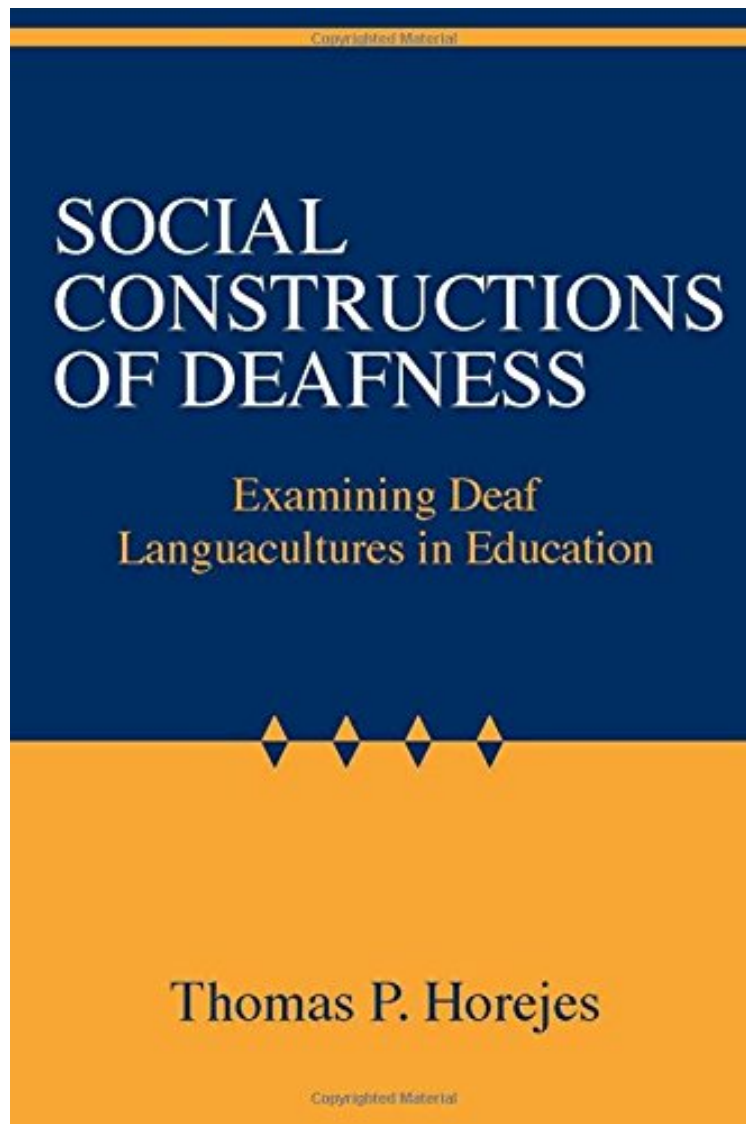


[Free and download] Social Constructions of Deafness: Examining Deaf Languacultures in Education

Social Constructions of Deafness: Examining Deaf Languacultures in Education

Thomas P. Horejes

*ePub | *DOC | audiobook | ebooks | Download PDF*



DOWNLOAD



READ ONLINE

#2318389 in Books Gallaudet University Press 2013-01-07 Original language: English PDF # 1 9.00 x .90 x 6.00l, 1.30 #File Name: 1563685418272 pages | File size: 47.Mb

Thomas P. Horejes : Social Constructions of Deafness: Examining Deaf Languacultures in Education before purchasing it in order to gage whether or not it would be worth my time, and all praised Social Constructions of Deafness: Examining Deaf Languacultures in Education:

Thomas P. Horejes new book focuses on revealing critical knowledge that addresses certain social justice issues, including deafness, language, culture, and deaf education. He conveys this information through discourses about his own experiences being deaf and through his research in which he stresses the contingency of the social in educational institutions. In *Social Constructions of Deafness: Examining Deaf Languacultures in Education*, Horejes contends that schools as social institutions play powerful and exacting roles in the creation and maintenance of social constructions such as language and culture for deaf children. He subscribes to Michael Agars concept of languaculture, defined as the inextricable relationship between language and culture in which a specific language will shape and influence culture. His approach employs other anthropological terminology as he connects his personal experience as a deaf student (emic) to academic research on deafness (etic) to bring understanding to the multidimensional aspects of his own negotiated identities. Horejes extends his inquiry through his analysis of two kindergarten classes for deaf students, one orally oriented and the other conducted using sign language. His findings are sobering evidence of the myriad challenges educators face in defining appropriate academic, linguistic, and cultural pedagogy for deaf children in schools and other social institutions.

Clearly, Horejes has raised the languaculture term as one that can be investigated by both practicing teachers and educational researchers and can help us further the case that Deaf culture matters in Deaf Education.