Ear to the Battleground: NEw Books on Hearing What is Lost

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Yet perhaps because hearing has our trust, it doesn’t receive our scrutiny. Two thought-provoking new books, *Voices of the Wild: Animal Songs, Human Din, and the Call to Save Natural Soundscapes* by Bernie Krause and *Made to Hear: Cochlear Implants and Raising Deaf Children* by Laura Mauldin, argue that the social constructs guiding our tacit assumptions about hearing have significant consequences for how we relate to one another and to the natural world. Krause, a soundscape ecologist, makes a kind of summary statement on his nearly fifty years of making field recordings in remote and sometimes endangered habitats. Mauldin examines what has become common practice, and the normative script in response to babies born deaf. A sociologist at the University of Connecticut, she spent six months doing fieldwork at a cochlear implant (CI) clinic in the New York City metropolitan area, interviewing staff workers, observing meetings,
in his tour through the history of the field, the potential applications of his findings, and his hopes for the future of soundscape recording, his writing has the shaky pacing of someone afraid of not being heard. He often speeds up when he should slow down, for example, when he claims that “the most intriguing opportunities for study are the application of biophonies when testing for potential analgesics in human and animal health”; and he often slows down when he should speed up, for example, when he details changes in recording equipment, and even battery technology, industry intricacies which hardly seem suited to the “uninitiated.”

At times, Krause can seem to be shouting over the general din, rather than speaking into the quiet he knows. I didn’t appreciate until I finished the book why that was. But he really is sitting on arresting and haunting knowledge—knowledge most of us generally fail to hear. Samples of Krause’s recordings can be found at www.yalebooks.com/soundscape, and notations sprinkled throughout Voices of the Wild indicate when a sample corresponds to what Krause is discussing. Not wanting to interrupt my reading, I didn’t stop to listen at those points. This was a mistake for two reasons. The first is that while Krause might have elaborated more on what the samples contain and why they’re significant, he likely expects the reader to glean that information by listening to the recordings directly. The second reason is that this is largely possible. Krause’s real achievement, his genius even, is the eloquence of the recordings—his technical prowess in producing the illusion of space and depth, his access to remote habitats, and, most importantly, the profound emotional impact of what he enables one to hear and, in later recordings, not to hear.

The best example of this is a suite of recordings Krause made in Sugarloaf State Park, Kenwood, California, in April of 2004, 2009, and 2014, recorded in the same location, at the same time on each day. In the 2004 recording, if you close your eyes, you’ll likely feel transported: a polyphony of eleven bird species—ranging from golden-crowned and white-crowned sparrows to California towhees to acorn and
behind the eardrum vibrate, which creates movement of the fluid in the snail-shaped structure of the inner ear called the cochlea. The motion of that fluid causes changes in the cochlea’s hair cells, which send electrical impulses up the auditory nerve to the brain. CIs work by playing the role of the hair cells in the cochlea. There’s an external component, a tiny microphone and processor that sit behind the ear, and an internal component, surgically implanted in a shallow well in the skull. The internal component processes the information sent by the external component, then sends that information as a digital electrical signal to silicon-covered electrodes threaded into the cochlea, which in turn fire an electrical signal to the auditory cortex. Since the cochlea sends impulses directly to the brain, Mauldin writes, “deafness has come to be redefined from a sensory (hearing) loss to a neurological (processing) problem.”

This means that how CIs work socially is even more complicated than how they work physiologically. Due to her access to the inner workings of a CI clinic in New York City, and to its patients’ parents, Mauldin had the opportunity to observe the process (though, as she notes, her study was limited to one well-sourced clinic, and may not be representative of clinics across the country). At this clinic, which she calls NYG, the process starts right after birth. If a newborn fails the newborn hearing screening, which is mandated in every state, and also fails the follow-up test, the audiologist at NYG informs the parents, usually in the same meeting, not just of the child’s deafness but also of the possibility of CI. At a time of tremendous vulnerability, parents get what Mauldin calls “the medicalized script of deafness,” which assumes “that deafness is a problem of the child’s body and a condition that should be mitigated through medical intervention as quickly as possible.”

What parents don’t get at NYG is the “Deaf cultural script,” which Mauldin explains is a product of the Deaf cultural movement, which she situates alongside “the civil, gay and lesbian, women’s and disability rights movements.” This Deaf script, Mauldin writes,
sign language, which could form visual neural pathways, impeding the formation of auditory ones. However, the scientific studies on this question are mixed—Mauldin cites several on both sides—some finding that “both sign and speech facilitate mastery of one another.” But NYG insists that parents not teach their children to sign, which means that for the months and sometimes years between diagnosis and postimplantation language acquisition, child and parents cannot communicate.

The costs are enormous. Mauldin documents how mothers fight their maternal instincts, and the frustrated instincts of their children to communicate visually, with the idea that they are sacrificing for spoken communication in the future. Meanwhile, they are also blocking their children’s access to the language of Deaf culture. But the benefits of CI are enormous, too. “As I observed in multiple classrooms,” Mauldin writes rather coolly of an integrated school, “implanted children spoke and interacted like any other hearing children.” Unconvinced that learning sign language impedes learning to speak, Mauldin asks, “What might be gained by implanting children and assuring them that their deafness is acceptable and even worth celebrating by exposing them to the possibilities of sign language and the values of the Deaf community?” The rhetorical answer is obvious: a great deal. But Mauldin doesn’t ask the harder question. If further studies prove that learning sign language does impede learning to speak, then what should the Deaf script become? What cost should a culture, or an individual within that culture, be willing to bear to preserve a cultural language, if technology renders that language obsolete? And if that culture happens to be one not just of people, but of the rapidly changing natural world, its language vanishing due to climate change, what then?

These are questions Krause and Mauldin, in books that years from now may prove haunting, prompt us all to consider.