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INFLUENCE OF KNOWLEDGE ON PRACTICE OF DEAF CULTURE AMONG STUDENTS WITH HEARING IMPAIRMENT IN THE SOUTH-WEST, NIGERIA

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Abstract

The study examined the level of knowledge about the practice of deaf culture of students with hearing impairment in the South-West, Nigeria. The study adopted the descriptive survey research design. A purposive sampling technique was used to select 673 students with hearing impairment in 12 integrated schools in six states of the South-West. A self-designed instrument tagged "Test of Knowledge of Students with Hearing Impairment on Deaf Culture" ($r=0.73$) was used for data collection. Data collected were analysed using descriptive statistics of frequency count and percentage and inferential statistics of t-test. The findings of the study revealed that students with hearing impairment have a fair knowledge of deaf culture (1.61). It was also revealed that there was a significant difference between the level of knowledge about the deaf culture of students with hearing impairment with deaf parents and those with hearing parents ($t=3.83$; $df=671$). There was a significant difference between knowledge about deaf culture among students with pre-lingual and those with post-lingual hearing loss ($t=6.94$; $df=671$). There was also a significant difference between the level of knowledge about deaf culture of male and female students with hearing impairment ($t=3.94$). Knowledge about deaf culture was greatly determined by parents' hearing status, the onset of hearing impairment and students' gender. There is an urgent need to incorporate deaf culture into the educational system in the integrated secondary schools to meet the cultural, social and linguistic needs of students with hearing impairment.

Keywords: Deaf culture, Students with Hearing Impairment, Onset of Hearing Loss

Introduction

Deaf culture is a unique way of life for deaf people that portrays shared common values, beliefs, behaviours and similar languages. Persons with disabilities, especially individuals with hearing impairment have been marginalized and stigmatized over the years. They are often subjected to ridicule and shame and referred to as being less humans because of their inability to hear and lack of speech to communicate orally. These negative treatments meted on persons with hearing impairment have led to the formation and development of socio-cultural minority groups representing deaf people's interests, through the establishment of various institutions catering for the deaf and the formation of Deaf clubs and organizations, which help to promote a sense of oneness and collectivism. Ademokoya (2007) noted that hearing impairment predisposes the individual to both resentments and enmity among their colleagues without hearing loss and poses rejection or leads to denial by parents, family members and the community as a whole. This gives credence to the fact that the communication problems extend to socialization, education and occupation.

Despite the United Nations resolution on the Right of Person living with Disability (CRPD, 2006), advocating for equal rights and reduction in inequality among individuals and groups to promote linguistic identity and cultural needs of the deaf people in their community, help them learn about the life, there exist some forms of discrimination and intolerance. However, full participation and inclusion of people with hearing impairment in society require awareness and understanding of their linguistic identity and culture. The acceptance and recognition of deaf culture in

developing countries like Nigeria to foster the attainment of the global standard of inclusive education for learners who are deaf is still a mirage. The current educational programme at the secondary school level does not take into consideration the importance of deaf culture to enhance the learning process of students with hearing impairment. However, culture has a tremendous influence on the learning process of learners with hearing impairment (Fleischer and Zames, 2011).

Students with hearing impairment encounter gross difficulties to achieve a healthy identity and recognition of opportunities and potentials that could achieve socialization. They are often faced with the challenges of multicultural identities and multiple-minority statuses as a barrier to achieving self-consciousness of who they are within the context of their community and maintaining a healthy identity. Scholars have found that students with hearing impairment who adjusted to maintain balance with their multiple minority statuses achieve a sense of belonging and provide a broader spectrum of diverse identities for themselves (Leigh, 2009). Students with hearing impairment who associate with the Deaf community perceive themselves as non-disabled, having a unique, beautiful language and culture. They refused to be categorized as people with disability (Paludineucience and Harris, 2011).

According to Critcher and Guiloyich (2010), knowledge can be referred to as an understanding, familiarity and awareness about someone or something. It involves information, facts, description, and dexterity which is acquired through education, exposure to learning, discovery and experience.

The knowledge that learners obtain about deaf culture depends on whether their parents are deaf or are hearing, provided the privilege to associate with deaf adults and the level of awareness of their parents about deaf culture, all appear to exert a positive influence on their choice of identity and interaction with other learners with hearing impairment. Wang (2010) posited that facts are composed socially through human being socialisation and that they could be understood when it is represented internally and symbolically through language. The ways of constructing reality and understanding ideas and concepts of students with hearing impairment are different from that of students without hearing impairment because they have different languages and cultures.

The hearing status of parents has been revealed as one of the variables that could influence acceptance of deaf culture among students with hearing impairment. According to Parks (2009), the level of hearing status and hearing loss of parents of deaf children are key variables that impact the method of communication and cultural identity. Holcomb (2013) observed that majority of persons who are deaf are not born into families where deafness is a natural phenomenon. About 90% of children with hearing impairment are born and raised in hearing families and their parents often encourage their wards to use their speech and act like their hearing peers. By this act, they are forcing them to be what they are not and this may create a negative impact on their identity, contrary to this, deaf children with deaf parents have more positive and healthy identity formation than their deaf counterparts with parents without hearing loss.

Researchers such as Fischer and McWhirter

(2001), Hu (2005) and Park (2000) reported that the time at which hearing loss sets in, the level of hearing loss and the parents' hearing status have a significant influence on the identity of an individual with hearing impairment. According to Goss (2003), the severity of the hearing loss and the time that an individual becomes deaf could determine whether he or she would be a member of the deaf culture.

The term culture has been considered a very broad concept that encompasses the unique way of life, beliefs, values, traditions, skills, similar behaviour, norms and common language practised by a group of people. Similar to diverse cultural groups, people who are deaf possess their own culture. They portray this culture through distinct language and sets of characteristics. Sign language is a major aspect of deaf culture. The "Deaf World" is a common term used by people of the deaf community to express the concept of a distinct culture. Deaf culture is known as the system of the Deaf World. The deaf community is the visual connection tool of the deaf world supporting the spirit of closeness and togetherness of its members. Deaf people refer to the term "deaf culture" as the beliefs, values, norms, habitual practice, behaviour and interpretation of the world they live in (World Federation of the Deaf, 2015).

Deaf culture has been in existence since deaf people started to communicate with one another to share many things in common. Deaf culture was formed in a serendipity form and it is the fundamental to deaf cultural and linguistic identity. Lane (2005) defined deaf culture as an ethnic minority group exhibiting a distinct feature of an array of characteristics which include collective nomenclature, common belief, values, similar behaviour, custom, tradition

name, feeling of oneness, custom, kingship, language, arts, history, social structure. According to Padden and Hunphries (2006), deaf culture often identifies a set of practices, common values and beliefs and similar language adopted by people who are deaf. Deaf culture is significantly different from the culture of people without hearing loss. It portrays a feeling of community and family. The culture has formidable collectivist values, such as in promoting the welfare of members of the community and showing empathy for others as well as individualist values expressed in form of personal skills and creativity (Mindess, 2006). This collectivism enables them to engage in most worthwhile activities as a group rendering support for one another to achieve their objectives. They believe that everything done in the hearing world is based on individualism and are of the view that the benefit of the group is more remarkable and outweighs the benefit of individualism.

According to Leigh, Andrew and Harris (2018), the deaf culture provides a strong support mechanism within a hearing society, shared experience of coping with the hearing world and builds a practical instructional model for students with hearing impairment. Chapman and Dameyer (2017) reported progressive learning outcomes through the introduction of deaf culture and learning of sign language in Scandinavia to ameliorate deaf students' academic outcomes through a bicultural/bilingual approach after observing repeated discouraging performance.

Padden and Humphrites (2005), opined that the small letter 'd' in "deaf" describe the audiological or medical situation of inability to perceive sounds while the capital D in "Deaf" referred

to people who are deaf and possess similar values, beliefs and language – signed language (ASL). Individuals who are deaf and exhibit the small "d" do not consider themselves eligible candidates of the deaf community.

Moreover, there is a dearth of literature that examines the level of knowledge about deaf culture among students with hearing impairment in Nigeria. This study was carried out to examine the level of knowledge of students with hearing impairment about deaf culture in South-West, Nigeria.

Statement of Problem

The current educational programme at the secondary school level in Nigeria does not put into consideration deaf culture, which portrays the distinct characteristics of students with hearing impairment and offers a healthy identity. Cultural, social, emotional, linguistic and psychological needs of students with hearing impairment are yet to be met in the mainstream schools.

The majority of students with hearing impairment are born into hearing families, where parents have no knowledge about deaf people and their culture and could not guide them in their academic pursuits at home. This study, therefore, examined the level of deaf culture. Studies conducted over the years about deaf culture focused more on primitive and unacceptable ways of life of students with hearing impairment towards deaf culture. This study, therefore, examined the level of knowledge of students with hearing impairment about deaf culture in the South-West, Nigeria.

Purpose of the Study

This study specifically examined:

- 1 the level of knowledge of students with hearing impairment towards deaf culture in South-West, Nigeria;

- 2 whether there is a difference between the level of knowledge about the deaf culture of students with hearing impairment with deaf parents and those with hearing parents or not;
- 3 the difference between the level of knowledge about the deaf culture of students with hearing impairment with deaf parents and those with hearing parents; and
- 4 the difference between the level of knowledge about deaf culture of male and female students with hearing impairment.

Research Questions

The following research questions were raised and answered in the study:

1. What is the level of knowledge of students with hearing impairment about deaf culture in South-West, Nigeria?
2. Is there any difference between the level of knowledge about the deaf culture of students with hearing impairment with deaf parents and those with hearing parents or not?
3. Is there any significant difference between the knowledge about deaf culture of students with hearing impairment who are pre-lingual and those who are post-lingual?
4. Is there any significant difference between the level of knowledge about deaf culture between male and female students with hearing impairment?

Methodology

A descriptive survey design was used for this study to examine the influence of knowledge about deaf culture among students with hearing impairment in South-West, Nigeria. This method was adopted because the

researchers made a systematic enquiry into the existing variables without any form of manipulation of any variable.

The population for this study consisted of all students with hearing impairment in South-West, Nigeria, comprising Lagos, Ogun, Oyo, Osun, Ondo, and Ekiti States.

The participants were drawn from integrated schools for the deaf where students with hearing impairment undertake their educational programme in six states of the South-West, Nigeria. These states are Lagos, Ogun, Oyo, Osun, Ondo, and Ekiti. Three schools each were selected in Lagos (190), Ogun (154) and Oyo (126) while, one school each in Osun (101) Ondo (56) and Ekiti (46). The sample was limited to only students with hearing impairment in secondary schools to establish their level of knowledge about deaf culture in this geopolitical zone. A purposive sampling technique was used to select 673 participants for this study.

Knowledge about Deaf Culture Questionnaire was used for data collection. The instrument was validated by the researchers through careful construction of the statements and ensuring that they correspond with the objectives of the study. Likewise, it was given to researchers and professionals in the field of special education for validity. The final draft of the instrument was used for data collection. A pilot study was carried out to determine the reliability of the instruments. The instrument was administered to 20 students with hearing impairment in an integrated school. This sample was not part of the study and data collected were subjected to Cronbach Alpha to determine the internal consistency of the instrument.

Procedure for Data Collection

The researchers visited the selected

schools for the study and sought permission from the appropriate authorities to carry out the research. The researchers gave instructions to the research assistants who helped in administering the questionnaire to the students after proper instructions had been given to the students.

Method of Data Analysis

Data collected were analysed using descriptive and inferential statistics which involved percentage, frequency count, mean

and standard deviation and t-test. The t-test was employed at 0.05 level of significance to determine whether there are significant differences in knowledge of students with hearing impairment with deaf and those with hearing parents and also to determine whether there are significant differences in knowledge about deaf culture of students who are pre-lingual and those who are post lingual.

Results

Table 1: Level of knowledge of students with hearing impairment about Deaf Culture

S/ N	Items	True (%)	False (%)	Don' know (%)	Mean	Rank
1.	Deaf culture simply means an ethnic group of deaf people sharing a set of beliefs values, custom, social structure and common language-sign language.	505(75.0)	150(22.3)	18(2.7)	1.28	2
2.	The capital "D" in Deaf represents deaf person that identifies with the deaf culture.	390(57.0)	229(34.0)	54(8.0)	1.50	14
3.	Deaf people are members of a separate distinct minority group.	477(70.0)	141(21.0)	55(8.2)	1.37	3
4.	Deaf people have distinct culture because they have language and unique way of life.	378(56.2)	89(13.2)	206(30.6)	1.74	22
5.	It is important for deaf students to know about deaf culture.	295(43.8)	226(33.6)	152(22.6)	1.79	24
6.	It is not essential for students with hearing impairment to be familiar with deaf culture.	329(48.9)	230(34.2)	114(16.9)	1.68	17
7.	Students with hearing impairment should communicate with one another using sign language.	382(56.8)	254(37.7)	37(5.5)	1.49	12

8.	In deaf community, it is not essential for deaf people to share thought, idea and opinion using signs.	298(44.3)	338(50.2)	37(5.5)	1.61	16
9.	The most important aspects of any distinct culture, including deaf culture are beliefs and values.	450(66.9)	181(26.9)	42(6.2)	1.39	7
10.	Sign language is one of the elements of deaf culture.	547(81.3)	102(15.2)	24(3.6)	1.22	1
11	Deaf persons get attention of one another through touching, tapping shoulder, waving hands and flashlight.	422(62.7)	182(27.0)	69(10.3)	1.48	11
12	Training session, seminar, tutorial classes and discussion are some of the ways to be aware of deaf culture.	482(71.6)	134(19.9)	57(8.5)	1.37	4
13	Sign language is the language of the deaf.	416(61.8)	233(34.6)	24(3.6)	1.42	8
14	A member of the deaf community must be able to communicate with his peers using signs	320(47.5)	304(45.2)	49(7.3)	1.60	15
15	Attending deaf school, joining deaf clubs and deaf organizations are ways of identifying with deaf culture.	465(69.1)	167(24.8)	41(6.1)	1.37	5
16	Having a deaf friend within someone neighbourhood is a way of sharing sense of belonging in the deaf community.	495(73.6)	98(14.6)	80(11.9)	1.38	6
17	My parents are hearing and do not sign to me and educate me about deaf culture.	445(66.1)	166(24.7)	62(9.2)	1.43	10
18	Members of the deaf community do not often gather together and socialise, share information and identify with themselves.	293(43.5)	308(45.8)	72(10.7)	1.67	18
19	Involvement of deaf in deaf activities is an essential responsibility of members of the deaf community.	258(38.3)	341(50.7)	74(11.0)	1.73	23
20	Visual communication, sharing face-to-face communication with other deaf people is not a common practise in deaf culture.	295(43.8)	294(43.7)	84(12.5)	1.69	19
21	Deaf individuals who understand sign language often feel more comfortable while communicating with other deaf persons.	399(59.3)	213(31.6)	61(9.1)	1.50	13

22	Deaf history is a heritage transferred through Arts and signed language from one generation to another in the deaf community	452(67.2)	157(23.3)	64(9.5)	1.42	9
23	Being deaf is an impairment in deaf culture.	329(48.9)	242(36.0)	102(15.2)	1.66	20
24	Deaf people have distinct behaviour and tradition that is different from hearing people.	289(42.9)	229(34.0)	155(23.0)	1.80	25
25	Deaf people who identify with deaf culture believe that deafness is a disability.	281(41.8)	197(29.3)	195(29.0)	1.87	26
26	Speech is considered as an important part of deaf culture.	262(38.9)	159(23.6)	252(37.4)	1.99	28
27	Deaf people understand things when explained in sign language than orally.	248(36.8)	169(25.1)	256(38.0)	2.01	29
28	Most often, deaf children are introduced to deaf culture in schools for the deaf where they receive their name sign and associate with other deaf people like themselves	268(39.8)	158(23.5)	247(36.7)	1.97	27
29	The arrival of a deaf child in a deaf family is seen as a blessing	257(38.2)	150(22.3)	266(39.5)	2.01	30
30	Deaf community can meet the psychological, educational, emotional, and spiritual needs of deaf people.	302(44.9)	255(37.9)	116(17.2)	1.72	21
N=673 Average Weighted Mean= 2.0					2	

Table 1 showed the level of knowledge of students with hearing impairment about deaf culture in South-West, Nigeria as affirmed by the following percentages that truly agree with the corresponding statements respectively. Sign language is one of the elements of deaf culture (81.3%), Deaf culture simply means an ethnic group of deaf people sharing a set of belief, values, custom, social structure and common language- sign language (75.0%), Deaf people are members of a separate distinct minority group (73.6%), Training session, seminar tutorial classes and discussion are some of the ways to be aware of deaf culture (71.6%). Attending school for

the deaf, joining deaf clubs and deaf organizations are ways of identifying with deaf culture (70.0%), Having a deaf friend within someone's neighbourhood is a way of sharing sense of belonging in the deaf community (69.1%), The most important aspects of any distinct culture include belief and values and language (67.2%), Sign language is the language of the deaf and it is an essential aspect of the deaf community (66.9%ration), Deaf history is a heritage transferred through Arts and signed languages from one generation to another in the deaf community (66.1%), My parents are hearing and do not sign to me and educate me about deaf culture (62.7%).

On the other hand, majority of respondents fall within the following percentages in relation to the statement: The arrival of a deaf child in a deaf family is seen as a blessing (61.8%). Deaf people understand new concepts when explained in sign language (63.1%), Speech is considered as an important part of deaf culture (61.7%). Most often, deaf children are introduced to deaf culture in schools for deaf (61.0%).

Deaf people who identify with deaf culture believe that deafness is a disability (60.0%). Deaf people have distinct behaviour and tradition that are different from others (58.3%) and it is not important for deaf students to know about deaf culture (57.0%). It implied that the level of knowledge of students with hearing impairment about deaf culture in Nigeria is high by average Weight Mean = 1.61, against the threshold of 2.

Table 2: T-test of difference in the level of knowledge about deaf culture among students with hearing impairment with deaf parents and those with hearing parents

Variable	Group	N	Mean	SD	df.	t-Cal	t-Crit	P
Level of knowledge of students	Deaf students with deaf parents	132	48.64	9.20	671	3.826	1.960	0.000(p<0.05)
	Deaf students with hearing parents	541	46.21	5.71				
	Total	673						

Table 2 revealed that there was a significant difference between the level of knowledge about deaf culture of students with deaf parents and those with hearing parents. It was observed that the t-Calculated value was greater than t-Critical values ($t\text{-Cal}=3.826 > t\text{-Crit}=1.960$), ($P<0.05$). There was a significant difference. Also the mean

difference showed that deaf parents have higher mean value of 48.64 than hearing parent mean value of 46.21. Therefore, it could be concluded that there is a significant difference between the level of knowledge about deaf culture of students with hearing impairment with deaf parents and those with hearing parents.

Table 3: T-test of difference in the level of knowledge about deaf culture among students with hearing impairment who are pre-lingual and those who are post lingual

Variable	Group	N	Mean	SD	df.	t-Cal	t-Crit	P
Level of knowledge of students	pre-lingual	352	49.95	6.19	671	6.938	1.960	0.000(p<0.05)
	post lingual	321	46.53	6.60				
	Total	673						

Table 3 revealed that there was a significant difference between the level of knowledge about deaf culture among students with hearing impairment who are pre-lingual and those who are post-lingual. It was observed that the t-Calculated value was greater than t-Critical values ($t\text{-Cal}=6.938 > t\text{-Crit}=1.960$), ($P<0.05$). There was a significant

difference. Also the mean difference showed that pre-lingual deaf has higher mean value of 49.95 than post-lingual mean value of 46.53. Therefore, it could be concluded that there is a significant difference between the level of knowledge about deaf culture of students with hearing impairment who are pre-lingual and those who are post-lingual.

Variable	Gender	N	Mean	SD	df.	t-Cal	t-Crit	P
Level of knowledge about Deaf Culture	Male	302	47.06	7.34	671	3.949	1.960	0.000(p<0.05)
	Female	371	49.06	5.80				
	Total	673						

Table 4: T-test of difference in the level of knowledge about deaf culture between male and female students with hearing impairment

Table 4 revealed that there was a significant difference between the level of knowledge about deaf culture of male and female students with hearing impairment. It was observed that the t-Calculated value was greater than t-Critical values ($t\text{-Cal}=3.949 > t\text{-Crit} =1.960$), ($P<0.05$). There was a significant difference. Also, the mean difference showed that female has higher mean value of 49.06 than male mean value of 47.06. Therefore, it could be concluded that there is a significant difference between the level of knowledge about deaf culture of male and female students with hearing impairment.

Discussion of Findings

The findings of this study revealed that students with hearing impairment have fair knowledge about deaf culture. It could be seen from the finding of the study that students with hearing impairment obtained the knowledge about deaf culture through their social interaction with other deaf peers and adults or significant others outside the home environment as they associate with one another through social contact, sharing common norms, belief, values and behaviour. Culture is often transmitted through parents, family members from a particular generation to another and relatives who are found around the child immediate environment.

The finding of this study supported that of Cline and Mahon (2010) who reported that deaf individuals who have similar language share common belief, and unique way of life easily affiliate with others who are deaf and learn their ways of life as members of a minority cultural group. This finding also corroborated with the studies of

Harkins (2015) who found out that students with hearing impairment at Mississippi High College have moderate knowledge about deaf culture.

This study is consistent with the findings of Eleweke, et al, (2015). They concluded that students with hearing impairment acquire knowledge about signed language, which is an inherent aspect of deaf culture through interaction with deaf teachers, deaf community and enrolment in special schools with little or no efforts of families and external relatives.

Furthermore, contrary to the findings of this study, Nagakura (2014) reported that 51% of 135 respondents in a college study

confirmed that they have limited knowledge about deaf culture. This could be attributed to lack of access to cultural transmitter outside the deaf child's immediate environment.

The finding of this study revealed that there was a significant difference between the level of knowledge about the deaf culture of students with hearing impairment with deaf parents and those with hearing parents. This finding supported the work of Andrews (2004) who reported that individuals with hearing impairment, including students with hearing impairment who grew up in an environment with enabling access to parents and deaf individuals tend to develop a deaf identity and become more involved in the deaf community which afforded them to have tangible knowledge about the deaf culture as a result of their interaction with deaf individuals and their culture. This study is inline with the findings of Luckner et al, (2004). They reported that families of deaf children are faced with the responsibility of deciding the type of school their wards should attend; decide whether they should accept assistive technology devices or the

mode of communication that their children should adopt, and decide whether they should allow them to associate with the deaf community and become a member of the ethnic minority group or associate with the hearing community. The authors stressed further parents' decisions grossly have an impact on their identity.

Likewise, the findings of Nikolarai (2006) buttressed the fact that children who are raised by their deaf parents have easy access to language (sign language) used by their parents just like the hearing children, the deaf children with deaf parents are able to learn about the deaf culture from their deaf parents at home. These children easily associate with the deaf community, make friends with their deaf peers and learn the norms, values, beliefs and behaviour of deaf people. Deaf children with hearing parents lack the privilege to obtain language like their counterparts with deaf parents who are easily exposed to their mother tongue language-sign language. Hearing children when compared to deaf children have access to freely learn language naturally from their immediate environment without much effort.

The findings of this study showed that there was a significant difference between the level of knowledge about the deaf culture of students with hearing impairment with pre-lingual and those with post-lingual deafness. This is evident in the high mean score of pre-lingual compared to post-lingual students. The findings of this study are consistent with Calderon and Greenberg (2011). They reported that pre-lingual deaf individuals who are unable to access spoken language at an early stage of their life, thus, lack accessibility to interact and communicate freely with significant others around their immediate environment deprive them access to the available knowledge of who they are and events

around in the hearing world. This situation they found themselves denies them the opportunity to learn and understand concepts about the hearing world and made them easily accept and identify with the deaf community which provides a sense of belonging and common values.

The finding of this study also corroborated the work of Fischer and McWhirter (2001) cited in Ge Chen (2014). The study revealed that pre-lingual deaf individuals are more culturally deaf, scoring high in the Deaf Acculturation Scale. Thus, they have sufficient knowledge about deaf culture. It was also shown that post-lingual individuals obtained low scores in the Deaf Acculturation Scale and high scores in the Subscale Hearing Scale, implying that post-lingual deaf individuals have insufficient knowledge about deaf culture.

Conclusion

This study has revealed that students with hearing impairment have moderate knowledge about deaf culture. The study, therefore, revealed the current level of awareness and understanding of deaf culture among students with hearing impairment in South-West, Nigeria.

Recommendations

The following recommendations are made based on findings of the study:

1. Deaf culture should be recognized as a social and linguistic development among students with hearing impairment.
2. Deaf culture should be given more awareness among students with hearing impairment through intensified awareness campaign programmes. This should be through collective efforts.
3. The educational and co-curricular activities of students with hearing impairment in secondary schools

- should include deaf culture to ensure access to acquisition of their culture.
4. Parents of children and students with hearing impairment should be encouraged to acquire ample knowledge about deaf culture through a training programme to bridge the wide cultural gap between the hearing parents and the deaf children.
 5. Culture and language are intertwined, therefore, proficiency in sign language should be a top priority for all cultural transmitters surrounding children with hearing impairment to enhance communication skills and access to information.

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