Culture

Brooks, D.K. (1996). In search of self: Experiences of post-lingually deaf African Americans. In I. Parasnis (Ed.), Cultural and language diversity and the deaf experience (pp.246-257). New York: Cambridge University Press. [AN 1561]*
The author reflects upon her life as a deaf African American. She shares a few social and psychological issues that surrounded her sudden hearing loss and final acceptance of being deaf.

Carmel, S. (1996). Deaf folklore. In J. Brunvand (Ed.), American folklore: An encyclopedia (pp.197-200). New York: Garland Publishing. [AN 1457]
This article describes and gives examples of the folklore of what the author describes as a "unique minority of people with hearing loss in their linguistic and cultural community." Folklore includes stories, jokes, riddles, anecdotes, beliefs, games, and other genres traditionally passed from one person to another or from one generation to another by "word of mouth." In the Deaf Community, folklore is combined inextricably with the traditional transmission by sign of hands."

Emerton, R.G. (1996). Marginality, biculturalism, and social identity of deaf people. In I. Parasnis (Ed.), Cultural and language diversity and the deaf experience (pp.136-145). New York: Cambridge University Press. [AN 1564]
The author describes marginality in a positive way as it relates to biculturalism. He applies the concept of marginality to explain changes in social identity.

Foster, S. (1998). Examining the fit between deafness and disability. In F. Rusch & P. Devlieger (Eds), Similar and different: Core concepts and the coming of disability Studies. Michigan: University of Michigan Press. [AN 1637]
This paper discusses the issue of whether or not deafness should be considered a disability, and the ramifications for those who believe that it is a cultural difference, rather than a disability.

Lang, H.G., & Stokoe, W. (2000). A treatise on signed and spoken language in early 19th century deaf education in America. Journal of Deaf Studies and Deaf Education, 5, 196-216. [AN 1712]
This paper summarizes the early work of Frederick Augustus Porter Barnard, a deaf scientist and educator, on communication and teaching in classrooms for deaf students. Although published only two decades after formal schooling began in America, Barnard's analysis of sign language, in particular, diplays a thorough understanding of critical issues, written in an undated style, making this a must reading for all who teach deaf students today.

Meath-Lang, B. (1996). Cultural and language diversity in the curriculum: Toward reflective practice. In I. Parasnis (Ed.), Cultural and language diversity and the deaf experience (pp.160-170). New York: Cambridge University Press. [AN 1559]

Meath-Lang presents a phenomenological perspective on representing cultural and language diversity in the curriculum. The author also reviews some past trends as they influence current beliefs and practices in educating deaf persons.

Mudgett-DeCaro, P. (1996). On being both hearing and deaf: My bicultural-bilingual experience. In I. Parasnis (Ed.), Cultural and language diversity and the deaf experience (pp.272-288). New York: Cambridge University Press. [AN 1563]
The author describes her bilingual-bicultural life, and how she switched between each culture and language, lived conflicts between each, and was a bridge, sometimes, for others. The reader is given a unique insight of how Mudgett-DeCaro combined the best of both worlds in her quest for synthesis.

Parasnis, I. (1996). On interpreting the deaf experience within the context of cultural and language diversity. In I. Parasnis (Ed.), Cultural and language diversity and the deaf experience (pp.3-19). New York: Cambridge University Press. [AN 1556]
This chapter discusses the editor's perspective on interpreting the experiences of Deaf people within the framework of cultural and language diversity and presents a historical and socio-cultural context in which to examine the idea that Deaf people are a bilingual group.

Parasnis, I. (2000). Cultural diversity, technology, and deaf education. K. Sitaram & M. Prosser, (Eds.), Civic discourse: Vol. 3. Communication, technology, and cultural values (Pages not available), Stamford: Ablex Publishing Corporation. [AN 1662]
The perspective that deaf people should be regarded primarily as a cultural and language minority group rather than as individuals with an audiological disability is gathering support among educators, linguists, and researchers involved in deaf education. It becomes clear that the experiences of many American deaf people are quite similar to those of other bilingual minority groups in America.

Parasnis, I, DeCaro, J., & Raman, M. (1996). Attitudes of teachers and parents in India toward career choices for deaf and hearing people. American Annals of the Deaf, 141 (4), 303-308. [AN 1569]
This paper was based on a study that investigated attitudes of teachers and parents of deaf children in India toward career choices for deaf and hearing people.

Stinson, M., & Foster, S. (2000).Socialization of deaf children and youths in school. In P. Spencer, C. Erting, M. Marschark (Eds.), *Deaf child in the family and at school* (pp.191-209), New Jersey: Lawrence Erlbaum Assoc. Pub. [AN 1659]
This chapter is divided into three sections. The first section, Elements of Socialization, describes those key processes that are essential to te social development of deaf and hard of hearing youths in school setting. The second, Educational Practice and Socialization, describes those educational practices that either promote or inhibit the development of optimal conditional conditions for soicalization in schools. The chapter concludes with recommendations for future research and innovation practice regarding the personal and social development of deaf and hard of hearing persons in school settings.

Stuckless, R., & Walter, G. (1997). *Estimated number of deaf people in the Rochester, NY area.* Rochester, NY: National Institute of the Deaf. [AN1595]
the article discusses the number of deaf people in Monroe County and the five adjacent counties in New York State.