

Parenting Practices in Hearing Mothers with Deaf Children Who Use Colombian Sign Language¹

[English Version]

Prácticas de crianza en madres oyentes con hijos Sordos usuarios de Lengua de Señas Colombiana

Práticas parentais em mães ouvintes com crianças surdas que usam a linguagem de sinais colombiana

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Abstract

Objective: to describe the parenting practices of hearing parents who have Deaf children through the narrative of two hearing mothers without communicational competence in Colombian Sign

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Language. **Methodology:** phenomenological research of descriptive scope. The technique used to collect the narratives was the application of a semi-structured interview with the mothers of the Deaf people, the data analysis was carried out by means of a handmade categorical matrix where the mothers' discourse was systematized in the different categories (affective support, behavior regulation, family relationships, communication). **Results:** the parenting practices exercised from the mothers' narratives were mediated by affective support, manifested through strategies such as play and caresses, regulation of behavior oriented by strategies such as reinforcement-punishment, family relationships oriented to favor spaces of integration in the family environment, spaces that were not perceived as favorable actions for the development of personal security and trust in their children. In this communication, nonverbal strategies emerged (signs or nonverbal language) which were adjusted according to the hearing capacity of the child. **Conclusions:** the parenting practices reported by the mothers are not very far from the actions normally exercised by parents of hearing children, since their practices are mediated by filial love, salutary bonding, creativity, recursion and accompaniment. Nevertheless, the importance of learning Sign Language as a mother tongue for the conscious and reasoned formation of children, for the adequate recognition of their Deaf culture and for their appropriate social inclusion is highlighted.

Keywords: Deaf; Child rearing; Communication.

Resumen

Objetivo: describir las prácticas de crianza impartidas a personas Sordas desde la narrativa de dos madres oyentes, sin competencia comunicacional en Lengua de Señas Colombiana. **Metodología:** investigación fenomenológica de alcance descriptivo. Como técnica de recolección de las narrativas se acudió a la aplicación de una entrevista semiestructurada dirigidas a las madres de las personas Sordas, el análisis de los datos se efectuó por medio de una matriz categorial artesanal donde se sistematizó el discurso de las madres en las diferentes categorías (apoyo afectivo, regulación del comportamiento, relaciones familiares, comunicación). **Resultados:** las prácticas de crianza ejercidas desde la narrativa de las madres estuvieron mediadas por apoyo afectivo, manifestado a través de estrategias como el juego y las caricias, regulación del comportamiento orientado por estrategias como el refuerzo – castigo, relaciones familiares orientadas a favorecer espacios de integración en el entorno familiar, espacios que no se percibieron como acciones

favorables para el desarrollo de la seguridad personal y confianza en sus hijos. En esta comunicación emergieron estrategias no verbales (signos o lenguaje no verbal) las cuales se ajustaban de acuerdo a la capacidad auditiva del menor. **Conclusiones:** las prácticas de crianza narradas por las madres no están muy alejadas de las acciones que normalmente ejercen los padres de hijos oyentes, pues sus prácticas están mediadas por un amor filial, vínculo salutífero, creatividad, recursividad y acompañamiento. No obstante, se resalta la importancia que tiene el aprendizaje del Lenguaje de Señas como lengua materna para la formación consciente y argumentada de los niños y las niñas, para el adecuado reconocimiento de su cultura Sorda y para su apropiada inclusión social.

Palabras-claves: Sordo; Crianza del niño; Comunicación.

Resumo

Objetivo: descrever as práticas parentais ensinadas a surdos a partir da narrativa de duas mães ouvintes, sem competência comunicacional em Língua de Sinais Colombiana. **Metodologia:** pesquisa fenomenológica descritiva. Como técnica de coleta das narrativas, foi aplicada uma entrevista semiestruturada às mães de surdos, a análise dos dados foi realizada por meio de uma matriz categorial artesanal onde o discurso das mães foi sistematizado nas diferentes categorias (apoio afetivo, regulação do comportamento, relações familiares, comunicação). **Resultados:** as práticas parentais exercidas a partir da narrativa das mães foram mediadas pelo apoio afetivo, manifestado por estratégias como brincadeiras e carícias, regulação do comportamento pautada por estratégias como reforço - punição, relações familiares visando favorecer espaços de integração no ambiente familiar, espaços que não foram percebidos como ações favoráveis para o desenvolvimento da segurança pessoal e da confiança dos filhos. Nessa comunicação emergiram estratégias não verbais (sinais ou linguagem não verbal) que foram ajustadas de acordo com a capacidade auditiva da criança. **Conclusões:** as práticas parentais narradas pelas mães não estão muito distantes das ações normalmente realizadas pelos pais de filhos ouvintes, pois suas práticas são mediadas por amor filial, vínculo saudável, criatividade, desenvoltura e acompanhamento. No entanto, destaca-se a importância da aprendizagem da Língua de Sinais como língua materna para a formação consciente e racional de meninos e meninas, para o adequado reconhecimento de sua cultura surda e para sua adequada inclusão social.

Palavras-chave: Surdo; Educação da criança; Comunicação

Introduction

According to the World Health Organization (2021), “worldwide, 1.5 billion people live with some degree of hearing loss, of whom about 430 million are in need of rehabilitation services.” In Colombia, figures estimated by the Instituto Nacional para Sordos (INSOR) in 2020 estimate a total of 560,029 people with hearing impairment, of which 95% belong to hearing families (Quiceno, Arbeláez, 2016) and only 11% (Alcaldía mayor de Bogotá, INSOR, 2016) have access to Colombian Sign Language.

The above justifies the importance of professional guidance as well as state and governmental entities in the acquisition of Colombian Sign Language for families, in accordance with Law 982 of 2005, Chapter IV, Article 24 which states that “parents, spouses and siblings of Deaf and deaf-blind people who so desire, the State will provide them with access to Colombian Sign Language, through bilingual education programs for the Deaf” (p. 1).

Although the law that guarantees the acquisition of Colombian Sign Language to the family nucleus has been published, the real situation regarding its use is not coherent with respect to the numbers of families with moderate or extensive use of Sign Language in Colombia. This may be due, as Maritza Valladares (2011) points out, to the fact that Sign Language is a different language for parents, although useful, it may imply resistance to its learning, given the effort involved in its acquisition, the complexity of its system, and how different it is from the natural communication of hearing people. Unlike Spanish, Sign Language is three-dimensional, ungrammatical, and has its own vocabulary, grammar and syntax.

It is considerable to note that, in terms of parenting practices, communication is vital, as it fosters family relationships and prevents children from suffering potential emotional damage that may be caused by lack of interaction, for as Mary Flaherty (2015) concludes, “difficulties in communication between hearing parents and their deaf children can result in less than optimal psychological health in children” (p. 73).

In this context, it is important to understand that the fact that mothers or main caregivers do not share the same language with the infant may hinder parenting practices, and may represent a communication barrier around rules and agreements. As Diego Rodríguez (2018) states: “well-guided parenting practices strengthen autonomy, social skills, guide behaviors and strengthen communication between parents and children” (p. 113). That is why it is necessary for

mothers or caregivers to learn Colombian Sign Language as a communicative tool for the formation of the self.

Parenting practices without language or communication change family dynamics with respect to social and family beliefs and meanings, what Dora Manjarrés, Elvia León, Rosanna Martínez, and Andrés Gaitán (2013) call conjugal relationships. They state that when communication is hindered these relationships in the family environment of a child with a special condition may present feelings of guilt, indifference, alienation and neglect of minors. In addition, hindered communication may generate specific emotions such as anger, exhaustion and failure in their role as caregivers. Or as Katerina Antonopoulou, Kika Hadjikakou, Aglaia Stampoltzis, and Nicoletta Nicolau (2012) concluded, these families may adopt a predominantly authoritarian parenting style.

Everything mentioned thus far seems to confirm the importance of communication in parenting practices, either in a language such as Spanish or Colombian Sign Language. This leads to the question: How have parenting practices developed in two deaf signers from the perspective of their hearing mothers who do not have communication skills in Colombian Sign Language?

For the resolution of the research question, first, the parenting practices adopted by the mothers were identified, and then the main factors that affected communication between each dyad in the study were recognized.

Based on the above, this research highlights the importance of the family as a support network in early childhood, centering on the fact that family is the first nucleus of relationships and is the bearer of customs, values and habits that act as an instrument of construction and survival in the social context (Martínez, 2012). Meanwhile, the absence of communication can come to represent the disengagement of the person in terms of habits, customs and family beliefs, so the deaf person may decide to access their own culture, not only in the social environment, but also family; hence, the State, society and families are challenged to promote the rights of children with hearing impairment and their social and family inclusion (Rodríguez, 2018).

Identifying the way in which parenting practices were generated in hearing caregivers who are not users of Colombian Sign Language makes a method of categorical analysis of the practices exercised in relation to affective factors, communication, orientation to the norm, and its impact on the family environment possible.

In addition, the research allows for reflection on compliance with Law 1346 of 2009 issued by the Council of the Republic of Colombia at the national level, which states that persons with disabilities and their families should receive the necessary protection and assistance so that families can contribute to persons with disabilities enjoying their rights.

Regarding the learning of Colombian Sign Language, the research highlights that mothers recognize the importance of Colombian Sign Language for communication with their deaf children, but admit the difficulty in learning it, so they declare that oral language becomes the main means of communication. As a result, this can lead to communication difficulties and frustration on the part of the mothers when they do not understand the child's messages. Therefore, it is necessary for parents to have guidance addressing the deafness of their children (Valladares, 2011).

Law 982 of 2005 establishes that a deaf person is someone who does not have sufficient hearing, and who, in some cases, cannot sustain natural and fluent communication and socialization in any spoken language, regardless of any audiometric evaluation that may be performed. The same law establishes that the priority form of communication and social identity of the deaf person is defined around community and cultural values of the Deaf community, and that the use of Colombian Sign Language is their natural language.

It is important to clarify that there is a difference between deaf (with a lowercase d) and Deaf (with a capital D). The first, as named in Chistian Huerta, Julio Varela, Ruben Soltero, Gonzalo Nava (2018) corresponds: "to the person who lacks hearing, seen from the medical and oralist model" (p. 72). And the second is used to refer to: "people who have a Sign Language, Culture and sense of belonging to a Deaf Community" (p.72). According to Luz Elena Patiño (2010), language "is the capacity of human beings to communicate and share knowledge in dialogue. It is constructed through interaction in socialization contexts" (p. 14-15). Since Colombian Sign Language is the means by which the signing Deaf population communicates, it is also their main means of communication.

Parenting, according to Romina Izzedin and Alejandro Pachajoa (2009) involves three psycho-social processes: parenting guidelines understood as: "that which is allowed or not allowed within the family, regularly established by parents and which constitutes norms or limits of behavior, coexistence and control" (Infante, Martínez, 2016, p. 33). Beliefs about parenting related to: "knowledge about how a child should be raised, to the explanations parents provide about how they channel their children's actions" (Rodríguez, 2018, p. 110). And parenting practices, which "are expressed in specific actions aimed at guaranteeing the integration, adaptation and survival of the individual in his social context, as well as the construction and consolidation of his identity as a unique and individual being and as a member of society" (Aguirre, Castro, 2007, p.14). These actions lead to the generation of a bond between the primary caregiver and the child, a bond that in the current research was named dyad, a

term that refers to “a pair of two beings or things closely and especially linked to each other” (Rae, 2020).

Cultural dynamics can make a big difference in each family’s parenting practices, so parenting practices can be very different from one family to the next:

they are not static actions and reactions of parents and children, nor forms of repetitive behaviors, but rather parenting practices are transformed by the effect of children’s development and changes in the social environment (García, Salazar, 2013, p. 43). [Author translation]

Parenting practices are generated by the primary caregiver, the person who on a daily basis is responsible for meeting the fundamental and psycho-social needs of a child, and on whom greater responsibility falls (Pascual, Garzón, Silva, 2015). When reference is made to the listening caregiver, this indicates the person who performs these actions and who has the ability to listen.

To understand the current state of the study phenomenon, a review of the existing literature was conducted through the Ebsco, ProQuest, Dialnet, Jstor, ScienceDirect databases, using the descriptors “parenting practices, hearing impairment, parenting and disability, hearing families with Deaf children, parenting styles in disability, deafness and parenting.” And the Booleans AND, NOT, OR. A total of twelve publications were found, of which seven were written in English. After classifying the documents found, four works were discarded because, although they addressed the issue of disability within the parenting process, they did not involve the deaf population. A total of eight antecedents were finally selected.

In 2019, an article derived from a theoretical review of studies developed in the United States about early exposure of Deaf children to Sign Language was published. This work showed the importance of supporting parents of hearing impaired children, especially in learning Sign Language. According to Tom Humphries et al. (2019) one of the main actions that parents can exercise for the recognition of their children’s deafness is to learn Sign Language, which enables a family relationship and better communication, also allows the child to create a family identity, including him/her in affective, sports and home activities.

Additionally, learning Sign Language by parents decreases the possibility that children may suffer from some type of disorder, and provides them with spaces for positive early childhood development (Humphries et al., 2019).

In the same year, a longitudinal investigation was published in Belgium with a sample of three mothers and children during the first two years of life. The research allowed us to learn the main strategies used by both Deaf and

hearing parents in communicating with their Deaf children. In the results it was established that visual strategies may be affected by initial difficulties in communication, so the initial contact, which mothers exercise more actively than fathers, is of great relevance (Willer, Van, Van, 2019).

In Colombia, Diego Rodríguez (2018) published a study on parenting practices and hearing impairment, conducted under a mixed design and including a sample of 101 families, located between strata 1, 2, 3 and 4, from five institutions for the Deaf in the city of Bogotá. The results show the relevance of communication in families and the importance of parents learning Colombian Sign Language, since it favors family communication and the development of parenting practices, which, in turn, helps children develop social and communication skills that consolidate family interaction.

In addition, the study highlights the significance of bonding and suggests that parents of deaf children should avoid overprotection. Therefore, it is necessary that the manifestations of affection are given in an adequate manner, otherwise, this bond will not allow the development of independence. This is why it is recommended that, in the presence of difficulties in the parenting process with Deaf children, parents access professional guidance, which prevents the fragmentation of the affective bond. The research, in addition to the factors already mentioned, highlights the importance of the inclusion of Deaf people in society.

In the United States Amy, Szarkowski and Patrick J. Brice (2016) conducted research with a sample of 11 hearing parents and Deaf children, highlighting the favorable experiences that parents may experience in raising a Deaf child. Data collection for this research took place through interviews, where hearing parents recognized that the difficulties that may arise in daily parenting are positive, since the child's hearing condition leads them to be more committed to the parenting process. One of the greatest experiences that parents describe raising a deaf child is the feeling of change and personal growth; they develop a reflective attitude towards the life offered to them.

In the same way, in Australia, Mary Flaherty (2015) published an article in which she shows the relevance of accompanying the hearing parents for the understanding and approval diagnosis of the deaf child in a family where the parents have little information. Flaherty emphasizes the high significance of parents receiving professional advice and entering spaces that allow them to share their experience with other families. Therefore, the research results highlight, when the parents adapt to the child's hearing condition, they access the understanding of the environment. They allow themselves to relate to the deaf community and more easily access the sign language. This not only

facilitates the communication but also allows feelings of hostility and anguish to disappear, thus favoring different family environments (Flaherty, 2015).

Also in Colombia Dora Manjarres (2012) published an article about the support and the strengthening that families should have to raise a child with a disability. In it she highlights the importance of the view that parents create in relation to the disability of their children, since this can affect the parenting style adopted by parents. In this sense, Manjarres argues that the parent's actions should answer to the necessary resources for the raising of their children. In the same way, the parents should try to promote respect for the differences in the social hearing environment in which the deaf child exists. Finally, the family relationship favors progress in all its members (Manjarres 2012).

In the Republic of Cyprus, Atonopoulou, Hadjakakou, Stampoltzis, and Nicolaou (2012) published an article with a sample of 30 mothers with deaf and hearing children, which asks if there is any difference raising a child according to his/her hearing condition. As one method, the PSDQ questionnaire (Parenting Styles and Dimensions Questionnaire) was used, which assesses the raising model that parents adapt that results in an authoritarian parenting style in the sample. The research conclusions recognize that the child rearing style adopted by the parents depends to a large extent on the demands of the children and their emotions, so that the Deaf child has more demands in terms of care and communication. Faced with this, mothers exercise more favorable actions in their child rearing. The previous approach recognizes that there are differences in the actions applied by parents in raising their children, determined by the hearing difference.

In Venezuela, Maritza Valladares (2011) published a master's thesis written under a qualitative approach, which included a sample of seven hearing mothers and three fathers with deaf children. Regarding the family relationships, the research highlights the changes that can be generated inside a family by the presence of a Deaf child, since parents must spend a large part of their time exploring the child's demands, which denotes greater fatigue and commitment, especially in mothers, since they adopt a more active role than fathers in understanding the needs and demands of their children.

Methodology

For the development of the research, a qualitative approach was chosen with a phenomenological-narrative approach from the perspective of two hearing mothers without communicational competence in Colombian Sign Language.

Mothers of deaf people with different characteristics were interviewed. The first is the mother of a 27-year-old man, prelingual deaf with profound bilateral hypoacusis, not articulated, without the use of hearing aids, with a wide and sufficient communicational capacity in Colombian Sign Language, belonging to the Deaf community where he learned the Colombian Sign Language. He completed his baccalaureate without technical or higher studies, his basic and secondary education was at a school for Deaf people in the city of Medellín with the accompaniment of a culture and language model.

The second woman is mother to a 37-year-old prelingual deaf woman, with profound hypoacusis in the right ear and moderate hearing loss in the left, without the use of a hearing aid or cochlear implant, with a broad and sufficient communicational capacity in Colombian Sign Language, belonging to the Deaf community where she learned Colombian Sign Language. She completed high school without technical or higher studies; her basic and secondary education was at a school for Deaf people in the city of Medellín with the accompaniment of a culture and language model.

The mothers of both deaf people completed high school. They tried to do a free course in a school for deaf people in the city of Medellín, but dropped out and decided to interact with their children without using Colombian Sign Language, due to the perception of complexity in the learning process of this (motor skills, memory, grammatical structure, among other elements). In addition, both mothers report that they took note of their children's deafness through growth and development checkups.

As a data collection technique, the semi-structured interview was used. Afterward, personal stories were manually grouped into four pre-established categories (Table 1) and an emerging category (Table 2).

Table 1. Preestablished Categories

Category	Definition	Textual Transcription of Participant Narrative	
		P1	P2
Affective Support	“Related to the expression of affections from the parents to their children (...) Generally manifested by physical proximity, caresses, games, gestures, verbalizations of affection, among other forms of positive relationship” (Aguirre, 2010, p.15).	P1	P2
Behavior Regulation	“Makes reference to the way parents exercise control over their children, through discipline & demands of maturity for independent acts” (Aguirre, 2010).	P1	P2
Family Relationships	“The integration spaces that generate the family environment, which serves to provide spaces for communication between family members. This relationship allows the personal security development and trust with children” (Aguirre y Rodriguez in Rodriguez,2018).	P1	P2
Communication	“Interactions established by the families either through verbal or non-verbal strategies, which allow individuals to develop social skills and create family ties” (Sobrinó, 2008).	P1	P2

Table 2. Emerging Category

Oriented Category	Emerging Category	Definition
Behavior Regulation	About Protection	“Over protection is not necessarily spoiling children, but is an intense and intensive emotional intention to control the child. This leads to an independence as much as in the children as in the parents (...) Excessive care, according to some specialists, is due to the fear in the adult regarding their children growing up and becoming independent.” (Diana Borja, 2013, p.12,13)

Once the interviews were transcribed, the analysis of the narratives was carried out through a categorical matrix in Microsoft Excel, where the participants' narratives were collected and organized. Additionally, an emerging category was identified and, in accordance with this, the analysis was carried out from the mothers' perception of their parenting practices.

Results

In light of the categorical analysis and the participants' narrative, a description was obtained of how parenting practices have generated in two hearing mothers who don't sign with their deaf children who do use Colombian Sign Language. The results of any qualitative study reflect the experience and the perspective of the participants as described by them. In this case, the results reflected the point of view of the caregivers without communicational competence in Colombian Sign Language.

The emotional support understood by the contact between dyads is mediated by hugs and caresses, experienced by P1: "yes, hugging him, being more aware of him than before was like overprotecting him more" (personal Communication, December 22, 2019). In this case it can be identified that the child's hearing condition generated a change in the frequency of physical contact and an increase in protection. P2 recognized the contact beyond the physical, understood as the maternal fetal bond: "Since pregnancy I have had contact with her and I have never forgotten her, my love for her was great" (P2, Personal Communication, February 14, 2020). Here the mother reports a positive physical proximity that strengthened the affective relationship.

The affective interaction between the dyads was also generated through play areas, which allowed the children to feel included inside their home by dedicating exclusive time to enjoy with them: "yes, all the time, all the time. We played with cars, I sat him in one corner and I sat down in the other one to throw the car at him so he would give it back to me" (P1 Personal Communication, December 22, 2019). "Playing that with her was my life" (P2, personal Communication, February 14, 2020). According to Humphries et al, this interaction allowed the boy and girl, (2019) to express their emotions, develop their creativity,

strengthen their imagination, show their vision for the world and favored the bond between the dyads. It should be noted that this also protects the youth from the appearance of depressive or anxiety disorders.

Regarding the expressions of affections, both participants expressed ease showing love to their children, both non-verbally and through facial lip reading: “all day and every day, even he and I looked husband and wife (...) he has been very affectionate, because he was a child full of love, now he is a tender man” (P1, Personal Communication, December 22, 2019) “daily and still (laugh), it’s logical” (P2 personal Communication, February 14, 2020). What was transmitted in demonstrations of affections in childhood, became a filial love between the dyads.

In general, an expression of positive affection was identified through the participants’ narratives between the dyads expressed through games and caresses, non-verbal strategies allowed for a healthy bond in the parenting practices.

The affective aspect is not the only constituent element in the parenting practices, regulation of behavior is a normalized factor, as well as an understanding of social limits. Among the actions the participants named, different strategies and actions were able to be identified that instill discipline in their children; actions that are mediated by their experience around deafness, the parenting and the support they have had, either through institutions or professionals.

P1 named a number of non-verbal strategies that allowed her child to understand the physical area of her house, from then the rules were established:

“When he was little we put pictures of things on everything (..), this house looked like a school, because of him (...) I showed him (..) that we should eat here and not there and so on with everything, we asked him to look at us a lot” (P1, Personal Communication, December 22, 2019).

In addition to that the caregiver pointed out the importance of using their own signs at home, which were not Colombian Sign Language. These facilitated that the child, through what was expressed, recognized the actions to be corrected.

“When he was doing something that was not correct, I let him know by gestures that it was not well done, I punished him by withdrawing something he liked, on the contrary, when he was doing a correct action or corrected something he had done wrong I rewarded him with a sweet or something he liked” (P1, Personal Communication, December 22, 2019).

The strategies and actions named by P2 were mediated by psychological professional support:

“In therapies, I had her in therapy until she was very, very, very old (...) In Prodebiles, the psychologist taught me how to handle her, because she was very neurasthenic, and when you didn’t know, you just fought. So there, they told us that we couldn’t fight (...) so when she calmed down, I talked to her” (P2, personal Communication, February 14,2020).

This facilitated the development of strategies different from physical punishment vis-a-vis the demands of discipline, and favoring communication to explain to the child through communication signs established at home, what is well or badly done.

Regarding the independence and autonomy provided by the mothers to their children, the participants reported an autonomy and independence significant in terms of parenting practices such as “accompaniment,” “keeping an eye on him or her.” This results in neither independence nor autonomy for the children, since the discourse is mediated by practices aimed at controlling the activities done by their children at least during the first stage of development. Participants mentioned that when asked if they allowed their children to do things alone without supervision, they responded: “but when he was older, around finishing elementary school or starting high school, not before” (P1, personal communication, December 22, 2019). “Some things she had to do, but while she was in rehabilitation (therapies at the foundation) she had to be aware, obviously. If I was going out alone, she would not allow her to be alone, then” (P2, Personal Communication, February 14,2020).

At a general level it was possible to identify that within the actions taken by the mothers to instill behaviors in their children, actions that gave way to positive results in accord with the demands of discipline prevailed. Because the caregivers recognized different practices to regulate the behavior that were favored within the parenting practices, actions that went beyond the physical punishment and focused on correcting the negative acts and encouraging positive behavior through reinforcement-punishment, according to their reports.

Through the mothers’ narratives on the independence demands toward their children, it was identified that the control prevailed, more than the actions that favored independence and autonomy in the children. So it can be affirmed that, on one part of the caregivers there was no greater demand for maturity and independence toward their children, and on the contrary, of overprotection and control traits were identified.

All of this can have a significant impact on the exploration of the world for boys and girls, as well as on their way of relating to society. That is why it is important for caregivers to employ balanced parenting practices that favor the security and independence in their children, but also their autonomy.

Parenting practices also allow integration spaces that are generated as means of family relationship (Sobrino, 2008). Regarding this, it was possible to identify in mothers a willingness to generate communication with their children, well, inquiring if there was any time during the week to generate communication, they answered: "every day, when I came home from work" (P1, personal communication, December 22, 2019). "daily, I have never failed her, daily, daily, daily, daily. When there was a space left in the afternoon, when I did not make arepas" (P2, Personal Communication, February 14, 2020). This allowed for a better knowledge between the dyad and strengthened the family bond.

Within the expression and communication forms for family relationships, non-verbal communication strategies prevailed, in which there were oral and written dynamics, and a language transformation through body gestures and their own signs created in familiar environment to achieve an interaction with a deaf person. As narrated by the participants: "he would drop the bag and the first thing was to tell him today whether what happened was good or bad (shows in signs proper to the home) and he would already tell me whether it was good or bad" (P1, personal communication, December 22, 2019).

"I didn't have sign language, but I learned how to make her understand me, I was struggling, but she understood me, I would tell her - write like this (makes gestures and simulates as if she were writing) (...) with language, talking to her and making sounds and that's how I would talk to her" (P2, personal communication, February 14, 2020).

Although this does not constitute a full communication where the deaf person can express his or her thoughts, it does show a functional interaction in specific contexts.

Family relationships should facilitate the development of personal security and confidence in infants, which mothers employ as social skills or relating to others. P1 shows a dual thinking constituted by expressions such as: "Of course I do, of course I think I do. Although he is sometimes very sad and feels bored because no one knows sign language." (P1, personal communication, December 22, 2019). This reflects insecurity as a state of mind influenced by external situations, due to a family relationship marked by the difference in the language of their Deaf child with hearing children, so that the state or feeling of personal

security is perceived as a product of the acceptance that an external person makes of the child's hearing condition.

For its part, P2 named security as synonymous with order and empathy, the latter significantly directed to the other. This does not correspond to personal self-confidence, but to communication skills, in her words: "to be organized and empathetic because what she learned she teaches to her niece" (P2, personal communication, February 14, 2020).

Communication within parenting practices facilitates the development of social and family skills through verbal and nonverbal strategies. Among the verbal strategies used by the dyads, the use of oral language by the mothers, being hearing and Spanish speakers, and lip-facial reading by the children, being deaf and signers, stood out. Verbal strategies were configured as the basis for communication between the dyads.

For the case of P1, communication strategies were generated not only through verbal strategies, but there was support in visual strategies: "we had a folder full of images in which I would tell him, for example, this is the glass so that he would learn to articulate" (P1, personal communication, December 22, 2019). This facilitated the infant's recognition of objects, a recognition that was reinforced by the caregiver's naming of the objects so that the child could express them.

P2 practices were oriented to stimulate the infant's articulation using repetitive strategies to seek comprehension of what was expressed; consequently, the infant was overwhelmed by the lack of understanding of the content:

"I repeated to her, I repeated to her, she was confused and sometimes I had to cut her off because she was getting confused and rebelling (...) with that she learned to understand the hearing in one way and to understand the Deaf in another" (P2, personal communication, February 14, 2020).

These attitudes established a communicative barrier, given the generation of strategies based on actions that did not favor the understanding of what was communicated between the dyad.

Within the non-verbal communication strategies exercised by the dyads, written communication, body gestures and signs created in the family environment were highlighted as strategies that established a shared symbolic meaning within family communication, and that allowed the constitution of practices that adjusted to the communication demands of the child.

P1 adopted nonverbal communication strategies that involved a signification of objects by her son through actions represented by gestures and signs, with the intention of generating a course of action in the infant: "with the

clothes, to teach him to dress I would point them out to him” (P1, personal communication, December 22, 2019).

The nonverbal communication practices adopted by P2 were mediated by signs, which are not recognized within the meaning of the Colombian Sign Language of the Deaf population, but from the capacity of the listener: “everything is with language and signs (...) like any listener who also signs” (P2, personal communication, February 14, 2020).

In the non-verbal communication strategies mentioned by the participants, the construction of communicative practices based on creativity – established as a tool that allows the generation of an intercommunication of senses and emotions – was evidenced in order to face the challenges of their children’s hearing impairment.

P1 recognized nonverbal communication practices as an important element for her son’s interaction with the external world, which made it easier for the infant to adapt to different social environments such as hearing: “when he was younger he would go to teach classes at the library and he has always related very easily” (P1, personal communication, December 22, 2019).

For P2 the nonverbal strategies established in the family relationship did not favor social skills in her daughter, since the strategies were oriented more from the capacity of the hearing person: “she does not have those skills, she is not patient, she is not patient, she gets very upset when she does not understand anyone” (P2, personal communication, February 14, 2020). Therefore, this generated impatience and irritation in the infant due to the difference in communication – due to the lack of understanding of the message.

The communication strategies that prevailed among the dyads were nonverbal (gestures, writing, home signs), which the caregivers adjusted according to the hearing ability of the child. Furthermore, the parenting practices exercised by the caregivers are not far removed from the actions normally exercised by parents of hearing children to instill discipline (punishment, scolding, physical punishment), in order to show their affection (hugs, caresses, play) or to establish a family bond (family integration, communication), as their actions are oriented toward the inclusion of children in household activities, which, according to the results presented by Humphries et al. (2019) decreases the possibility that Deaf children may suffer from some type of disorder. However, to adopt this argument it would be advisable to have the Deaf person’s perspective, as he or she may have a different representation regarding his or her parenting experience.

In the research conducted by Rodriguez (2018), it was concluded that physical proximity allows the development of social and communication skills in children that consolidate family interaction. While it is true that within the

results of the current research a physical proximity between the dyads was identified, this proximity does not in all cases favor social skills and family interaction; as could be identified in expressions such as: “he sometimes tells me that he is sad because when we all get together no one knows signs, so he feels very lonely” (P1, personal communication, December 22, 2019). “She is not good with social skills, she is not patient, she is not patient” (P2, personal communication, February 14, 2020).

Therefore, it is appropriate to recognize that in the dynamics of the household there must be a significant alteration in the existence of a Deaf person, since this implies that not only the caregivers, but also the other members of the nuclear family recognize and adapt to the demands of the child. This could result in the Deaf person feeling accompanied and understood, thus favoring the family relationship and the development of social skills outside the family environment.

In relation to the results presented by Valladares (2011), parents recognize the importance of Colombian Sign Language for communication with their Deaf children, but admit the difficulty in learning it. This coincides with the experiences narrated by the participants regarding communication with their children, given that there is a recognition of the difficulty in accessing Colombian Sign Language, and they use their own signs at home as a fundamental means of communication with their children.

Two main factors affecting healthy communication between the dyads in the study were identified. In the first place, there is a difference in communication, as the caregivers do not have access to Colombian Sign Language, which their children have adopted as their main means of communication and which is also part of their Deaf culture, which generates a communication barrier. While it is true that caregivers can learn to mediate and cope with the situation, it is still a breakdown in communication. Secondly, the lack of use of sign language stands out as a lack of knowledge of the Deaf culture on the part of the caregivers, for this reason the results exposed by Humphries et al., (2019) are confirmed, where it was established that one of the main actions that parents can exercise for the proper recognition of the deafness of their children is the access to Colombian Sign Language.

It is important that families, and especially the main caregivers of Deaf people, have access to Colombian Sign Language, as an act of recognition of their children’s deafness, because this, as Flaherty (2015) concludes, not only favors communication, but also allows the disappearance of feelings of hostility and anguish in children, which can be experienced when they do not understand the hearing person.

It was possible to establish that the main strategies used for communication with their Deaf children are organizational strategies, visual strategies and some written signed Spanish words, which partially coincides with the results generated by Willer, Van and Van (2019), since, in the case of the current research, the caregivers additionally employ the home's own sign language as another means of family interaction.

It should be noted that the study obtained its results from the mothers' narratives, their perception of their parenting practices and the effectiveness of these practices. Therefore, it would be necessary to include the experience of Deaf people and their perspective on the incorporation of the norm, the interaction with the hearing culture at home, the strengthening of their social skills, among other aspects of parenting practices.

The family cannot be ignored as the first support network of the Deaf person, but if the family does not know the Colombian Sign Language, their first support network could be the members of the Deaf community, since it generates a direct communication in Colombian Sign Language, thus allowing the appropriation of their own culture, values, set of beliefs and way of interpreting reality, different from the way in which the hearing mother can do it.

Colombian Sign Language allows Deaf people to express their thoughts, beliefs, share phrases of affection, etc. It also allows the hearing person, when he or she has communication skills in Colombian Sign Language, to impart clear rules, teach values, verify understanding of an instruction, and correct inappropriate behavior with arguments, not simply with an empirically designed program of punishments and reinforcements.

The experience of the two hearing mothers who are not users of Colombian Sign Language is not a simple reflection of two existing cases in Colombia, and although the characterization as of the current year has not been officially provided, it is a common phenomenon to find mothers who do not know Colombian Sign Language, even though they are aware that this is the mother tongue of their Deaf son or daughter.

Both mothers of Deaf people and family members in general, upon learning that a hearing impaired person has arrived in the family, can assume two paths: the first is to learn to communicate with the use of their mother tongue (Colombian Sign Language), typical of the Deaf community, which involves an effort in time, dedication, fine motor skills training, understanding of a language other than Spanish, among others; and second, not learning Colombian Sign Language. Whatever path families take will have a direct effect on parenting practices.

While it is true, as reported by the mothers in the sample, that a parenting practice without the use of Colombian Sign Language can be effective in

generating hugs, caresses, kisses, playing with carts, taking turns with a ball, throwing a boomerang, regulating their behavior in a behavioral way with punishment, reinforcement or with the face of the mother upset or smiling, depending on the act committed by the Deaf person, Colombian Sign Language is an important means of communication in the process of upbringing for a person who uses it as the first mechanism to externalize his or her thoughts and feelings.

When a Deaf person can communicate with his or her family in Colombian Sign Language, behavioral regulation is generated through a process of awareness. Expressions of affection are complemented with love phrases, games with carts or dolls with dialogues within the game. And this could lead to improved effectiveness in parenting practices associated with family communication and relationships.

Conclusions

Given the mothers' lack of access to Colombian Sign Language, they are driven to use tools, such as their own sign language, to communicate with their Deaf children. Hence the importance that these families have professional guidance to facilitate that family communication tools should not be oriented to the Deaf person adjusting to the hearing person's way of communicating, but rather that the hearing person establishes actions that facilitate and promote communication with the Deaf person as well.

The research team considers it important that state and governmental entities create strategies and tools that make it possible to include the families of Deaf people in the process of learning Colombian Sign Language. Therefore, it is advisable to create territorial plans that are based on the characteristics of the families themselves and not on the general knowledge of the population.

For studies associated with the Deaf community, whether with their families or with the population directly, a full knowledge of the researcher of the Deaf culture in relation to their beliefs, values, customs and norms is suggested, in order not to incur actions in the field that transgress their culture.

When investigating the upbringing of a Deaf person, it is not only necessary to analyze the negative or conjunctural aspects, but also the positive aspects

that they appropriate as change, personal growth, awareness of life and deep relationship.

This study was based on the narrative of mothers without communication skills in Colombian Sign Language regarding their child-rearing practices, but the perspective of deaf people regarding the same categories analyzed in the study is still needed to obtain a broader view of the phenomenon.

From the perspective of the study sample, made up of two hearing mothers with no communication skills in Colombian Sign Language, it was possible to generate child-rearing practices manifested in expressions of affection, limits through reinforcement and punishment, games, among others. Even so, communication and interaction can increase the effectiveness of parenting practices if the caregiver's command of the Deaf person's native language is added to this, which allows for increased dialogue, argumentation when inhibiting a behavior, and the accompaniment of affective phrases.

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