

Montana Supreme Court Access to Justice Commission
June 8, 2018
Large Conference Room, Office of the Court Administrator
301 S. Park, Third Floor, Helena, MT
10:00 AM – 12:30 PM
Meeting Minutes

Commissioners Present: Justice Beth Baker, Rep. Kim Dudik (phone), Hon. Leslie Halligan (phone), Sen. Terry Gauthier, Hon. Greg Pinski, Hon. David Carter (phone), Alison Paul, Dan McLean, Melanie Reynolds, and Georgette Boggio (phone).

Commissioners Absent: Matthew Dale, Rick Cook, Kyle Nelson, Hon. Winona Tanner, Dean Paul Kirgis, Ed Bartlett, Aimee Grmoljez, and Charlie Rehbein.

Others Present: Crystine Miller, Niki Zupanic, Abby Brown, Derrek Shepherd, Ann Goldes-Sheahan, Nolan Harris, Sarah McClain, John Mudd, Debbie Steigerwalt, Patty Fain, Holly Fredrickson, Hannah Cail, Kay Lynn Lee, and Krista Partridge.

Call to Order: 10:02 a.m.

Justice Baker asked for comments or corrections on the March meeting minutes. There were no comments or corrections. Alison Paul moved to approve the March minutes and Melanie Reynolds seconded the motion.

The March minutes were adopted with no objections.

Legislative Update

Justice Baker provided an update on the legislative funding proposal. She reported that the policy committee has met and that a revised bill draft and a draft protocol for administering the civil legal aid funds are contained in Tab 3 of the meeting materials. Changes to the bill draft include: the addition of “persons of limited means” to those eligible to receive civil legal aid; definitions of eligible organizations, including law school clinics and the court-connected mediation program (ERAMP); a new subsection defining how the money cannot be used; a requirement to report on the impact on court efficiencies and caseloads; and a sunset date of June 30, 2025. Justice Baker stressed that we need to be able to demonstrate how the funding is helping the court system. Justice Baker asked for feedback and approval to move forward with the bill as drafted. Sen. Gauthier said that the bill draft looks good, and Rep. Dudik said that the revisions are positive and will help with the bill’s passage. She also noted that it will be important to get the bill through the legislature as early in the session as possible. Dan McLean asked if the term “indigent persons” in Section 1(2)(a) could be changed to “persons of limited means.” Alison Paul responded that this would not present a problem for Montana Legal Services Association’s client eligibility requirements. Dan also asked that the word “justices” in Section 1(2)(c) be changed to “justice.” Justice Baker asked for a motion to approve the bill draft as corrected and to approve the Draft Protocol for Administration of the Montana Civil Legal Aid Account.

Dan McLean moved that the bill draft as corrected, and the Draft Protocol for Administration of the Montana Civil Legal Aid Account, be approved. Judge Pinski seconded the motion. The motion was approved without objection. Alison Paul abstained.

Law School Partnerships Committee

Debbie Steigerwalt reported that in addition to the materials provided in the meeting packet, the minutes of the Committee's April meeting will be sent out following today's meeting. She stated that the Committee plans to develop outreach materials and conduct education and outreach to the local bar associations and the legal community over the next year. She added that the law school is interviewing applicants for the AmeriCorps pro bono coordinator position and said that Prof. Jordan Gross will be supervising this position in the fall.

Harvard Law School Access to Justice Lab

Judge Pinski explained that the Harvard Access to Justice Lab identifies court programs that provide access to justice and studies five programs each year to determine which models are the most effective. The Cascade County Drug Treatment Court was selected for the study and the researchers will be comparing outcomes for participants compared to those who don't get into the program. In order to facilitate the study, the selection of participants will be randomized. Judge Pinski noted that it will be challenging to track the non-participant group, but added that he's very interested in the results of the study because the Court invests a significant amount of time and money in the program and he'd like to have the data to gauge whether or not the program is actually effective. Judge Pinski said the study will take place over two years to provide adequate time to generate the data and track outcomes. Justice Baker asked if the researchers planned to incorporate the impact on civil legal issues into the study. Judge Pinski responded that this wasn't discussed, but that he would mention the possibility of tracking the appearance of the study group members in civil legal court proceedings. Melanie Reynolds asked if the researchers would be looking at participation in other programs by the Drug Treatment Court non-participant group. Judge Pinski replied that this would be tracked and that the conditions of probation require everyone to go through a drug treatment program. Alison Paul added that MLSA is working with the Access to Justice Lab on a possible study of individuals who receive non-attorney civil legal assistance compared to those who receive only pro se forms. Justice Baker said that many of these studies could be helpful in making the case for legislative support for civil legal aid funding.

Equal Justice Conference Report

Ann Goldes-Sheahan reported that the Equal Justice Conference in May was very informative and that she will circulate the conference materials as soon as they are made available. Highlights included sessions on messaging for legislative funding requests, how to set up a limited scope referral panel, and how to build a volunteer base. Alison Paul reported that Montana and MLSA were highlighted in three conference sessions. One session focused on MLSA's Justice for Montanans AmeriCorps program as the only legal aid AmeriCorps program in the country that includes outside partners such as the Court Help Program, Office of Consumer Protection, and ABIII Law School. Another session featured AskKarla, MLSA's new online advice portal. Finally, Alison noted that Bob Carlson, who is from Montana and is the next President of the ABA, spoke at the Access to Justice Commission Chairs meeting and highlighted A2J activities in Montana. Ann added that MontanaLawHelp and MLSA's Community Outreach Assistant, Alex Clark, were mentioned during the Top Tech Tips session for Live Chat innovation. Regarding AskKarla,

Alison added that the portal just launched and has already handled 15 questions with an average response time of two days. MLSA pays the hosting fees for the portal and uses the pro bono client rule for determining conflicts. Dan McLean asked how conflicts are determined if the attorneys are anonymous and Alison responded that MLSA knows who the attorneys are, but they are anonymous to the user who submits a question. Justice Baker said that she will mention AskKarla at CLE seminars and Ann said that the State Bar will post a link to AskKarla on their website. In response to questions, Alison explained that volunteer attorneys log into the site to look for questions, and that MLSA is doing extensive outreach to community groups and social service providers. There are no limits on the question topics, but MLSA will monitor and assess the need for restrictions. Judge Carter suggested that the site could be very helpful to clerks in courts of limited jurisdiction and Alison said that MLSA will send outreach cards to all the courts.

DV Civil Working Group Update

Alison Paul reported that the group is off to a good start and that sub-committees have been formed for Policy, Orders of Protection, Procedural Justice, and Expert Witnesses. The sub-committees are looking for members and anyone is welcome to join. The next meeting of the working group will take place on July 17 in Helena.

Incubator Project Update

Hannah Cail, the Program Coordinator for the Rural Incubator Project for Lawyers (RIPL), provided an overview of the project and an update on the progress so far. Hannah explained that there aren't many examples of incubators in rural states, so this is a new model. The purpose of the incubator is to support new attorneys in developing sustainable businesses in rural communities and to provide services to low and moderate income individuals. The project is a partnership between MLSA, ABIII School of Law, State Bar of Montana, and the Montana Justice Foundation. MJF is funding the salary for the Program Coordinator and providing loan repayment assistance to RIPL Fellows. The goal for the first year of the program is to select 2-4 participants for the inaugural Fellowship class to start in September, and to secure funding for two Fellowship Stipends for the first six months of the program. Fellows will receive business and law practice management training, and skills training in the delivery of limited scope representation and case management. Fellows will also have access to free or low-cost shared office space at MLSA in Helena.

ERAMP Update

Patty Fain reported that the 11th Judicial District will be the pilot site for ERAMP and that the case pool was expanded to include dissolutions. She added that both parties in the dissolution must be self-represented and must be approved for a fee waiver. Patty said that she is working on participant training videos and that volunteer training for the 11th Judicial District will start in late June. In addition, in-person training will take place in July at Flathead Community College and there are already 30 volunteers signed up. Patty noted that the program has a strong follow-up and evaluation component so that its effectiveness can be analyzed.

Strategic Planning Update

Niki Zupanic thanked the group for their feedback on the draft strategic plan that was presented at the March meeting. Niki reported that the Strategic Planning group met last week and made revisions based on the feedback, adding that some of the suggestions will be incorporated into the

longer term plan. Highlights of the feedback that was incorporated include the addition of core values and a new section containing more information on what has been accomplished thus far. The next step for the group is to work with all the standing committees as strategy leaders on the priority items that were identified. The group will create timelines for strategy leaders to approach the priority items and they will provide more information at the September meeting.

Public Comment and Next Meeting Dates

Justice Baker asked for public comment. Steven Ray Davies presented public comments through an interpretive device and his comments were read aloud by Derrek Shepherd. Mr. Davies stated that interpreters for the deaf and hard of hearing are not always good and that he wants to make sure that there are reliable ways for everyone to communicate in the justice system. He said that one of the barriers for access to justice is interpretation services and the Access to Justice Commission should be aware of this barrier. Justice Baker thanked Mr. Davies for his comments. Mr. Davies subsequently submitted written comments that are included with these minutes as Attachment A.

Justice Baker informed the group that Crystine Miller is leaving the Montana Justice Foundation and this will be her last meeting. She thanked Crystine for her great work in support of the Access to Justice Commission. Justice Baker reminded the group that the next two meeting dates are September 14 and December 7 and that we will continue with the morning start time. The 2019 meeting dates will be set at the September meeting. The meeting was adjourned at 11:23 a.m.

Attachment A

University of Montana

Social Justice and Inequality

Bridging the Communication Gap - “Language Inequality”

How Deaf and Hearing People Can Learn as a Team

Steven Davies

Writing for Sociology 455

Celia Winkler, J.D., Ph.D.

5/11/2018

Introduction

The thesis of this paper is about visionary leaders that can inspire people by being absolute, and free of realization is easy to see. A very ordinary sense of certainty [self-certain] against extraordinary weights self-certain deprived of unthinkable liberation with the spirit of the body. Should not be a struggle to move in a healthy direction of how Deaf and hearing people work together. Most importantly, the logic itself, self-actualization can be of benefit rather than other self as a status syndrome that results in the alienation of ones' voice.

The purpose of this literature review is to increase knowledge and propose amendments that are necessary to implement beneficial changes in the status quo misconceptions regarding communication methods with the deaf population. U.S. policy and current policy changes are not conducive to eliminating discrimination and adhering to civil right decrees for people with hearing disabilities.

We will look at why U.S. policy and its lack of change are not effective, reasons for hiring difficulties, and general deprivation and appropriation.

Ethnography is set up as a side effect; the hearing hegemony is set up to harm the social status. There are preconceived mindsets in many of us - the kind of condition of ideology or hegemony or false consciousness, which got us here in the first place and has become out of date. These restrict one's social existence.

There are a Deaf bubble and hearing bubble mentality that is not understood. It creates many mistakes with the stereotype and stigmas. Most hearing people do not understand deaf people. Deaf people already have studied our people. We know that a lot of hearing people overlook our cultural and political information. Many hearing people make the deaf culture and community look bad. The current model of social justices is recognizing the language inequality and end oppression. The role of the legal profession for the deaf community has been disappointing, in many cases. While strides in including women and minorities in the legal profession have been successful, representation of the deaf community is lacking. And this is a story about our struggle as a nation “We, the people, in order to form a more perfect Union,” in U.S. Constitution and our next step is betterment for the community. That’s life goals for both deaf and the hearing, rather than culture of hazing in order to take care of ourselves better.

Literature Review

Meta-analysis/context of the literature review, a systematic effect of equality and what is important about equality and language discrimination. About the journals grouping conservative journals, liberal journals, disability journals and conservative journals tend to that is attuned to audiological philosophy as a hearing mentalist, and the American With Disabilities Act signed by former President Bush, in 1984. That somehow is asked too quickly and easily misunderstood what it is to be a curious person who has limited premature ideas that cause discrimination and anti-social behavior continues to be a problem. While other journalism may provide a better insight as holism is about thinking outside the box. If you want to understand the whole person, than deaf-ism. Here is a sign language community, rather than a disability community. The

liberal journals are more do not tread on me; you have disability ideas says, “coming out,” there is no social status as a deaf person who has seen discrimination.

Color line and The Deaf, how can one anti-something, in a place where the deaf are under hearing authorities, and there is a mixture that has indecisiveness to the deaf dyconciouness: “dyconscious audism or countertransference—can lead to depression or anxiety and contribute to professional burnout,” (Smith, 2007). Gender equality encompasses access to jobs for people of color.

Gender and racial equality laws provide access to jobs, equal rights, and nondiscrimination. It does not provide the same rights for hearing disabled individuals. “Deaf culturists are strong supporters of the Americans with Disabilities Act because they feel that deafness is not a disability that needs fixing "mixture of feelings,” but this is something for which society should compensate by providing special assistance. “These stratifying factors are the delineations between society members according to perceived cultural, socio-economic and, or physiological differences [...]” (Althor et al. 2016; Tucker 1997).

Introduction to Literature Review

The issues with these literature view.

The Social Network and Status Attainment Hypothesis of “the strength of weak ties” said that weaker ties tend to form bridges that link an individual to other social circles for information that is not likely to be available in their own circles, and such information should be useful to the individual (Nan Lin, 1999). The problem here doesn’t tell me how this is used. The means are

nonspecific, and you don't find this in searches for journals using deaf. This just goes to show a different flux of research that hasn't been conducted enough. Deaf social capital comes up but no information about deaf social ties

Discussion of Results

Journals of Deafness give me ideas about the extent of which the research needs to shift. It also shows me the extent of government research grants bribing policymakers based on conservative ideas. A journal by Arizona State Law Professor Bonnie Tucker and this journal discuss Americans with Disability Act (ADA) and Deaf Culture conflicts that are ego boosted by policymakers. Bonnie Tucker, in her conclusion, shows how Deaf culturalists raise a question on affirmative actions which claim disability. And other journals about how conservative ideology harms people with disability and the whole liberal ideology such as Bill Clinton and because conservative believes that liberal values lead to dependency. This is another way of putting it out there which is believed to be an interesting gap with Deaf adults.

I can see how other journals may not include weak ties in this search. While paying attention to searches, I began to wonder about Organization Journals and Government sponsored research journals like NIH. I found a pattern of organizational journals discussing different viewpoints than the more traditional journals. I saw a large gap of deaf adults. There is a lot of research. I feel this is an age skewed in a number of research. Very few in adult development. The mean is correct, and everything is an outlier of anti-socialism.

Are there any conflicts of rights and negative rights? What about some global rights like the positive outcomes in the Irish community? This shows the drop from 32 percent unemployment rate in 1996 to 12 percent in 2006. What is going on with this in a political context?

During my research, it became significantly apparent of the lack of internet applications available to deaf adult needs. The majority of applications are focused on beginner or child American Sign Language (ASL) users, excluding information on increasing adult communication and social interaction skills. Like for example, there's lack of video organization applications to keep your sign videos with the writing.

Conclusion of the Literature Review

Social justice and language inequality and how the journals interact with each other, and the tension between the different journals 1) conservative ideas have limits 2) liberal ideas may not address all the concerns and 3) disability journals may lead to some provoking ideas of social identity – to help engage in ideas more freely.

Paradigm Shift into Prospective Manner

The politics of the word is different in the locality of the hearing and deaf community. Is the definition of what a deaf person wants the same as a hearing person's perspective? Most likely not. The hearing people are always taking words from the deaf. This is about audism discrimination, like language ethnicity discrimination. Language discrimination is very like racism. It stereotypes based on the use of language within an ethnicity. People often think of the word language discrimination; hearing people usually automatically assume that it has to deal

with race or gender. They presume deafness is a sign of weakness. From here, stems the communication problem! Language rights is a civil rights matter.

Language discrimination: Audism is prejudice towards and oppression of deaf people because of audiocentric assumptions and attitudes. Eckert describes audiocentrism from Harriet Martineau's (1877) autobiography, "it is reasonable to conclude that Martineau considered Deaf children's inability to assimilate into an audiocentric civil society as something that could be attributed to familial dysfunctions. From Martineau's view, hearing parents of Deaf children were disabling their children and thereby blocking assimilation and the proper teaching of morals and manners. Although Martineau did distinguish different needs for congenitally Deaf children from adventitious" (Eckert and Rowley 2013; Kusters 2016). There is a thing as progressive audism. It can be practiced overtly, covertly and aversively, according to Eckert. He describes audism as "the theory and practice of audiocentric privilege is an example of an audism such as mocking or devaluing someone because of their deafness or use of sign language" (Eckert and Rowley 2013; Kusters 2016). Audism is one side, too. One suffers of low self-esteem tends not voice, brainwashed into audism discrimination to benefit oneself.

Audism seeks to recast stereotypes, as science, victimized the community to obscure the failing and self-interest and are so one-sidedness. Same depth of audism with abused some deaf fellow use it. Realizing same depth of 'homophobia', how abused gay men use this as well as sign language interpreters. Cultural deprivation is discussed often in the Deaf community due to the problems with audist interpreter and capitalism idealism.

Self-advocacy can lead to exhaustion. When trying to break down of types of people, it takes severe time and activism and there is a prevailing sense of democracy and losing it.

Identity politics and paradox. ASL and talks codes. i.e., say talk hearing codes “sounds good” modified idioms, i.e., It is nuts when researchers use the expression "fall on deaf ears," it is not researched, it does not it describe well either. The choice of expression shows that the researcher is exclusive. Alternatively, the expression: "Smoke coming out of your ears," or “play it by eye” instead of “play it by ear,” these are called idiom modifiers.

Social construct and social ties and social capital. Enough information. Schools and teachers for the deaf need to assume greater responsibility for providing social capital to deaf adolescents than they would if they were working with hearing adolescents. According to Linguistic Capital Yosso linguistic capital as the “intellectual and social skills attained through communication experiences” and continues, “However, the specific factors that may serve as “protective” may vary across communities and cultures. Young, Green, and Rogers state that caution is necessary when defining resilience as a response to risk or adversity because it could lead to the assumption that deafness is adversity (Wilkins and Hehir 2018). Lin defines social resources as those resources that are accessible to individuals ‘through one’s direct and indirect ties’ (Lin 1999: 468). Like Granovetter, Lin suggests that ‘weak’ social ties are more important for job recruitment and high-status job attainment than stronger ties. Additionally, Lin proposes an extensity of ties proposition, theorizing that the size of one’s social network is significantly related to ‘richness or diversity in social resources’ (Lin 1999: 483). This might be due to a lack of theoretical commensurability between the operationalized network variables and Lin’s social

resource theory, for instance, trust is sometimes equated as a source of social capital, a form of social capital, or a collective asset resulting from social capital” (Lin 1999).

Some thoughts, I have had about peer review and what are the benefits of peer review and how peer review is organized. How to improve their research with feedback. Hearing people can be an outlier to the means of the deaf society. You can see how society affects you and sweet talk with hands off and you catch them. Moreover, how hearing people fetish on deaf people and their perspective on disability. Deaf social identity and how hearing people’s diminutive just keeps going. Diminutive reduces respect for another culture. What does deaf social identity look like? Let's take strict father and organic father into perspective. The deaf community has a deaf militant group, which is like ‘deaf power.’ The organic deaf is vanilla, described by their own, tend to be more educated, healthier and liberal ideas, it’s what is the opposite of what cultural deprivation is “Vanilla Deaf” (Antia 2004) tend to be more of an education group. What is misunderstood about militant deaf, i.e., the same misperception of black power? However, when audiologist uses this, it is to justify groups of deaf same. In our culture, we do not say vanilla black, or that is racism.

Deaf centrism (Erting and Kuntze 2017a) on Deaf narratives “Deaf identities through Deaf life stories illustrates the challenges inherent in employing ethno cultural models for understanding Deaf identity especially as these relate to center vs. periphery analyses (in terms of degree of deafness, with more Deaf at the center and less Deaf at the margins, an increasingly problematic model)” (Erting and Kuntze 2017b). Hearing narratives and Deaf narratives, the problem with binary thinking that needs to change. “Sign languages have been stigmatized historically and

Deaf communities have been oppressed, marginalized, and some would argue, colonized by non-Deaf majorities” (Erting and Kuntz 20017b cited Ladd, 2003; Markowicz and Woodward, 1978).

How is deafness defined? A deficit, a disease, or lack of hearing? According to Tom Humphries, audism is defined as “the notion that one is superior based on one’s ability to hear or to behave in the manner of one who hears.” Audism is discrimination, just like sexism and racism; audism is explicitly targeted to the ability of a deaf individual or the deaf community. Audism includes negative expectations towards those who do not speak. Ignoring or not providing accommodations for deaf people, viewing the hearing culture as superior to the deaf culture, not allowing deaf individuals to have a say or input. Deafness is defined with attributed to an affecting attitude (Lee and Pott 2018 cited Bauman & Murray, [2014](#) Bauman, H. D. L., & Murray, J. J., 2014, Brightman, [2013](#) Brightman, B., 2013, [1999](#) , Lane, H. L. 1999)

According to Lee, there are two major perspectives on deafness are discussed above. “Negative attitudes among hearing people towards deafness exist when deaf people or Deaf culture is viewed through the pathological perspective because deafness is not considered normal”. Lee continues, “The relationship between attitudes and perspectives of American sign language university students towards deaf people. Defining and discussing these two perspectives is essential, as they can affect how hearing individuals perceive deaf people and may inform future trajectories of the interactions between deaf and hearing individuals” (Lee and Pott, 2018).

Do moral high grounds make sure that people’s voices are heard? “The medical-scientific establishment continues to dominate the public discourse about Deaf people as disabled and damaged, and genetic modification to eliminate Deaf offspring is now regarded as inevitable

(Erting and Kuntze 2017a cited Johnston, 2004; Ladd, 2003; Padden and Humphries, 2005). The challenge for Deaf communities and their ethnographers remains—to overcome the power imbalance, challenge the privileged “voices” in the debate which are never Deaf “voices” (Erting and Kuntze 2017a cited Padden and Humphries, 2005), and to contest the prevailing medical-scientific discourse on “deafness” with a discourse of Deafhood, the process whereby Deaf people struggle to come to an understanding of what it means to become and to be a Deaf person in a Deaf community (Erting and Kuntze 2017a cited Ladd, 2003).

Are the character flaws in the Deaf community or the society? In my literature review, we are talking about audism as language inequality.

What is social justice?

Access to social justices requires leveling the playing fields. Unequal communication access, how audists take advantage of the resources through oppression. To walk on people. “While questions remain to be answered about the status of women and minorities in the professions of law, for my purposes here I would like to turn this question around and point to a small, but important, body of perhaps not surprisingly, the legal profession has been the subject of a significant body of scholarship” (Levitsky et al. 2015). An important thread in this work has focused on, for example, the changing gender and racial composition of the legal profession and attendant mobility patterns. While questions remain to be answered about the status of women and minorities in the professions of law, for my purposes here, I would like to turn this question around and point to a small, but important, body of emerging work that has asked, what are the

consequences of affirmative action for social justice? Among those who examine racial disparities in sentencing, there has been contentious debate about whether and to what extent the racial and ethnic composition of the state or county in which the case is decided is a significant factor. Borrowing from research on workplace stratification that shows that, among other factors, wage gaps decrease as the proportion of women increases, King and coworkers ask whether disparities in sentencing may be a function of the proportion of available minority attorneys in a community. After controlling for a range of typical factors in sentencing scholarship, their findings show rather unequivocally that “racial diversity in the bar results in less racial disparity in criminal sentencing” and lends support to the claim that “substantive representation—having more persons of color making decisions in criminal courts (the justice system)—can minimize racial disparities in criminal courts” (p. 26). How does “leveling the playing field affect those who are subject to the coercive power of the state,” in, for example, sentencing outcomes? (King et al. 2010: 27)” (Seron 2016).

That is having equal access to social justice helps reduce the unemployment within the Deaf community, for example, in the Irish community (Conama 2013). Problems with conflict of conservative ideas to fails to help. “Liberal policies, which tend to encourage dependency, appear in direct conflict with the independent living philosophy. The Americans with Disabilities Act is examined as a disability policy that is largely consistent with conservative principles” (1997). If you have federalist ideas, how people are perceived as a deficit rather than to help them mobilize in the culture.

Problems with conflict of conservative ideas to fails to help. In 10 years unemployment rates dropped by 10 percent within Deaf Irish Community. “To understand the way in which a more radical model of equality,” (Smith 2017), Buttering their bread on both sides? “Planning from a ‘language as a problem’ approach largely used by educators and policymakers to date. Sign Language Peoples (SLPs) from a medical perspective has led to confusion about the meaning of linguistic rights for them and led governments to treat sign language planning differently than that for spoken languages. Political participation is hindered by recognition being offered by governments without substantial commitments to financial resources, changes in government practices or greater inclusion” (Meulder and Murray 2017). If you have federalist ideas, how people are perceived as a deficit rather than to help them mobilize in the culture.

What about the problems with reasonable accommodations that the deaf require?

Problem with the A.D.A. with the Deaf community is if accommodation is provided. The interpreters are certified, but not qualified, due to the pattern in errors in behavior. Once you have accommodated, accessibility has been made. That is the limits of A.D.A.

Example of low accommodation with Deaf parents and Deaf child in mainstream interpreters (IEP programs in public schools). The interpreter’s one-sidedness to others is ill perceived – like hearing perception of the Deaf person by blocking the communication – just like what happens in racism. A.D.A. does not care for appropriate accommodation because access was provided, that is it. Are they also insensitive to social cues?

The idea of people who are audist like to take the idea of fetishizing off people identity, just like how an interpreter blocks access to communication, just because they can abuse it, and justify harm to the deaf person. This creates the audist establishment that comes from conservative stances or ideas. “Many deaf persons who are linguistically and adjudicative incompetent may not be aware of these protections...” (Tucker 1997).

Problem with conservatism is that it is consumer based. Stagnation of appropriate and professional conduction is wildly noticed in the community that affects the family of working Deaf people every day like students at a University.

Interpreters take advantage of Deaf people’s culture and reasoning. What is a human provider versus consumerism? Moreover, which one comes first? Social identity comes first. The framework creates ideology dominates how one fits and feed each other. Human provider more of ‘context-content’, than consumer because what and how they interpret what Deaf says, perception and interpretation, objectively, or failure of communication ‘in one ear, and out the other.’ Sometimes, they do not know what subtle overt discrimination looks like for someone who completely depends on visual communications and not target on education equality for students.

Conflict and animosity with culturalist idea and disability, i.e., deficit v. mobility “that disability dollar must be divided among different programs (such as special education and vocational rehabilitation) and different populations of people with disabilities (for example, blind versus deaf versus mobility limitations versus cognitive deficits versus affective disorders). Depending

upon their specific functional limitations, support networks, skills, and personal resources, different people with disabilities have different potentials for employment and independent living. Finally, determinations must be made as to how to achieve the objectives of selected programs according to specific efficiency and equity criteria” (Tavia 1997). How much money does a deaf person need for a job, re-accommodation as opposed to someone else who does not have it to be productive, how do we distinguish between deaf disability and other people’s disability with only one pile of money? This is no beauty contest. It is disability discrimination and harassment, no matter how hard one works against categorization.

Qualify for the job? Interpreter needs. And job satisfaction with accommodation. The irony of a Deaf person without an interpreter. Those who did not request for accommodation had lower job satisfaction than those who did and those who did not request for accommodation had lower job satisfaction than those who did. More importantly, requests and uses of workplace accommodations are associated with higher levels of job satisfaction and job performance. “Rehabilitation professionals should work with individuals with sensory disabilities in holistic ways in the process of workplace accommodation to enhance the employment rates and job satisfaction” (Dong and Guerette 2013).

Homogeneity ad hoc fallacy with how interpreters get away with barriers block is horrendous and I have seen how audist government, i.e., such idea audist establishment takes control for the greater evil of torturing the community with inappropriate and mean, messy, criticism and blocking students access to people. This happens everywhere.

Governmentality is worse than racism. Progressive and nature with flawed biopower and bioethics. Biology is a private matter. It is nobody else business. It is called 'life' as a language. People who exploit are anti-matter. Remember, one man's exploitation is another man's fetish. No, that is called having power over another or a group. To treat people as others is clearly prejudice and to have power over their language and culture is called biopower. Those who come out on top, always rewrite the story for their control of internal stories and cultural myths. At the heart of audism is the religious belief that Deaf people will hear in heaven. It is a lame assertion, mocking and insulting.

Deaf implicit and explicit with interpreters and the problem with faulty interpreters who do not remain neutral. Audist tends to spy and take advantage of the community. What about hearing researchers? Even with white researchers on black research, we must think twice. This makes double jeopardy and creates burn out from self-advocating. Why is it essential for everyone to have access to social justice? How do people use communication as a weapon? Interpreters. What about music? Do people use guitars as weapons? Sure.

Political satire of the Deaf, Deaf news and Deaf music with rappers helps improve the community insights. I.e., eight worst interpreters drag comedian. This is sad that there is no research on this topic, recent journals. However, very popular connections. Social ties, though social medias Deaf took the gain of video technology, to create their own. Why no research?

Audist is color blind to Deaf, just as a worthless myth. Injustice with technology only benefits the majority, not a privilege of the minority. Turn to deaf ear; anti-social is not the problem.

Why, can't you keep your hands in your pocket, i.e., scapegoating.

This challenges information on misperception, cutting the line with the Deaf movement and echo chambers. There are an overwhelming number of stories about looking to cure people, trying to equate. This does not relate to the living. No wonder we cannot leap into views, like not listening to what is felt that is understood. It must be not being equal in being alongside with others, but not for brown-nosers, it belongs to the crab theory -- pathological thinking which results in a negative stigma towards anyone like saying "loner," but liars, cheats, thieves, and snobs are trash. Brown-nosers make themselves popular with the Deaf Community, usually in a position of authority, an example of hearing authorities, especially by flattering. Jealousy and envy -- some people want the types of people who are very talented and successful and whom they are jealous of to be destroyed. Those are stories that explains a lot of scapegoating throughout the centuries.

Deaf intersectionality with audism, or interpreters who spy and take advantage of the community. Interpreters who poison the community -- intersects with political errors to cognitive errors (re: behaviors). Deconstruction and people's language and other. Moreover, how to change that perception of disempowerment, attitude, and deliberated power to ensure communication is not disempowered but is working to support.

Why do people cooperate? Viability to society. Respect for boundaries. Complying with rules is distinguished from deference by the expectation that people who defer to rules will do so even in

the absence of external losses (sanctions). Similarly, extra-role behaviors are enacted without the anticipation of external gains (incentives). People engage in such behaviors even when they do not anticipate that others will know whether they have done so. ““The myth of self-interest” to capture this idea—that people’s own image of their motivation is skewed in the direction of viewing themselves and others as more strongly motivated by self-interest than is actually the case” (Tyler 1999 cited see Miller 1999; Ratner and Miller 2001).

Birthright to the social imagination of a deaf person, because of child and adult development, gives them a birthright to be deaf. There is a perception of shame or parent-child, are they going to be a part of mainstream or are they going to be a culture of school for the deaf and ethnic problem of classes, including native American. We were all in lower classism of education “pervasive negative attitudes toward the indigenous or natural sign language (ASL) and culture of Deaf.” “Bagga-Gupta’s (1999–2000) ethnographic research in Swedish high school classrooms for Deaf students challenged the educational policy of strict separation of the Swedish Sign Language and Swedish. Taking a sociocultural approach to her exploration of everyday life in these classrooms, she explored the ways in which teachers and students co-constructed visual literacy events through interaction using the cultural tools available to them. Deaf and hearing actors in these visually organized settings chained and mixed the two languages in dynamic, complex, patterned ways that helped make written Swedish more fully accessible to Deaf students” (Erting and Kuntze 2017b).

This lack of human social/capital, the racialization of poverty, “Childhood communication barriers may also risk later food insecurity” (Kushalnagar et al. 2018) and dealt with lack of social cues audism.

Why isn't the government doing enough? What are the problems with representation? What are the issues with Deaf leaders? Deaf leaders are essential, and they offer perspective as a deaf gain rather than loss, which is harmful. Essential to have Deaf diversity leaders, there is not enough, and then there are not enough diverse deaf leaders. Deaf mono identity is not enough, and the closes to role model are educational leaders, “For example, it was found that in school contexts, minority students performed better academically if they were taught by minority teachers” (Cawthon et al. 2016 cites Meier & Stewart, 1992). Why aren't the governors of the states taking actions? Why is the political echo chamber so greedy and sneaky?

The conclusion is I am trying to bring peace to the Deaf community. First, hearing people and deaf people must get along with each other or they are never going to do it on their own. The lack of teamwork has lead to faulty organization. We need people to turn towards each other, and then things do not look so overwhelming. The crisis of the story can either escalate or deescalate that can help the deaf community move forward. It is important for the deaf community to show the society why it is beneficial to them, with teamwork. Inequality issues have proven that teamwork results in a positive outcome for the deaf community and its organizations. We must look to the future to solve our problem in a positive way. It's important to be passionate about communicating with people, and not looking down on people. Compassion is an important tool in working towards our goals.

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