

Rq2 reflect on this statement by ladd and give express your thoughts and opinions...

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Reflection and Analysis affiliation Reflection and Analysis Deaf-hood is a word that was coined to counteract the traditional definition of deafness that defined deafness as a pathological problem of hearing loss. The medical definition is misleading since it puts deaf people in a situation that they are deficient beings that need a cure. On the contrary to this definition, Ladd tries to explain more about deaf hood in a more positive and logical way. Deaf hood is an open-ended concept that has an essential core; the core is the belief of sign language learning, knowledge and deaf socialization. The concept of such definition is based on emphasizing on a positive experience, experience oriented and majorly emphasizing the abilities of and possibilities in understanding the larger cohort of deaf selves (Kusters & De Meulder, 2013 P. 429 L. 91-111).

Deaf people are just ordinary people who have one deficit of hearing; nevertheless, deaf people gain is enhanced and rooted in cognitive skills. Such include increased peripheral recognition, increased spatial recognition, proficiency in visual learning and the use of visual language that is rich in metaphoric iconicity. A part from these intrinsic arguments, there are extrinsic reasons that explain the contribution of deaf people and their language. Ladd states that, there are destructive patterns that are rooted in the deaf culture, and they include; not realizing the positive meaning of being deaf, not appreciating that sign language is genuine and has a general dislike of hearing people(Kusters & De Meulder, 2013 P. 430 L. 67-75).

The statements provided by Ladd demonstrate many things that the deaf community undergoes and how they need and feel to be handled. The deaf communities many a time like using their own language and continued to

maintain their culture. These are demonstrated through the deaf clubs, international and national organizations and their successfully raising of colossal number of non-deaf children in their culture. Deaf hood, therefore, involves a dynamic understanding of deaf people, how they behave among themselves and in the community at large. Given that, humans have alike to seek fixity, it is imperative to state that deaf hood is a process, not a fixed state but it is a checklist of many characteristics that can be used to describe ideologies that arise to attempt hegemony(Ladd, 2005 P. 14 L. 11-19).

In essence, many deaf people feel that their oral counterparts take them as lesser people in the society. It can be seen in some action that the deaf people do. A pointing example is the perpetual aggression of majority of these people, they tend to get angered very fast even in slight provocation.

In explaining such action, it is important to understand the inner feeling of these people, probably there is an intrinsic factor in them that majority of people do not know. Therefore, deaf hood may provide a clue unto the continuous process and struggle of the deaf people in explaining themselves to the community(Joseph, 2008 P. 103-105 L. 7-21).

To summarise, deaf hood is a concept that primarily aim at the individual and collective self- exploration of deaf people. People who are deaf are always on the move in identifying themselves and the contribution that they have in the community. Their inner struggle came up with the formation of cultures, traditions and belief among the deaf community. The emergence of a proper method of communication between the deaf and the non- deaf people was an important factor in enabling the two groups to identify and understand the inner feeling of each other. The sign language system played

a conventional way in enhancing communication, and this has enabled many scholars to learn the deaf world, as well as the deaf people explaining their inner struggle with the condition that they have.

#### References

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