



Pihak PMY ingin mengucapkan Selamat Hari Deepavali, Selamat Hari Raya Puasa dan Selamat Hari Krismas kepada semua ahli-ahli dan keluarga masing-masing.  
*We wish all members and families a Happy Deepavali Day, Selamat Hari Raya Puasa and Merry Christmas.*



## THE 13<sup>TH</sup> ANNUAL CHARITY WALK/JOG/WHEEL-A-THON WITH THE DISABLED

Date: 12 November 2006 (Sunday)  
Time: 8.00am  
Venue: Dataran Merdeka, Kuala Lumpur

Y. Bhg Tan Sri Datuk Paduka (Dr) Saleha bte Hj Mohd Ali will Flag off the event at 8.00am at Dataran Merdeka, Kuala Lumpur.

Deaf members are welcome to participate in the Charity Walk/Jog/Wheel-a-thon and win the prizes. Entry forms are available at PMY. For more information, please contact Ms. Meera at 03-22741439 ext. 109 or email: meera@ymcakl.com.

## ICT HOLIDAY CAMPS 2006 YMCA Kuala Lumpur

### KIDS (aged 6-13 years old)

Date: 20-22 November 2006 (Monday-Wednesday)  
Time: 2.00pm-5.00pm daily  
Fee: RM 60.00  
For whom: • Deaf children • Child of Deaf Adults  
• Sibling of Deaf Child  
Closing date: 30 October 2006



#### Topics:

- Know about your computer
- Learn to use digital camera
- Education trip to IT World
- Learn signs of ICT
- Making card

### TEENS (aged 14-19 years old)

Date: 27-30 November 2006 (Monday-Thursday)  
Time: 2.00pm-5.00pm daily  
Fee: RM 100.00  
For whom: • Deaf teenager • Child of Deaf Adults  
• Sibling of Deaf teenager  
Closing date: 30 October 2006



#### Topics:

- Know about your computer and functions
- Learn Ms. Office - Ms. Word and Ms. Excel
- Making video storyboard on computer

Registration form are available at PMY. For further information/enquiries, please contact Ms. Anne Loula at loula@ymcakl.com.

## Parents Support Group Seminar

### "EARLY EDUCATION FOR DEAF CHILDREN"

Date: 5 November 2006  
Time: 10.00am-1.00pm (Registration at 9.30am)  
Venue: YMCA Kuala Lumpur  
Fee: RM 5.00 per person / RM 10.00 per couple (Lunch provided)  
Closing date: 25 October 2006

#### Topics:

- Services provided by Pusat Majudiri Y to Families with Hearing Impaired child
- Enhancing My Deaf Child's Language and Cognitive Skills
- The Impact of Family Support
- Challenges and Coping Strategies
- Expectation and Support Required

Babysitting service provided at YMCA Toy Library during seminar. Registration form available at PMY. For more information, please contact Ms. Meera at 03-22741439 ext. 109 or email: meera@ymcakl.com



## DEEPAVALI PARTY 2006 "The Light of Deepavali"

Date: 12 November 2006 (Sunday)  
Time: 7.00pm-10.00pm  
Venue: MAB Hall (near Tun Sambanthan monorail)

"Happy Diwali" to all our Indian members and their family.

For the first time, the YMCA Deaf Club, Kuala Lumpur Society of the Deaf (KLSD) and Dharma of the Deaf (DD) is jointly organising the Deepavali party for Deaf community. Come to our party to celebrate Deepavali Day together. Join in the fellowship, food, Indian dance and many more.

All are invited to our Deepavali Party.

Indian members are requested to bring some Deepavali goodies to share.

For more information, please contact Mr. Parameswaran at SMS: 017-211 7980.

Mohon maaf atas kelambatan penerbitan dan pengedaran PMY Newsletter kali ini. Sebarang kesulitan yang dihadapi adalah dikesali.

(Our sincere apologise for the lateness of producing this newsletter. Any inconvenience is regretted.)

## MODELS OF DEAFNESS *(continued)*

From Wikipedia, [http://en.wikipedia.org/wiki/Models\\_of\\_Deafness](http://en.wikipedia.org/wiki/Models_of_Deafness)

### CULTURAL DEAFNESS AND THE MEDICAL MODEL

In contrast to the medical model of Deafness, the deaf community, rather than embrace the view that deafness is a "personal tragedy," sees all aspects of the deaf experience as positive. The birth of a deaf child is seen as a cause for celebration and deaf people are known to travel great distances to see a deaf child. Deaf people point to the perspective on child rearing they share with hearing people. Both hearing and deaf parents understand that it is easier for a hearing parent to raise a hearing child because of their intimate understanding of the hearing state of being. It follows that a deaf parent will have an easier experiences raising a deaf child since deaf parents have an intimate understanding of the deaf state of being. Evidence of deaf parental success is revealed in scholastic achievement. Deaf children who have deaf parents that communicate in sign language perform better than all other deaf children in academic achievement and acquisition of the majority language regardless of the manner in which the children adapted to deafness. This includes children who adapted using speech and lipreading, prosthetic devices such as the cochlear implant, artificial language systems such as Signing Exact English and Cued Speech, and hearing aid technology.

According to research in the social sciences, membership in the deaf community is a matter of culturally determined behaviors and not of medical diagnosis. Thus membership is not seen as the act of admittance by an insider group or even by anyone at all, but by examining individual behavior to determine how closely it resembles the known culturally determined behaviors found in the community of deaf people. Since sign language stands as the single most valued aspect of deaf culture, it reveals whether an individual belongs to this language minority in the same manner as embracing the Spanish language reveals identity with Hispanic-American culture, another example of a language minority. Groups disadvantaged by majority culture and practices, such as the deaf community, have commonalities with other groups. People with disabilities, gay people, women, and, arguably, African-Americans, are not linguistic minorities, as are members of the deaf community, since their culturally determined behaviors do not center on a unifying language as in the communities of Hispanic-Americans and Native-Americans. Gay culture and American deaf culture, both of which experience the disadvantages of being minority cultures, bear resemblance to one another in that most members of these two minority groups do not share their minority identity with their parents and cannot develop it at home. However, gay culture does not rally around a unifying language as is seen with a minority language group like the community of deaf people.

### CULTURAL DEAFNESS AND THE SOCIAL MODEL

Members of the deaf communities most certainly do find a parallel with peoples with disabilities, but no more or less than they do with African-Americans, and Hispanic-Americans, all of whom are disadvantaged by the beliefs and practices of the majority culture. However, a line is drawn in deaf culture in the case of disabilities when "respecting that unique organization of life while regretting the conditions that create it" represents a conception of the highest quality of life. It is a conception that is considered inappropriate in deaf culture.

The residential schools for deaf children provide an example for illustration. The residential schools, now almost nonexistent, served as a vital link in the transmission of deaf culture and language and typically provided what their former students believe was a rich quality of life. Deaf cultural values find abhorrent the dismantling of the residential schools since they were considered the best possible environment, the highest quality of life, in which to acquire and enrich sign language fluency and pass on deaf cultural values that serve as tools and solutions to challenges in a predominantly hearing world. This view sharply contrasts with the Social Model of Disability, which finds abhorrent segregated schooling of disabled children in special residential schools and prefers the all-inclusive environment of neighborhood schools. This view has prevailed in most countries to the point that almost all deaf children attend neighborhood schools, despite very few of these schools teaching, using, or sometimes even permitting sign language. In spite of the nearly universal dismantling of residential schools, research literature shows that no matter whether deaf people adapted to the hearing world using sign language, speech, or assistive technology like the hearing aid and the cochlear implant prosthesis, in the absence of residential schools the majority of deaf adults eventually marry another deaf person and join the deaf community to share in the rewards of the language and culture. This act of marrying another deaf person and seeking out the deaf community demonstrates how dispersing or isolating deaf people until adulthood delays a rich quality of life that could have been enjoyed in childhood and adolescence, which is a period of profound importance in terms of social, emotional and academic growth and progress.

The deaf cultural model points out that these acts also demonstrate an example of respecting and embracing the totality of the deaf experience rather than regretting it. The conflict or inappropriateness of the Social Model rests on this and many other examples in which efforts to promote an all-inclusive environment produces negative impact on deaf people. Proponents of the social model, understandably, are generally aware of this dilemma and have a great respect for deaf cultural views. Yet to yield to the unique construction of deaf culture would be, for other people with disabilities, to yield at the expense of their own needs and their own agenda in societies that commonly disburse empowerment at the pleasure of prevailing political or economic climate, or societies which do not consider, or are economically unable to consider, the diverse range of negative outcomes when attempting to respond identically to the full range of conditions viewed as disabling.

### SUMMARY ON CULTURAL DEAFNESS

Because there is a deaf community with its own language and culture, there is a cultural frame in which to be deaf is not to be infirm or disabled. To the contrary, it is an asset of and for the deaf community to be deaf in behavior, values, knowledge and fluency in sign language. It is within this community bonded by shared culture and language that lives defined by diagnosis, disadvantages imposed by majority beliefs and practices, and disabilities tied to inappropriate models of language and social enrichment, that, according to the cultural model of deafness, deaf people find themselves both enabled and socially advantaged. The experience of a language minority such as the deaf thus seen, amounts to a social disadvantage no more or less troubling than it would be for any language minority. In terms of its effect on mental health, deaf cultural attitudes conclude that a minority language group's disadvantages are preferred to a lifetime of viewing one's self or one's group as infirm or disabled.

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# Kalendar - November & Disember 2006

TARIKH DATE	MASA TIME	TEMPAT VENUE	AKTIVITI ACTIVITY	UNTUK SIAPA FOR WHO	KETERANGAN REMARKS
<b>NOVEMBER / NOVEMBER</b>					
2	10.00am~1.00pm	YMCA KL	PMY Pre School Graduation Day 2006	PMY	
5	10.00am~1.00pm	YMCA KL	PSG Seminar 1: Early Education for Deaf Children	All	Lihat mukasurat 1 untuk maklumat lanjut. (For more detail, go to page 1.)
12	8.00am~2.00pm	Kuala Lumpur	13th Annual Charity Walk/Jog/Wheel-A-Thon with the Disabled	DTC/DC	
	7.00-10.00pm	Kuala Lumpur	Parti Deepavali "Sinaran dari Diw ali" (Deepavali Party "The Light of Deepavali")	All	Lihat mukasurat 1 untuk maklumat lanjut. (For more detail, go to page 1.)
20~22	2.00~5.00pm	YMCA KL	Kem ICT untuk Kanak-Kanak Pekak (ICT Camp for Deaf Kids)	Kids	Lihat mukasurat 1 untuk maklumat lanjut. (For more detail, go to page 1.)
27~30	2.00~5.00pm	YMCA KL	Kem ICT untuk Remaja Pekak (ICT Camp for Deaf Teenagers)	Teenagers	Lihat mukasurat 1 untuk maklumat lanjut. (For more detail, go to page 1.)
<b>DISEMBER / DECEMBER</b>					
3	10.00am~3.00pm	Toy Library	Toy Library Gotong-Royong	All	Who are interested in gotong-royong, please contact Ms. Meera.
10	3.00pm~5.00pm	YMCA KL	PSG Seminar 2: Factors that Contribute towards Academic Success of Deaf Students	All	Admission is free.

## Pengumuman *Announcement*

*BEST WISHES...*

### Eng Foong Mei



Cik Eng Foong Mei atau lebih dikenali sebagai Mei, staf PMY kita telah pergi ke Kanada untuk melanjutkan pelajaran dalam Diploma "Disability Studies" selama 2 tahun. Kami ingin mengucapkan Selamat Belajar.

*Ms. Eng Foong Mei or known as Mei, our PMY staff went to Canada last August to study the Diploma in Disability Studies for 2 years. We wish her good luck in her education.*

### Pelajar Pekak Tingkatan 3 & 5 & 6

Pihak PMY ingin mengucapkan Selamat Menduduki PMR, SPM dan STPM kepada para pelajar Pekak Tingkatan Tiga, Tingkatan Lima dan Tingkatan Enam.

*Our Best wishes to Deaf students in Form 3, Form 5 and Form 6 who are sitting for their PMR, SPM and STPM examinations.*



### YMCA INTERNATIONAL DEAF YOUTH CAMP 2007 (HH CAMP)



*When : July/August 2007 (1 week)*

*Where : Japan*

*Host : Osaka YMCA*

*Age of Participants : A) 16~25 years old  
B) 26~35 years old*

*Fees : RM4,500 (includes registration fee, flights, accommodation, etc)*

*Closing date : 15 February 2007*



#### Objectives:

- To promote international understanding and share experiences by living and working together.*
- To develop good international fellowship.*
- To provide an opportunity for cultural exchange.*

*Application forms can be obtained from Pusat Majudiri Y. PMY will provide subsidy to successful applicants only. For further information/enquiries, please contact Ms. Jessica at [jessica@ymcakl.com](mailto:jessica@ymcakl.com) or SMS: 013-390 2300.*