this study is to build an in-depth understanding of deaf students’ lived experiences of a particular phenomenon and the meanings the phenomenon holds for them. The researcher has interviewed five Deaf participants who self-identify as being culturally Deaf, use ASL as a primary language, attended a mainstream college/university with 10 or fewer Deaf students, and worked with ASL interpreters primarily for all academic and social interactions. The researcher has preliminary findings that ASL interpreters’ fluency, cultural competency, professional conduct, and team dynamics could potentially hinder Deaf students’ academic participation. The researcher will discuss policy implications for colleges and universities in order to enhance Deaf students’ academic and social interactions in mainstream settings.

WORKSHOP: A Bilingual University in Europe? (Timothy Rowies)

Note: workshops are only accessible for people who have registered in advance

Target group: Deaf academics of all levels (Ba, Ma, PhD, lecturers etc) who study/work/teach in Europe

The purpose of this workshop is to discuss the different possibilities to establish higher education for European Deaf and/or Sign Language users. The workshop leader is working on a pilot project with various international academics to provide higher education in sign language. This workshop is a combination of an information session, a participatory discussion and a brainstorm session. The workshop will start with a very short brainstorm session about an ideal university college for deaf people, then the participants will be informed about the working definition of a bilingual higher education and about current opportunities in the academic world for deaf students. Then, a participatory discussion will consider the policies being enacted, their effectiveness, and reactions to these measures. Issues such as deaf education, accessibility, sign language and technology will be examined. For example, in a class with deaf and hearing students, how inclusive would it be? Is it possible for higher education courses to be taught in International Sign and written English?
WORKSHOP: Publish or perish? The case of deaf academia. (Maartje De Meulder, Dai O’Brien, Steve Emery)

Note: workshops are only accessible for people who have registered in advance

Target group: Priority goes to PhD students and early career researchers/post-docs who haven’t been published already. If space permits: Ma students.

The aim of this workshop is two-fold: firstly: getting to grips with the publishing landscape, and secondly: peer-support, stimulating/motivating each other, recognizing the problems which are there, and collectively thinking about solutions. The workshop will start with a half-an-hour exploration of the publishing landscape. The workshop leaders start with a consideration of the importance of publishing qualitative research findings and theoretical pieces in human and social sciences. For example: academics need publications if they want to write research funding applications; without such a publishing track record, applications are often not taken seriously. This is followed by a discussion of possible pathways to disseminate research work as publications (such as: articles in open access vs closed access journals, articles in sign language, book chapters, publication of PhD as book, edited volume, reviews), including a discussion of how to decide where to publish something, what it means being first vs being second author, how to pick a suitable journal, an explanation about impact factors, and a short discussion of Deaf Studies and sign language journals. In so doing, the workshop leaders draw on both literature on academic publishing and on personal experiences. After this presentation, they will organise a workshop/brainstorm on problems encountered by Deaf academics, such as not having English as your first language, a lack of access to courses on academic writing, deaf people often being the “second author” in the shadow of a hearing “first author”, having no time to write or publish because of a heavy teaching load and so on. The aim of the discussion is to understand common problems and collectively reflect on how some of the problems could be solved.

Amandine le Maire (Belgium) - Audism in Denmark: Migration of Danish Deaf families to Sweden

This research study aims to understand the particular effect of audism in the Danish Deaf community and especially in the case of Deaf families moving from Copenhagen to Malmö. The reason of their moving was based on the educational opportunities for their Deaf children. The situation in Denmark is alarming regarding the educational opportunities for Deaf children who are sign language users. During my fieldwork, I used the method of participant observation, participating into the life of these families, and I conducted non-directive interviews.

I found out that there were several similarities between the families who moved to Malmö, which are based on the current form of oppression they are facing. In my presentation I will point out three different forms of oppression and their characteristics and analyse them with a reference to the theory of audism. My conclusion is that the sociocultural reasons behind the recent emigration of the Danish Deaf families to Malmö could be explained by those three forms of oppression that are exerted by educational, medical and governmental institutions.
**Juhana Salonen (Finland) - How did I Find My Deaf Identity?**

In this paper I present an auto-ethnographic study of my life. I am a Deaf person who suffered severe psychiatric problems in my youth because of my unawareness of my Deaf identity and of the meaning of life. I also suffered from weak social-emotional skills. The purpose of this research is to discuss openly my life from two main angles: the socio-cultural (Deaf identity, Deafhood, sign language) and the medical (welfare, social-emotional functioning, mental health). This research was done together with my mother Sisko-Margit Syväöja, who is a hearing psychiatrist.

Auto-ethnography as a qualitative research method includes the interconnectivity of the self and others. The data of the present study consist of personal memories, self-observation, self-reflection and external material, and takes the form of diaries, interviews and documents. Through these we analysed individual and communal discourses, especially about the experience of being Deaf and social relations with the family and the neighbourhood. The research shows how important it is to examine closely the personal narratives of a Deaf person and of people who have lived in close proximity to that person. I experienced severe crises in my social-emotional functioning and in my mental health during puberty. After much effort I succeeded in finding my identity and developing my social-emotional skills. A thorough understanding and awareness of Deaf identity, Deafhood and sign language helped in this process.

More detailed discussion is needed of how awareness of a Deaf identity can be developed in both the social and cultural meanings of being Deaf. When a Deaf person and the people in his or her immediate environment are aware of how this can be done, the Deaf person can process Deafhood and manage his or her social-emotional skills. An auto-ethnographic approach allows a cross-cultural combination of the socio-cultural and medical views. They have the same goal – the welfare of a Deaf child.

**MINI-SYMPOSIUM: It’s a Small World: Deaf Similitude and Deaf Universalism (Michele Friedner and Annelies Kusters)**

This symposium is based on a book that we worked on, titled *It’s a Small World: International Deaf Spaces and Encounters* (forthcoming end of 2015 or early 2016). First, we will situate the book within the study of deaf transnationalism and introduce the book themes and some important concepts around which the book is organised, namely deaf similitude (ie the idea of DEAF-SAME) and deaf universalism.

Then, authors who are contributing to the book will share their research findings and experiences with regard to international deaf encounters. In total there will be eight five-minute presentations.

1. Hilde Haualand: *Deaf transnational gatherings at the turn of the 21st century and some afterthoughts*

2. Mark Zaurov: *Deaf Jewish Space and “Deaf-same”: The International Conferences of Deaf Jews in the 20th century*

3. Maartje De Meulder: *Sign language recognition: Tensions between specificity and universalism in international deaf discourses*

4. Rezenet Moges: *Challenging Sign Language Lineages and Geographies: The case of Eritrean, Finnish and Swedish Sign Languages*

5. Khadijat Rashid: *A Deaf Leadership Program in Nigeria: Notes on a complicated endeavor*
6. Outi Toura-Jensen: *Changing the World (or not): Reflecting on interactions with the Global South during the Frontrunners program*

7. Arlinda Boland: *Deaf International Development Practitioners and Researchers Working Effectively in Deaf Communities*

8. Paddy Ladd: *Global Deafhood: Exploring Myths and Realities*

**Sabine Fries (Germany) - Violence Against Deaf Women in Germany: Collecting and Analysing Sensitive Data**

For a long time, physical, sexual, psychic, and structural violence against women has not been recognized as an issue for deaf communities. In contrast, a recent survey of the living conditions of women with disabilities in Germany revealed that deaf women in particular are seriously affected by all forms of violence. In some respects, they are the highest affected group of all women with disabilities.

In the context of a doctoral dissertation, twelve qualitative interviews with German deaf women who had (have?) experienced different forms of violence were conducted in a monolingual sign-only research setting. Surveys within the deaf society are subject to specific requirements in order to comply with essential ethical and legal aspects of research, in particular as regards informed consent and avoidance of potentially harmful consequences. Specifically, when generating and evaluating highly sensitive data related to the biography of deaf women affected by severe forms of violence, possible consequences of collecting video data need to be taken into account, since video footage makes it impossible to detach the data from the personal identity of the research participant.

For the purposes at hand, a new method of collecting and analysing empirical sign language data was developed in order protect the privacy of the participating deaf women despite exposure of intimate and personal information. The method of data collection used and some of the preliminary results of the study will be reported upon.

**Karen Talks (Denmark) - Love Relationships Between Deaf and Hearing People in Denmark**

The purpose of this study was to shed light on love relationships between deaf and hearing persons in Denmark, from a sociocultural perspective. The phenomenon is relatively new in deaf culture. In the past, most deaf persons married other deaf persons because of the strong solidarity in the deaf community. Now we see an increase of deaf-hearing couples. My focus was to find out whether the informants experienced cultural challenges and dilemmas in their relationship, and what this means for their roles, identity and values both in family life and in social life.

The findings are based on five qualitative interviews with Danish deaf-hearing couples between the age of 25 and 55. I analyzed and discussed how the informants, both the deaf and the hearing, experience the challenges in their relationship in the everyday life in three respects: 1) family-life and identity (changing their identity during their relationship and views on sharing housework) 2) the cultural dimension (the informants experiences of crossing each other’s deaf and hearing worlds) and 3) the social dimension (challenges related to friends, family and neighbors and how impacts on their relationship). Finding a balance between different values and ways of living seemed to be a challenge for the informants.

During the analysis I used different sociological and Deaf Studies’ concepts (e.g. Deafhood) and authors (e.g. Bourdieu and Goffmann) to strengthen the understanding of how and why the informants experience their relationships differently. Also, I discuss power relations, cultural patterns and the social space reproduced and transformed in the relationship between deaf and hearing people.
Dai O’Brien and Nicola Nunn (UK) - Crossing Cultures: A Sociological Perspective on Deaf and Hearing Intercultural Relationships

Using Bourdieu’s theories of cultural, social and linguistic capital, we can examine the different capitals and values that Deaf and hearing people bring to intercultural relationships. These differences, resulting from differences in community involvement and access to each others’ community values and beliefs, can lead to tensions between members of the different communities. This paper aims to build upon the theoretical approach of Bourdieu using theories of Hall & Hall and Harris & Moran to examine the tensions resulting from cultural conflict between Deaf and hearing BSL users and to consider the consequences for intercultural interaction. This paper will examine factors that lead to enhancement of intercultural understanding and successful co-existence resulting in conflict resolution and better working relationships between Deaf and hearing people.

A sociocultural approach is taken in order to observe the values, beliefs and attitudes that underlie cultural behaviours. The works of Ladd and Lane have explored deaf/hearing relationships, exposing inequalities and exploitation; Napier, Sutton-Spence & Smith and Harris & Mohay have shown examples of communication affected by intercultural issues. Such examples will serve to identify cross-cultural issues prevalent in interaction and successful co-existence. Central themes of power, privilege and self, and marginalization will be explored and the benefits of intercultural relationships will be discussed. The paper considers the changing attitudes towards Deaf people that have shifted over the years alongside changing mainstream sociological perspective and highlights the advantages that shifting perspectives can bring to an oppressed group in society. It is hoped that this paper will point the way forwards to better intercultural relations between Deaf and hearing people in the future and a more productive relationship between cultures in various fields.

Annelies Kusters (Belgium) and Sujit Sahasrabudhe (India) - The Continuum of Ishara: Deaf-Hearing Gesture in Mumbai

Gestural communication is the main means of communication between deaf and hearing people in the majority of countries in the world, such as in India. We investigated how fluent deaf signers and hearing speakers use conventionalised and spontaneous gestures to communicate with each other. The locations of the research were public and parochial spaces such as markets, shops, food joints and public transport, where we focused on gestural interactions between strangers and acquaintances in Mumbai.

In particular, the discourse range of gestural communication as well as its limitations and potential were investigated. The role of speech and writing in gestural communication was analysed. We video-recorded the gestural interactions of 6 deaf protagonists, and in-depth and impromptu interviews were conducted with both deaf and hearing individual participants to find out more about their views on gesture. The recordings provided data for analysis but also material for a film documentary, which will serve as a basis for further exploration in a second round of data collection in which the documentary will be presented for group discussion.

We will shortly summarise the views presented during the interviews, in particular underlying perspectives regarding gestures, sign language and deaf people. For example, it appeared that no conceptual division was made between gesture and sign language (both called Ishara in Hindi). This seems to be a prevailing ideology of both deaf and hearing people in Mumbai. Gesture and sign language instead are said to exist on a continuum, and deaf signing is faster and more complex than gesture. Gestural communication was said to be limited and slower than fluent spoken or signed communication, but to be important for customer interactions, joking and small talk (including small talk about the news and politics).
Dai O’Brien (UK) - Deaf-led Deaf Studies: Using Kaupapa Maori Principles to Guide Development of Deaf Research Practices

This paper will examine the potential for creating a truly Deaf led Deaf studies field, borrowing from the concept of kaupapa Maori research from New Zealand. It will look at the possibilities of creating a research framework rooted in the epistemologies and ontologies of the Deaf community. The rationale for this approach is to move away from the hearing-led roots of Deaf studies to explore a vision of what Deaf studies could be if it focused on the beliefs, traditions and cultures of Deaf communities and to explore ways in which to ensure that Deaf studies can be held accountable to the Deaf communities they work with. While progress has been made along these lines, for example Ladd’s Deafhood model, exploration of the practical application of these concepts is needed.

Kaupapa Maori research follows principles that are rooted in the Maori culture, community and way of life. It has been developed in response to centuries of being ‘researched on’ and ‘researched by’ Pakeha (white) colonisers, and the requirement by the academy for Maori led research to follow the academic practices and frameworks of Pakeha academia. This is a similar situation to which many Deaf academics find themselves, fitting into the hearing priorities and languages of mainstream academia which does not recognise Deaf community values. In contrast, kaupapa Maori research holds dear all the principles of collective communities, which parallels the fact that Deaf communities around the world and internationally are collectivist in nature. It is also a truly community-constructed theory. While it borrows some concepts from Western philosophy and traditions of social research, it is solely of Maori creation and stands alone as a self-sufficient framework. We do not suggest lifting the kaupapa Maori framework wholesale, but using it as inspiration to develop our own research frameworks rooted in the Deaf community.

This paper will present initial findings from a full-day workshop held with leading figures in the UK Deaf community, figures with backgrounds in both academia and community leadership. The purpose of this workshop was to explore the possibility of creating a community consultation forum to create a research framework similar to that of kaupapa Maori, rooted in the culture and community of Deaf people. Participants were selected using a combination of purposive and snowball sampling through a combination of face to face and email contact. Their range of backgrounds and experiences allowed them to bring different perspectives to the discussion. Results of this discussion will be presented here for dissemination and feedback from an international forum, and future steps in this process will be discussed.

Rezenet Moges (USA) - “Is the Joke on us, Deaf Anthropologists?” Reflections on Native Anthropology of Deaf Culture by Deaf Researchers

According to the prominent scholar Claude Levi-Strauss, the most significant distinction between the fields of anthropology and sociology is that anthropologists study “others” outside of their culture and society, while the sociologists study their social lives of their people groups and societies. This presents a challenge: we need some serious reflection about the field of anthropology and Deaf anthropologists. As a Deaf anthropologist, I felt obligated to explore something exotic and decided to present more information about an inconspicuous country, Eritrea, which is my heritage country. This paper will include some contemplation that explores the idea of “native anthropology,” which means that an “insider” does research on the cultural, racial, or ethnic group of which they belong in. This contradicts the foundation of anthropology that takes up after Levi-Strauss on studying on “otherness”.

In addition, perpetuating the notion of Deaf ethnicity with a multiethnic identity, a Deaf person of color shares more than merely a language-cultural minority. A issue dominating current debates is a growing population of immigrants or Diasporas and the generation of immigrant-parents reconnecting with their heritage countries. Will the other country and their Deaf natives still be considered as the “others” if the Deaf anthropologist shares the same ethnicity?
The benefit of being “insider,” according to Jones’ empirical study as a native anthropologist, is having better access to this related research group but on the other hand, the outsider researcher (perhaps, in our case, hearing anthropologists) may observe cultural qualities or beliefs that the natives would overlook or underestimate in their idiosyncratic way of living or communicating. This presentation aims to discuss both self-reflection and some reflections of various Deaf anthropologists in order to solidify our positions in this discipline.

**WORKSHOP: Exploring Insider/Outsider Perspectives and Positions as Deaf Ethnographers. (Rezenet Moges, Hilde Haualand and Annelies Kusters)**

**Note: workshops are only accessible for people who have registered in advance**

**Target group: Deaf Academics who already have some experience with ethnographic field work**

The aim of this workshop is to discuss ethnographic methods and to organize an opportunity for deaf ethnographers and others who use qualitative methods to investigate deaf-related themes and to exchange experiences. Deaf ethnographers could be regarded as “insider” in being deaf, but might be “outsider” in other respects such as nationality, ethnicity, educational and linguistic background, and so on. In this context, the concept of “native anthropology” will be discussed as well. The workshop leaders believe that in deaf ethnography, deaf and hearing field workers get access to different sets of data/information, social processes and mechanisms. Both an “insider” and an “outsider” position pose particular methodological limitations and challenges. Deaf ethnographers are often also “outsider” in the group, community or country where they do research. Importantly, being “insider” or “outsider” seem to be fluid concepts: most researchers will experience combinations of both positions. The workshop leaders will discuss what this means for doing deaf ethnography. They will give some examples from our own fieldwork and will invite more examples by the workshop participants. The aim is to discuss the particularities, benefits and limitations of being “insider” and “outsider,” to problematize this distinction and explore connected ethical and methodological issues. After the initial presentation (about 30 minutes in duration), the workshop leaders invite the participants to a group discussion, in order to further explore the challenging position as a deaf researcher studying in deaf-related topic or a deaf community.

**WORKSHOP: Two Professions, One Goal: Ethical Interactions for Deaf Academics and Interpreters. (Teresa Blankmeyer-Burke, Khadijat Rashid and Poorna Kushalnagar)**

**Note: workshops are only accessible for people who have registered in advance**

**Target group: Priority goes to professors and researchers with academic or institutional appointments, including post-docs, Ph.D.s on the job market, plus Ph.D. and M.A. students. If space permits, others in a university/research environment who do a lot of academic presentation and/or who attend many academic conferences and work with interpreters in those settings.**

Deaf academics and signed language interpreters have one goal: to have a successful interpreted interaction. How this success is measured can be different, depending on the internal standards of each professional. For the deaf academic, a successful interpreted interaction means (inter alia) that the interpretation did not impede the primary goal of the deaf academic. Examples of primary goals include: networking with academic colleagues at a conference, giving a clear and engaging academic presentation, and successfully negotiating a job offer with a university administrator. From the interpreter’s perspective, a successful interpreted interaction means that the quality of the interpretation supported the goals of all participants. Note that the interpreter
is committed to providing communication access for all participants – this is referred to in the literature as ‘interpreter neutrality’. Interpreters are usually bound by a code of ethics; professors are also bound by a code of ethics. These have different aims and standards; recognizing how these can be different is the first step. The workshop leaders will begin the workshop with an overview of the ethical obligations of academics and interpreters. This will be followed by a case study of an interpreted interaction between a deaf professional and an interpreter. After an ethical analysis of this case, the rest of the workshop will be devoted to identifying goals and developing strategies to achieve those goals, including problem-solving difficult situations. The workshop will include lecture, group discussion, and paired activities. A schema for developing goals in particular academic settings will be provided.

WORKSHOP: Attitudes Regarding the Feasibility of Interpreting in Academic Fields: From Sign Language to Written Text. (Kang Suk Byun)

Note: workshops are only accessible for people who have registered in advance

Target group: Anyone who is interested.

Generally, a heavy interpretation burden is routinely placed on Deaf people in academic settings when they are required to present their ideas in written form. However, from a Deaf perspective, there is a clear imbalance between the expectations of the hearing and professional world and the linguistic barriers faced by Deaf people with respect to written texts. The Deaf perception is that it is they who must make extraordinary linguistic efforts to accommodate to the norms of the hearing majority, while members of the hearing majority do not provide sufficient accommodation for the linguistic disadvantages of Deaf academics. While it is commonly accepted that Deaf people need interpreters to convey ideas between deaf and hearing interlocutors during spoken interactions, i.e. between spoken language and sign language, little consideration is given to the barriers Deaf people face in thoroughly processing and comprehending written texts in academic contexts. When interpreters are asked by a Deaf person to translate a signed text into sophisticated written form or to interpret complex written texts into a signed language, particularly ones of the type encountered in academic settings, it is common, even among professionals who are being compensated for their time and expertise, for interpreters to resist such interpreting tasks or to outright refuse to do such an interpretation, an attitude which leads to lack of accessibility and frustration for the Deaf person. The problem is particularly acute for professional Deaf, among whom are Deaf academics working at an international level, for whom the problem is compounded if they come from non-English-speaking countries, since the need to access written materials in English or other foreign languages becomes acute. Thus, the question that will be discussed in this workshop is as follows: Is there a need in academic settings for Deaf professionals to be provided professional interpreters qualified to translate between sign language(s) and written texts?

Mark Zaurov (Germany) - Deaf Witnesses of the NS era and Forced Sterilization: Two Examples

My research is in the field of oral history during the Third Reich in Europe. A topic of particular interest is the forced sterilization of Deaf persons imposed by the Nazi Regime. In my talk I will present and compare two particular interviews with interviewees from deaf families. During these interviews they relate their positive or negative opinion of Sign language use, Nazi ideology and politics, sterilization, and whether they agree or disagree with the public views on Deaf people at that time. They relate if they were resisting the measures of the Nazis; passively accepted what was going on; or even welcomed the measures. They also share their opinions on Adolf Hitler. I will juxtapose the interviews and point out similarities and differences between a 91-year-old interviewee and a 89-year-old. We are told that two of the community leaders after the Third Reich had their wives voluntarily sterilized. The narrator endorses this measure, only thinks that
sterilization should not be forced upon them. Such details deconstruct the assumption that deaf and hearing-impaired persons in Nazi Germany were all passive victims of the regime. The interviews expose that Deaf persons internalized Eugenic, Anti-Semitic and racial doctrines and lead us to questioning the status quo of the German Deaf community today.

I will also talk about my methods for interviewing Deaf witnesses and compare them to those used by hearing interviewers. There is a considerable body of Deaf testimonies and Deaf Holocaust survivor interviews in various archives conducted via interpreters. I will chose examples that expose gross miscommunication for two main reasons: the lack of cultural knowledge about deaf culture on the hearing interviewers’ and interpreters’ side; and language issues that come into play in this sensitive setting where generational conflicts, trauma and stark language variation reside. Over all, the methods hearing interviewers approach Deaf witnesses and survivors with, destroy, or do not manage to build the trust necessary for open storytelling. I will show you how, as a Deaf scholar, I make the interviewees comfortable for people. I will explain my methods of leading the conversation, and how the interviews win in depth when the interviewer is a laid back active listener instead of asking too many direct questions.

Maija Koivisto (Finland) - Changes in the Finnish Deaf Performance Arts Since the 1950s

The purpose of this research was to examine how Finnish Deaf Culture Days have been reflecting changes in the identity of the Finnish sign language community in the period 1956–2006. A qualitative research method was used in this research. The principal material was collected from the sign language community’s mass media and the Finnish deaf magazines Kuurojen Lehti and Kuurojen Viesti. Other material included various minutes and leaflets related to the Deaf Culture Days. These were analyzed through data-driven content analysis. The research used Paddy Ladd’s theory of post-colonialism in Deaf culture and Stuart Hall’s concepts of cultural identity. The research demonstrated that Finnish Deaf Culture Days were going through a process of post-colonialism in which four different periods can be distinguished. On the basis of the research material these periods were named as follows: 1) The reign of Finnish Language (1956–1969), 2) Period of Visualism (1970–1978), 3) Period of “Actual” sign language (1979–1996) and 4) Period of Sign languagehood (1997–). These periods can also be seen as reflecting the post-colonial process of the sign language community as a whole.

Sheila Xu (USA) - A Deaf Economy: Deaf Businesses in Europe and USA

My presentation attempts to answer the following questions: What is the “deaf economy”? What are its characteristics in both the United States and Europe? Is the “deaf economy” an “ethnic economic enclave” as that of Chinese businesses in a Chinatown would be? The term “ethnic economic enclave” comes from the works of minority economists Alejandro Portes and Leif Jensen. Rather than focusing on the financial aspects, the research looks at the socio-cultural aspects of the “deaf economy.”

There is very little literature on deaf businesses, and virtually none on the “deaf economy.” Qualitative, ethnographic methodologies were used for my case studies of deaf businesses in the United States and Europe (mostly in the United Kingdom). Those businesses were found and surveyed via local deaf social events and the Internet.

The United States and Europe were selected to analyze the significance of geographical regions and proximity in the “deaf economy”. In those regions, participant observation and semi-structured interviews were used to understand the economic networks of deaf entrepreneurs, employees, and consumers (or the “deaf community”). A few themes emerged from the research:

(a) Capitalizing on deaf identity, in businesses where the informants within a “deaf economy” had extensively used their social relationships within the deaf community to hire employees and promote their businesses. Here, the concept of “deaf universalism”, coined by Michele Friedner and Annelies Kusters, is used.
An Analysis of Article 24 of the UNCRPD from a Deaf Perspective

The UN Convention on the Rights of Persons with Disabilities (UNCRPD), which was adopted in 2006, is often promoted as ‘the missing piece’ in human rights legislation. While persons with disabilities have previously been invisible in international human rights law, the Convention re-affirms that persons with disabilities are effective rights holders. The UNCRPD marks a paradigm shift in that it firmly departs from a social model, replacing the medical model on disability, and moves onto a human rights model of disability. The sustained involvement of the World Federation of the Deaf (WFD) during the drafting stages of the UNCRPD resulted in the Convention being the first international human rights treaty to include sign languages, mentioning them in five different articles, in addition to references to deaf culture and the deaf community.

This presentation will analyse what is, from a deaf perspective, one of the most important articles of the UNCRPD both during the drafting stages as well as when it comes to implementation, namely Article 24 on the right to education of persons with disabilities. Article 24 provides not only that children with disabilities should not be discriminated against but also that they should be able to participate in the general education system, via “inclusive education”. To this end, State Parties, countries which have ratified the CRPD, have to provide reasonable accommodations targeting individuals and adopt support measures, which targeting broader educational environments.

Article 24 contains both references to inclusive education and to an education in sign language. The principle of “inclusive education” is contested within deaf communities. Indeed, in practice, it often comes down to individual mainstreaming with subsequent risks and damage for deaf children’s linguistic and emotional development. During the negotiations about article 24, the WFD questioned this principle of “inclusive education” for deaf children, demanding greater attention for the diverse needs of diverse groups of persons with disabilities. They argued for an expanded interpretation of key concepts such as “reasonable accommodations” and “special education”. The latter in particular, shouldn’t be seen as special education (as understood by the disability movement) but as an education in one’s own language and culture, which should be inclusive for hearing children too. In the end, the WFD’s push for a “context-specific approach” was acknowledged by the State Parties although the formulation turned out not to be exactly what the WFD had originally desired.

This presentation will analyse the development of Article 24 with specific reference to the WFD’s work during the drafting of the CRPD and within the general framework of the UNCRPD as a human rights treaty. After that, it will look at how this Article is currently being interpreted by the CRPD Committee, countries appearing before the Committee and deaf associations. These different interpretations and the distinction between “reasonable accommodation” and “context-specific” approaches point to different interpretations of how deaf people can achieve full educational rights.
John Bosco Conama (Ireland) - Language Policies and the Campaign for Irish Sign Language Recognition in the Republic of Ireland

In order to examine language policies in general and their effects on the status of Irish Sign Language (ISL) in the Republic of Ireland, we use Spolsky’s approach of identifying language policies in practice. With this approach, a brief discussion will be based on the current dominant ideology that signed languages are more of a compensatory tool rather than a language in its own right. Then we will make specific references to a number of legislations and governmental reports to reflect the nature of attitude towards ISL. These references will be briefly examined and scrutinised. The possible remedies available to the users of ISL to address their grievances will be mentioned. Linking to this, a campaign for ISL recognition led by the Irish Deaf Society will be broadly described. Lastly, concluding remarks will be given on the future prediction.

Octavian Robinson (USA) - The Role of Anti-peddling Campaigns in the American Deaf Community’s Quest for Citizenship

My research examines deaf people’s anxieties about their place in American society and the political economy from 1880 to 1956. My study highlights how American deaf people sought to place themselves within mainstream society through their activism to protect and advance their status as citizen-workers. Their activism centered on campaigns against peddling. Those campaigns sought to protect the public image of deaf people as worker-citizens while protecting their language and cultural community.

My study examines the attitudes and rhetoric of the leadership of the deaf community through their addresses delivered at meetings of deaf organizations and published articles in the silent press. The Deaf American rhetoric surrounding impostorism and peddling reveals ableist attitudes; anxieties about the oral method supplanting sign language based education for the deaf; fears and insecurities about deaf people’s place in the American economy; class consciousness; and efforts to achieve full social citizenship. American Deaf people’s notion of equal citizenship was that of white male citizenship with full access to economic opportunities. Their idea of citizenship extended to the legal and social right to employment and economic self-sufficiency.

This is a historical account of the deaf community’s campaign during the late nineteenth and first half of the twentieth century to promote deaf people within American society as equal citizens and to improve their access to economic opportunities.

John Walker (UK) - Exploring Tools to Evaluate Social Capital in 19th and 21st Century Deaf Communities

For the purposes of my PhD in Social and Historical Geography, I am focussing on the ‘evolution of social capital in the Deaf community from 19th century to 21st century’. Krishna and Shrader’s Social Capital Assessment Tool is an evaluative system which could be used to measure the extent of social capital in the Deaf community during two different periods.

These two periods sit aside to a significant change in the political landscape of the Deaf community: in the early/mid 19th century education, sign language was embraced as the means of communication used by Deaf people (e.g. Brighton Institution for the Deaf and Dumb, est. 1841 clo. 1939) until the 1889 Royal Commission on the Deaf and Dumb, which argued for the adoption of Oralism (and the restriction on the use of signed languages).

In current minds, the 19th century communities were ‘imagined’ as a ‘golden era’, where Deaf people had some position of authority and power. Therefore, I wish to explore how the assets and networks of the 19th century were formed/structured in order to understand the social capital of the Deaf community in that period. At a time of little resources provided from civic structures, the Deaf community were left to their own devises and created different spaces, places, networks and social structures that enabled them to live, trade and support the
expression of their linguistic cultural identity. They depended on each other to relay information
between deaf and non-deaf people, and form business transactions, entertainment, wellbeing
activities, and knowledge exchange. The investigation will observe whether these structures still
exist today or have evolved differently due to internal and/or external forces.

The presentation on this piece of research will explore the tools used to evaluate social
capital in times past and present. The tool will explore approaches to identifying the existence of
populations, networks, commercial transactions, various social/educational/governmental
systems including physical structures and social relationships.

Rachel Mazique (USA) - *Deaf Politics and the Right to Life: Literary Expressions of Ethnocide*

“No one suggests the safest cure. A change of heart, a tender understanding, a pair of
hands signing.” Raymond Luczak’s “How to Cure Deafness”

This talk looks at the power of literature in fostering a Deaf bioethics and dismantling harmful
schemas about Sign Language Peoples (SLPs). My research methodology derives from cognitive
literary studies. I examine how the cognitive processes involved in reading fiction’s imagined
dystopic futures, which bring about “The End” of SLPs, affect perspectives on group rights for deaf
communities.

Why study Deaf literature? I argue that the urgent political claims of texts like American
Sturley’s *Milan* (2003), British filmmaker, Ted Evans’ *The End* (2011), and British poet, Donna
Williams’ “When the Dead are Cured” (2013) speak to the “in-between” area of Deaf literature,
Deaf Studies, and Deaf politics. This “betweenness” positions Deaf literature as a bridge between
disability studies and ethnic studies. From the United Nation’s Convention on the Rights of People
with Disability (UNCRPD) to arguments against ethnocide, Deaf politics involves grappling with the
group identities of both disability and ethnicity.

In examining the “betweenness” of Deaf politics, I find that Long’s “Of Silence and Slow
Time” is a paradigmatic text—showing us how the Deaf ethnic contends with audist beliefs about
the “undesirability of Deaf lives.” This story presents a future state undergoing scientific
ethnocide, the deliberate destruction of an ethnic group. The state’s control over the
reproductive lives of Deaf women contributes to cultural genocide and demonstrates the
undesirability of “defective” deaf lives.

All of the aforementioned authors present bioethical concerns about linguistic genocide,
cultural genocide, and/or ethnocide in stories that imagine the end of SLPs. In doing so, they
consider the implications of the ideology of ability, defined by Disability Studies scholar, Tobin
Siebers, which necessitates the eradicating of deafness in the medical industry’s centuries-long
search for a “cure”—a cure that some may say has been achieved by cochlear implants and that
others say is ever closer with new genetic engineering laws. The authors above offer an
imaginative take to the challenges of Deaf futures, which enables the activation of cognitive
processes that can “produce lasting, socially transformative psychological changes in readers”
(Bracher). Because the authors present the search for a cure as a eugenic campaign in modern
form, readers that practice schema criticism have the power to correct faulty cognitions, which,
according to Bracher, is key to reducing injustice. It is my hope that, from this talk, SLPs and their
allies can learn from the successes and limits of various strategies of resistance as we work to
promote a deaf bioethics.
Deirdre Schlehofer (USA) - Human Rights and Global Health for Deaf Women

This paper reviews the health literature on Deaf women from developing and developed countries, asserting that these women’s experiences are different and under-studied. Minority communities with a special focus on women from developing and developed countries have been extensively studied, although research with Deaf communities, especially women, is scarce. Health problems linked to serious consequences are often a result of societal factors such as poverty and discrimination.

Web of Science, Psych Abstracts, and PubMed were searched for articles on Deaf women across the world. Example key words used were: deaf, women, health and inequality. Although the phrase ‘women with disabilities,’ does not fit the socially constructed meaning of Deaf communities that historically revolve around sign language as a linguistic right, this phrase was used to ensure a more comprehensive review. As well, the information is evidence-based and augmented by case studies, where appropriate.

In the review, key themes emerged such as perceived stigma, marginalization and victimization by sexual assault. Moreover, Deaf women from developed and developing countries share similarities in the experience of intimate partner violence regardless of legal rights and access to health care. Notwithstanding its major World Federation of the Deaf (WFD) project Deaf people and human rights (2009), few findings have been identified in terms of sign language and gender. Due to limited data on Deaf communities worldwide concerns about reliability are compounded by complexities across languages, infrastructure, societal barriers, and issues with research design. For example, the WFD Health Resources Initiative Survey (2011) was an important global survey focusing on Deaf people for the first time.

Today Deaf women across the world are gaining awareness of human rights through various avenues. Nevertheless, they continue to encounter limitations such as a lack of access to health services. More research is needed focusing on Deaf women across cultures and continents (e.g., cultural practices and globalization). It is important to acknowledge that these women’s stories should be given voice in justice and health arenas, leading to their empowerment and positive action. Human rights are women’s rights and women’s rights are human rights.