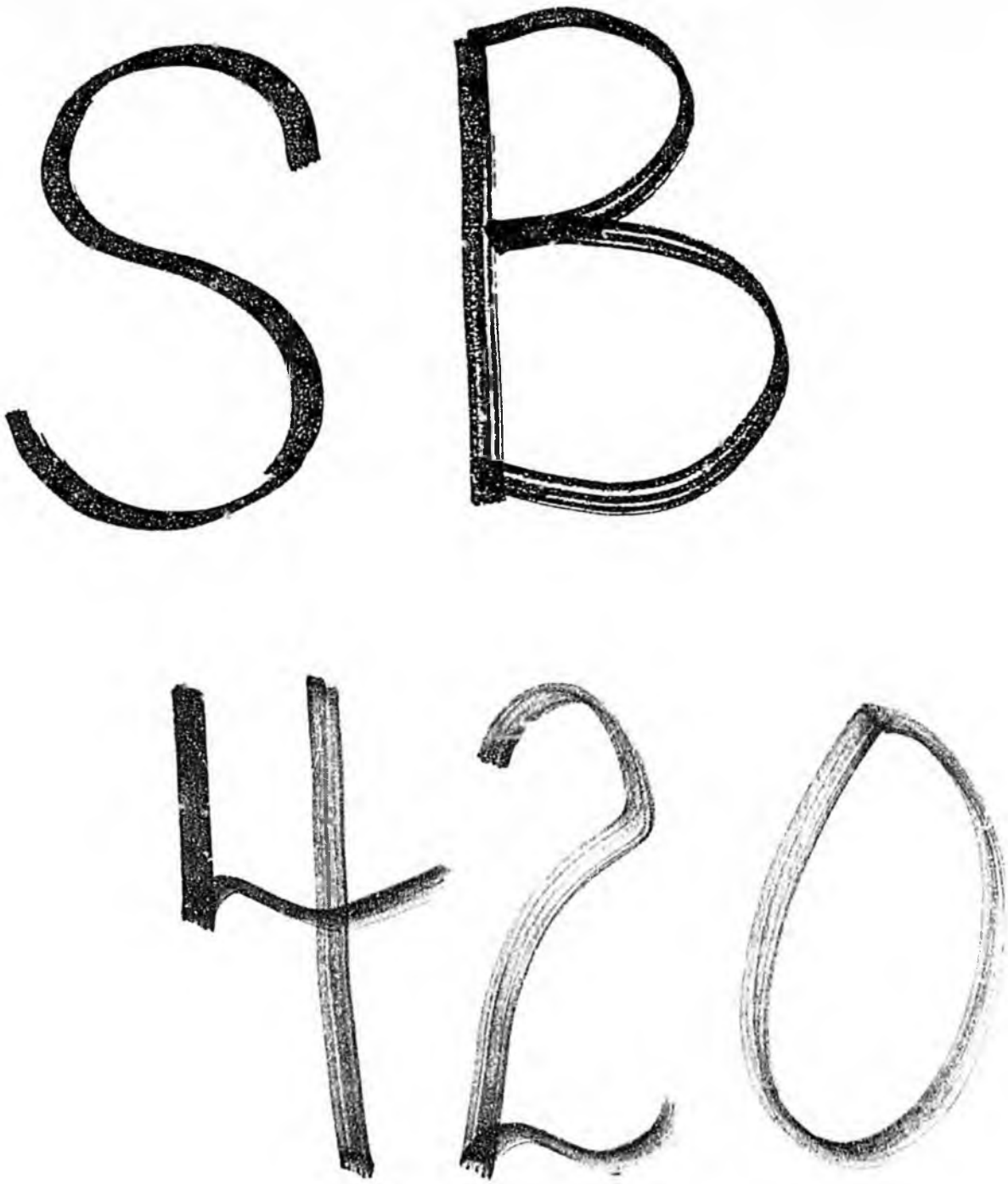
SB
420

HOUSE STATE AFFAIRS COMMITTEE

NEXT COMMITTEE: HESS

BILL: SB 420

CURRENT VERSION:

SCHEDULED: 4/18/88

SPONSOR: KERTTULA

PHONE NO: 3771

CONTACT FILE: _____

BILL SUBJECT: RELATING TO THE CURRICULUM REQUIRED IN PUBLIC SCHOOLS

SPONSOR BACKUP: IN FILES

AFFECTED AGENCIES:

DEPARTMENT	CONTACT/PHONE	COMMENT
AK ASSOCIATION FOR THE DEAF	ALBERT BERKE'/333-7545	MWTH 9:45-1:45 FR 8:15-10:15 NOTIFY 1 WEEK IN ADVANCE
		CALL 277-3323 FOR INTERPRETER -- BETH KERTTULA WILL MAKE CONTACT
		NOTIFIED EDUCATION AND H&SS ON 4/14/88

FISCAL NOTES

AGENCY	REQUESTED	DATED	FY 88 AMT	FY 89 AMT
EDUCATION		2/19/88	-0-	-0-
H&SS		3/7/88	-0-	-0-

ACTION

DATE	COMMENT
4/18/88	PASSED FROM STATE AFFAIRS

(7)

HOUSE COMMITTEE REPORT

Date referred: 3/2/88 FURTHER REFERRALS: HESS

DATE: 4-18-88

The State Affairs Committee has considered SB 420

"An Act relating to the curriculum required in public schools."

RECOMMENDS:

[ ] replace with _____ [ ] the same title

[ ] attached amendment(s) [ ] a new title

[X] do pass

[ ] do not pass

[ ] no recommendation

[ ] individual recommendations

[ ] additional referral to the _____ Committee

ADOPTS: [ ] _____ letter of intent

ATTACHES NEW FISCAL NOTE(s):

[ ] fiscal impact

[X] zero fiscal note

[ ] zero with analysis

[ ] same as previous fiscal note published _____

[X] same as previous zero fiscal note published 2-23-88

SIGNING DO PASS:

SIGNING OTHER RECOMMENDATIONS:

Chairman's signature

Alaska Association of the Deaf

1345 Rudakof Circle, Suite 107
Anchorage, Alaska 99508
907-333-7545 (TTY)

April 1, 1988

Representative Fran Ulmer
Chairman, State Affairs Committee
P.O. Box V
Juneau, Alaska 99811

Dear Representative Ulmer:

We would like to request your support of Senate Bill 420. This bill advocates for the introduction of American Sign Language in the Alaska public school system as a foreign language credit. We feel that this bill is very important as it deals with deaf communication. We are strongly in support of this bill and hope that you will also advocate for its passage.

We have learned that Senate Bill 420 has passed the Senate and is now in the House. It is our understanding that in the House it will have two committee assignments: House State Affairs and House Health, Education, and Social Services. We have been informed by another staff member of the Alaska legislature that Senate Bill 420 will be brought up for public hearing sometime in April 1988. Since you are the chairman of the House State Affairs committee we would be most grateful if you would notify us of the date of that hearing and we would also like to request that the hearing be held in Anchorage, or through teleconference with an interpreter provided by your committee, so that the deaf community here could have some input on this legislation.

Your attention to this matter is welcomed and greatly appreciated. Thank you for all the time and effort you may place in your advocation of this bill and all others that deal with deaf issues. We strongly urge you to fully investigate Senate

Alaska
Association of the
Deaf

1345 Rudakof Circle, Suite 107
Anchorage, Alaska 99508
907-333-7545 (TTY)

Bill 420 and after all your research is completed we hope that you will vote yes for its passage. If you have any questions please feel free to contact the Alaska Association of the Deaf. We are looking forward to a close working relationship with you.

Sincerely,

Albert Berke
Secretary

AB: cjp
CC: Lyman F. Hoffman
Red Boucher
Cliff Davidson
Dave Donley
Terry Martin
Curt Menard

Alaska Association of the Deaf

1345 Rudakof Circle, Suite 107
Anchorage, Alaska 99508
907-333-7545 (TTY)

March 3, 1988

Represenative Fran Ulmer
Chairperson State Affairs
Room 102
P.O. Box V
Juneau, AK. 99811

Dear Representative Ulmer:

We understand that Senate Bill 420 which has passed out of the Senate recently will come to the State Affairs Committee. Senate Bill 420 advocates for the introduction of American Sign Language in a high school curriculum to be given credit as a foreign language.

The Alaska Association of the Deaf feels that this bill is very important in the areas of education and public awareness for the deaf community in Alaska. We are very supportive of this bill and hope that you and the State Affairs Committee will give it prompt attention and favorable action. Thank you for your attention to this matter.

Sincerely,

Albert Berke
Secretary

AB: cjp

POSITION PAPER/Department of Health & Social Services

MAR 15 1988

POSITION PAPER
SENATE BILL NO. 420

"An Act relating to the curriculum required in public schools."

EFFECT OF BILL
SB420 would require that American Sign Language, if taught in a public school, would be given foreign language credit.

RECOMMENDATION
The Department of Health and Social Services recommends passage of SB420.

Recommended by: _____
Mel Henry, Director

Date: 1st March, 1988

Approved by: Myra M. Munson
Myra M. Munson,
Commissioner

Date: March 7, 1988

Alaska State Legislature
Senate

Official Business

P.O. BOX V
State Capitol
Juneau, Alaska 99811

Sponsor Summary

SB-420: "An act relating to the curriculum required in public schools."

SB-420 would require school districts to give credit for American Sign Language (ASL) as a foreign language if it is taught.

California and Ohio both have laws similar to that proposed by SB-420 and more than 300 institutions of higher learning across the United States offer classes in sign language.

The Commission on Education of the Deaf recognizes American Sign Language as a legitimate language. After extensive examination, researchers have concluded that ASL's linguistic structure is that of a natural and complete language.

Schools will not be required to teach sign language classes if this legislation passes. But, if the class is offered, schools will have to give credit to students who successfully complete the course. Presently many school districts offer courses in ASL, but often the courses are not given for credit.

The Anchorage Association of the Deaf, the National Education Association (NEA), and the Louise Rude Center for the Blind and Deaf all support this legislation.

We should recognize that the Deaf Community is part of our society. For far too long we have chosen to ignore and discriminate against the deaf. This legislation is one small step toward encouraging our students to learn an important communication skill, and toward recognition of the Deaf Community as part of us.

JK/emt

Louise Rude Center for Blind and Deaf Adults

MAR 14 1988

CENTER FOR BLIND ADULTS
3903 Taft Drive
Anchorage, Alaska 99517
(907) 248-7770

JAMES H. OMVIG, Director

CENTER FOR DEAF ADULTS
1020 E. 4th Avenue
Anchorage, Alaska 99501
(907) 276-3456

March 8, 1988

Alaska State Legislature
P.O Box F
Juneau, Alaska 99811

Soon you will be considering the passage of SB 420, which relates to giving credit for American Sign Language (ASL) when it is taught in public schools and which was sponsored by Senator Kerttula.

Here are a few facts about American Sign Language (ASL):

1. ASL is a visual/gestural language.

2. Its roots are in French Sign Language and Old American Sign Language.

3. It is used in both the U.S. and some parts of Canada.

4. Approximately 500,000 deaf persons use ASL as their primary language. Roughly 600 deaf persons residing in Alaska use it regularly.

5. ASL has its own syntax, grammar, and structural properties.

6. Like all languages, whether oral/auditory (spoken) or visual/gestural (signed), ASL sprang from a group's need to share information, feelings, values, and norms of behavior.

7. ASL is taught and used in every state of the union.

8. ASL has no written form, but advances in technology (video) enable users and instructors to record language samples for posterity and instructional purposes.

9. Although ASL has been used by deaf persons since about 1820, it has been studied by linguists only since the late 1950s.

10. ASL can be referred to as an uncommonly taught language and thus usually is found in foreign language departments along with Navajo, Yupik, and most North American Indian languages.

11. ASL is not a foreign language in the strict sense of the term but for lack of other department choices; i.e. Modern Language Department; it would fit in the language department where other than English is taught.

12. Sign language is not universal. There are unique sign languages in all countries where deaf persons live: Spanish Sign Language; Filipino Sign Language; Korean Sign Language, etc.

13. The study of language is an enriching experience which introduces the student to a world view which is different from their own. It also provides a new discipline with which to challenge the mind.

14. We have a dearth of interpreters of ASL in Alaska. By allowing high school students to earn credit, we may be opening new career options for them.

I am very eager to see SB 420 become law in Alaska. It would not require the teaching of ASL but would give ASL the additional status it deserves in the language community by requiring that credit be earned when it is offered.

As a student of ASL for the last twenty years, I know firsthand of the benefits of learning a visual/gestural language. Knowing this language has enabled me to converse with deaf persons in education, rehabilitation, human service, and social settings. It has truly enriched my life. I encourage you to support the passage of SB 420.

If I can provide you with any further information regarding this or other pieces of legislation related to deafness, please contact me.

Sincerely,

Carolynn J. Whitcher
Director

CJW:cp

Education

MAINSTREAMING OF DEAF CHILDREN -- FROM BAD TO WORSE

by Harlan Lane, Ph.D.
(exerpted from THE DEAF AMERICAN)
(Spring 1987)

Ten years ago Congress passed the Education for All handicapped Children Act, which has led to growing integration of deaf children with hearing children in local public schools. More than half of the estimated 80,000 deaf school children in the United States have now been "mainstreamed" to some extent, and the specialized schools for the deaf they would have attended are starting to close.

Yet the attempt to educate deaf children with teaching methods appropriate for hearing children has repeatedly proved a failure. In a classroom where spoken and written English are the basic means of communication, deaf children are baffled and withdrawn, since eitht out of ten became deaf before they could learn English at home. These children lack the knowledge of English and the skills of articulation and lipreading required to succeed; studies have shown that speech teachers find two-thirds of their own deaf pupils hard to understand or utterly unintelligible, and deaf high school students can lipread no better than the man in the street -- that is, scarcely at all.

An educational disaster has thus resulted from using English to instruct deaf children; the average twelfth grade student reads at fourth grade level and does arithmetic (his best subject) at sixth grade level. Thus most deaf students leave school unable to read a newspaper readily; the manual trades await them, but the manual trades are dying out. The future is bleak for most of today's deaf students.

As a remedy, many deaf leaders want to keep the residential schools for the deaf and to reintroduce sign language and deaf teachers in their classrooms -- successful practices in the last century, when American deaf children studied all their subjects in their most fluent language, the American Sign Language of the Deaf. In a school with a signing community, the deaf student is able not only to understand and respond to the instruction, but also to get help after class with course work, to discuss local, national and international events, to participate in student activities, to develop friendships with other deaf students (most deaf people chose a deaf partner when marrying), to emulate older students and deaf teachers, to acquire self-respect as a deaf person.

None of these advantages are available to the deaf child in an ordinary public school where sign language, deaf teachers, and a deaf community are absent. The poor conditions therefor social and emotional growth are not offset by enhanced conditions for learning: the first report cards on mainstramed deaf children show no improvement in English or mathematics attributable to mainstreaming (even though the first to be mainstreamed were the children with the best speech and hearing).

The deaf children who do best in school are the fortunate 10 percent who learned sign language as a native language from their deaf classmates from hearing homes in most subjects, even inlearning to read and write English. They are also better adjusted, better socialized and have more positive attitudes. The superior performance of deaf children of deaf parents highlights the changes that most need to be made in the education of deaf children, namely, a return to sign language, deaf teachers and deaf administrators. These changes have long been advocated by many of the deaf community and by the National Association of the Deaf

A recent UNESCO report on the education of the deaf concludes that deaf adults have an important role to play in the development and education of deaf children, and finds that the interaction of deaf adults with the

parents, the deaf children and the teachers also "enriches the socialization of the deaf child." Here is what these experts had to say about sign language: We must recognize the legitimacy of sign language as a linguistic system and it should be accorded the same status as other languages. Now that the importance of the national sign languages for deaf education is better understood, it is no longer admissible to overlook them or to fail to encourage their integration into deaf education. The old idea that the use of sign language interferes with the acquisition of spoken and written language is no longer considered valid.

If deaf adults were once again substantially involved in the education of deaf children, there would be role models for those children, American Sign Language would be introduced. English language skills would take their appropriate priority, English literacy would improve, schools whould no longer be unsuccessful speech clinics but successfull educational institutions.

Unfortunately, the very professions created to serve the interests of the deaf have been totally at odds for over a century with what the deaf perceive as their interests. These professions have vainly pursued the assimilation of deaf children into the hearing majority at the expense of their individual growth; thus, many special educators embraced mainstreaming precisely because it would help to close the residential schools the deaf hold dear. Congress was wiser, recognizing (in the words of the Supreme Court) that "regular classrooms simply would not be a suitable setting for the education of many handicapped children" and providing for alternative placements. But educators have largely ignored this provision of the 1975 act.

To achieve intellectual and emotional maturity and full participation in society most deaf children require an education conducted in their primary language, American Sign Language, with the participation of deaf adults, in the setting of a specialized school. The state associations should bring their case to their statehouse.

Arden Neisser
1983

Prologue

My first glimpse of deaf life came while listening to a research paper about American Sign Language (ASL) at a university conference on language and linguistics in the mid-1970s. This remarkable language had only recently been discovered by academic linguists; the auditorium was filled, and interest was very high. Before making the presentation, the speaker gave a brief and startling history of ASL in America: Among educators of the deaf, ASL is not considered a language. It is never taught, is forbidden in the classroom, and strongly discouraged outside of school. The aim of deaf education for close to a century has been teaching the deaf to speak and to lipread. Despite the fact that few deaf students have ever achieved these goals, it still is.

Although ASL was discouraged and even suppressed, deaf people throughout the country have continued to use it. It is the fourth most commonly used language in the United States—after English, Spanish, and Italian—with a signing population of nearly 500,000.

Deaf people have always used sign language. Even uninstructed and isolated deaf people use signs. In 1972, a Danish anthropologist came across a single deaf man on a Polynesian island—the only one ever recorded in the island's twenty-four generations of oral history—and *he* was using a sign language to communicate with his family and friends. In schools for the deaf where a strictly oral method is pursued, and the prohibition against sign language is zealously enforced, children are still

known to sign among themselves at every opportunity. Observers have commented on this phenomenon for centuries, and modern psychologists have begun studying it. There is now experimental data showing that young deaf children who have had no exposure to any kind of sign language will indeed invent their own system of signs.

My own experience with ASL and the deaf community began with reading articles and attending lectures; I had never known a deaf person, never met a deaf child. I enrolled in a sign language course, and subsequently spent an entire, frustrating season signing nursery rhymes. What I was learning was not American Sign Language, but I did acquire a small vocabulary of standard signs borrowed from ASL and used in all sign systems. It was like learning a list of French words before taking a trip to Paris. Of course, it's better to go to Paris with a small list of French words than with none, and my signs, though pathetic by linguistic standards, were better than no signs at all. Later, when I began interviewing deaf people, I always used an interpreter.

ASL was a topic of considerable interest to scholars, but I wanted to know what it meant to the deaf; to understand the deaf point of view. I wondered if the recognition of ASL had improved their lives. I started with the children, and with the conviction that the new information, when filtered down to the level of the schools, could only lead to constructive action.

Most schools for the deaf are currently using some variety of sign language in the classroom as part of a new method called "total communication." When the decision was made, during the 1970s, to lift the ban on signing, no change in philosophy took place; to all other methods, techniques, training, and curricula, signs were merely added. Amoeba-like, these institutions are always eager to extend themselves, to increase their bulk and their budgets. The teachers have their own interests and traditions; their opinions were formed at teachers training colleges and special education departments. In some states, a single sequence of courses certifies a teacher to work with *any* handicapped child:

crippled, retarded, disturbed, autistic, deaf, or blind. (There almost no deaf teachers in schools for the deaf.) Though a so sign language is used in the schools, it isn't ASL. A peculiar of trade-off has taken place: the kids don't learn to speak well, and the teachers don't learn to sign.

For five years, I made regular visits to schools and agen institutions dedicated to the education and welfare of the They were all public institutions, and ranged from well-st federal committees in Washington to a rural school with one child and a part-time hearing specialist. Few professionals i world of the deaf have ever thought seriously about deaf They think only about hearing: hearing loss, partial hearin sidual hearing, and the conduction of sound. They spend a deal of time describing to their deaf clients and pupils al things that they are missing, like music, and poetry, and song. I never heard so much talk about string quartets, son and the uplifting murmurings of nature as I did at the schoo the deaf! Everybody seems obsessed with sound. They nothing at all about silence, and have never stopped to wo how competent and intelligent people might go about e with it.

Although the deaf live in a world without sound, it i same world we all inhabit. To the problems of living in th vironment they bring the full range of human resourcefu intelligence, and ingenuity. They have created for themse language that is not only comparable to all the world's grea guages, but is perfectly adapted to their lives and needs. have created for themselves as well a strong sense of identi authentic social community, and many cultural traditions. do not speculate long about the nature of sound, or th chanics of normal hearing. No living creature organizes i havior around something it doesn't have. The deaf perceiv world through skilled and practiced eyes; language is at the gertips.

When I wanted to learn about silence and sign langu went to talk to the deaf.

Juneau Association of the Deaf

P.O. Box 901
Juneau, Alaska 99802

March 11, 1988

Representative Fran Ulmer
State of Alaska

Dear Mrs. Ulmer:

The Juneau Association of the Deaf urges your support of Senate Bill 420 — Recognizing American Sigh Language as a Language to be taught in public schools as a foreign language class for credit and Senate Bill 458 - which supports a deaf person's right to aqualified interpreter in criminal proceedings and in offical proceedings of State Agencies

We support Gallaudet students and faculty in protesting the appointing of a president of the university that does not speak in American Sigbn Languaue is not Familiar with Deaf Culture and is not aware of the neeus of deaf people.

Sincerely,

Pamela S. Guy

Pamela S. Guy, President
Juneau Association of the Deaf

STATE OF ALASKA
1988 LEGISLATIVE SESSION

BILL VERSION : SB-420
PUBLISH DATE : _____

FISCAL NOTE

REQUEST:

Revision Date: _____
Title : . . curriculum required in public schools. . .
Sponsor : Kerttula
Requestor : Senate HESS

Agency Affected : Education
BRU : _____

Components : _____

EXPENDITURES/REVENUES: (Thousands of Dollars)

OPERATING	FY 88	FY 89	FY 90	FY 91	FY 92	FY 93
PERSONAL SERVICES						
TRAVEL						
CONTRACTUAL						
SUPPLIES						
EQUIPMENT						
LAND & STRUCTURES						
GRANTS, CLAIMS						
MISCELLANEOUS						
TOTAL OPERATING		Ø	Ø	Ø	Ø	Ø
CAPITAL						
REVENUE						

FUNDING: (Thousands of Dollars)

GENERAL FUND		Ø	Ø	Ø	Ø	Ø
FEDERAL FUNDS						
OTHER						
TOTAL						

POSITIONS:

FULL-TIME						
PART-TIME						
TEMPORARY						

ANALYSIS : (Attach a separate page if necessary)

Prepared by : Steve Holel
Division : Commissioner's Office
Phone : 465-2800
Date : 2-19-88

Approved by Commissioner : William G. Demmert
Agency : Department of Education
Date : 2-19-88

Distribution (by preparer) :
Legislative Finance
Legislative Sponsor
Requestor
Office of Management and Budget
Impacted Agency(ies)

5

STATE OF ALASKA
1988 LEGISLATIVE SESSION

BILL VERSION : SB 420
PUBLISH DATE : _____

FISCAL NOTE

REQUEST: _____

Revision Date: _____
Title : relating to the curriculum required in public schools
Sponsor : Kerttula
Requestor : _____

Agency Affected : Health & Social Services
BRU : _____
Components : _____

EXPENDITURES/REVENUES: (Thousands of Dollars)

OPERATING	FY 88	FY 89	FY 90	FY 91	FY 92	FY 93
PERSONAL SERVICES						
TRAVEL						
CONTRACTUAL						
SUPPLIES						
EQUIPMENT						
LAND & STRUCTURES						
GRANTS, CLAIMS						
MISCELLANEOUS						
TOTAL OPERATING	-0-	-0-	-0-	-0-	-0-	-0-
CAPITAL	-0-	-0-	-0-	-0-	-0-	-0-
REVENUE	-0-	-0-	-0-	-0-	-0-	-0-

FUNDING: (Thousands of Dollars)

GENERAL FUND						
FEDERAL FUNDS						
OTHER						
TOTAL	-0-	-0-	-0-	-0-	-0-	-0-

POSITIONS:

FULL-TIME						
PART-TIME						
TEMPORARY						

ANALYSIS : (Attach a separate page if necessary)

The passage of SB 420 would have no direct fiscal impact on the Department of Health & Social Services.

Prepared by : Mel Henry, Director
Division : ~~Mental Health & Developmental Disabilities~~
Phone : 465-3370
Date : 3-1-88

Approved by Commissioner : Myra M. Munson
Agency : Health & Social Services
Date : 3-7-88

Distribution (by preparer) :
Legislative Finance
Legislative Sponsor
Requestor
Office of Management and Budget
Impacted Agency(ies)

page ____ of ____

PUBLIC OPINION MESSAGE

DEAR: REPRESENTATIVE ULMER

NAME: ROY BEYER
TITLE:
ADDRESS: 4155 GEIST ROAD
CITY: FAIRBANKS ZIP: 99709
PHONE: 479-4324
BILL NO: SB 420
SUBJECT: CREDIT FOR SIGN LANGUAGE CLASS
MESSAGE: I WOULD LIKE TO VOICE MY SUPPORT FOR SB 420 WHICH MAKES AMERICAN SIGN LANGUAGE A CREDITED COURSE IN THE PUBLIC SCHOOLS. I WOULD LIKE TO SEE THIS BILL PASSED IN THE HOUSE SINCE IT HAS ALREADY PASSED IN THE SENATE.
EPOM-FZ-C

POMID: 07142511
DATE: 04/07/88
TIME: 14:25:11
LIONAME: FAIRBANKS LIO

JC
SA

STATE OF ALASKA
THE LEGISLATURE

POUCH Y - STATE CAPITOL
JUNEAU, ALASKA 99811
907-465-3800

LEGISLATIVE AFFAIRS AGENCY

LEGISLATIVE REFERENCE LIBRARY

May, 1988

Copies of minutes listed below were originally included in this file. The minutes are available on the STAIRS database CMPR. In order to save space copies of minutes have not been left in the files.

Mary Van Nimwegen

HSA 4-18-88 3:00p.m.

Alaska State Legislature
Senate

Official Business

P.O. BOX V
State Capitol
Juneau, Alaska 99811

March 17, 1988

Representative Fran Ulmer
Alaska State Legislature
P.O. Box Y
Juneau, Alaska 99811

Dear Representative Fran Ulmer:

Enclosed you will find a packet of information concerning SB-420. I respectfully request that you schedule this bill for hearing as soon as possible.

Sincerely,

Jay Kerttula
Alaska State Senate

JK/emt

Alaska State Legislature
Senate

P.O. BOX V
State Capitol
Juneau, Alaska 99811

Official Business

INDEX OF SB 420 INFORMATIONAL PACKET

1) Sponsor Summary for SB-420
2) Alaska Senate Bill No. 420, sponsored by Senator Kerttula
3) Position Paper: Department of Health and Social Services
4) Fiscal Note (Zero): Deptartment of Health and Social Services
5) Fiscal Note (Zero): Department of Education
6) Louise Rude Center's letter: Carolynn Whitcher, 3/8,/88
7) Maryland Senate Bill No. 230
8) Press Release on Maryland Senate Bill No. 230
9) California Assembly Bill No. 51
10) Ohio Association of the Deaf, Inc.: Proposed Legislation
11) Updated list of colleges that offer sign language classes
12) The American Sign Language Alphabet
13) The Pledge of Allegiance in sign language
14) Education: Article
15) What is the Deaf Community: Article
16) American Sign Language: Article
17) Signing; How to Speak with Your Hards: Introduction
18) Religious Signing: Introduction
19) The Shema in sign language
20) The Lord's Prayer in sign language
21) Teaching English to the Deaf: Article
22) Deaf Heritage: Chronology
23) American Sign Language: Our Natural Language: Article
24) New York Times Article: Gallaudet Demonstration, 3/9,/88
25) New York Times Article: Gallaudet Gets Deaf President, 3/14,/88
26) Fairbanks Daily News-Miner: Gallaudet Resolved, 3/14,/88
27) Fairbanks Daily News-Miner: Article, 3/14,/88
28) Historical Document
29) Access Alaska: Article
30) The Other Side of Silence: Article
31) The Other Side of Silence: Prologue

JK/emt

S E N A T E O F M A R Y L A N D

81r0060 No. 230 F1

By: Senator Beck
Introduced and read first time: January 15, 1988
Assigned to: Economic and Environmental Affairs

Committee Report: Favorable with amendments
Senate action: Adopted
Read second time: February 17, 1988

CHAPTER _____

AN ACT concerning

Education - Academic Credit for the Study of American Sign Language

FOR the purpose of authorizing county boards of education in the State ~~to--permit--certain--schools~~ to give ~~foreign-language~~ certain credit for the study of American Sign Language.

BY repealing and reenacting, with amendments,

Article - Education
Section 4-110
Annotated Code of Maryland
(1985 Replacement Volume and 1987 Supplement)

SECTION 1. BE IT ENACTED BY THE GENERAL ASSEMBLY OF MARYLAND, That the Laws of Maryland read as follows:

Article - Education

4-110.

(A) Subject to the applicable provisions of this article and the bylaws, basic policies, and guidelines established by the State Board, each county board, on the written recommendation of the county superintendent, shall:

(1) Establish curriculum guides and courses of study for the schools under its jurisdiction, including appropriate programs of instruction or training for mentally or physically handicapped children; and

---

EXPLANATION: CAPITALS INDICATE MATTER ADDED TO EXISTING LAW.
[Brackets] indicate matter deleted from existing law.
Underlining indicates amendments to bill.
~~Strike-out~~ indicates matter stricken from the bill by amendment or deleted from the law by amendment.

(2) Supply printed copies of these materials to any teacher or interested citizen.

(B) A COUNTY BOARD MAY ~~AUTHORIZE A SCHOOL THAT OFFERS A COURSE IN AMERICAN SIGN LANGUAGE TO GIVE FOREIGN LANGUAGE~~ ACADEMIC CREDIT FOR THE STUDY OF AMERICAN SIGN LANGUAGE.

SECTION 2. AND BE IT FURTHER ENACTED, That this Act shall take effect July 1, 1988.

Approved:

_____
Governor.

_____
President of the Senate.

_____
Speaker of the House of Delegates.

CARROLL COUNTY TIMES

WESTMINSTER, MD
DAILY & SUNDAY 19,050

WEDNESDAY
FEB 17 1988
BURRELLE'S

10' XX

Modified sign language bill clears panel

By SUSAN MARGOLIS
Staff Writer 9869

ANNAPOLIS — A Senate committee Tuesday approved a Carroll legislator's bill aimed at giving academic credit for American Sign Language.

However, the Senate Economic and Environmental Affairs Committee eliminated Sen. Raymond E. Beck's (R-Carroll, Baltimore) proposal to give foreign language credit for studying sign language.

The Senate is scheduled to vote Wednesday on SB 230. Beck predicted that the bill "won't have any trouble."

The Senate must vote twice on a measure before it passes and is sent to a House committee.

The Economic and Environmental Affairs Committee unanimously approved Beck's bill Tuesday with two amendments. The Senate is allowed to amend the bill before voting Wednesday.

Beck said the committee did a good job amending the bill. "It's probably better than it was when it was introduced," he said.

At the Feb. 10 hearing, several committee members argued that giving foreign language credit for sign language would not meet colleges' foreign language requirements.

With changes in the bill, the measure would allow county school boards to decide what academic credit they give for sign language.

School boards could follow Prince George's County and offer sign language as an English credit, give it as a foreign language credit or count it as an elective. The bill would not require local board to offer sign language.

The second amendment involved rewording and did not substantially change the bill.

Beck opposed changes to make sign language a practical and not actual academic credit.

Beck argued at the hearing that the bill would help bridge the communications gap between the hearing and deaf worlds.

The bill seeks to give students incentives to take sign language, which Beck called the fourth most frequently used language in the United States.

California

Assembly Bill No. 51

CHAPTER 256

An act to amend Section 51225.3 of the Education Code, relating to secondary education.

[Approved by Governor July 24, 1987. Filed with Secretary of State July 27, 1987.]

LEGISLATIVE COUNSEL'S DIGEST

AB 51, O'Connell. Education.

Existing law, which will become operative on July 1, 1988, requires pupils to complete a minimum number of courses in specified subjects in order to receive a high school diploma, including one course in visual or performing arts or foreign language.

This bill would provide that for the purposes of satisfying this requirement, a course in American Sign Language shall be deemed a course in foreign language.

The people of the State of California do enact as follows:

SECTION 1. Section 51225.3 of the Education Code, as added by Section 2 of Chapter 1158 of the Statutes of 1985, is amended to read:

51225.3. (a) Commencing with the 1988–89 school year, no pupil shall receive a diploma of graduation from high school who, while in grades 9 to 12, inclusive, has not completed all of the following:

(1) At least the following numbers of courses in the subjects specified, each course having a duration of one year, unless otherwise specified.

(A) Three courses in English.

(B) Two courses in mathematics.

(C) Two courses in science, including biological and physical sciences.

(D) Three courses in social studies, including United States history and geography; world history, culture, and geography; a one-semester course in American government and civics, and a one-semester course in economics.

(E) One course in visual or performing arts or foreign language. For the purposes of satisfying the requirement specified in this subparagraph, a course in American Sign Language shall be deemed a course in foreign language.

(F) Two courses in physical education, unless the pupil has been exempted pursuant to the provisions of this code.

(2) Such other coursework as the governing board of the school district may by rule specify.

(b) The governing board, with the active involvement of parents, administrators, teachers, and pupils, shall adopt alternative means

for students to complete the prescribed course of study which may include practical demonstration of skills and competencies, supervised work experience or other outside school experience, interdisciplinary study, independent study, and credit earned at a postsecondary institution. Requirements for graduation and specified alternative modes for completing the prescribed course of study shall be made available to pupils, parents, and the public.

This section shall become operative on July 1, 1988.

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OHIO ASSOCIATION OF THE DEAF, INC.
a non-profit organization promoting the best interests of the deaf of our state

SIGN LANGUAGE OMNIBUS BILL: WHAT IT IT IS AND WHAT IT WILL DO

The Ohio Association of the Deaf asked Representative Judy Sheerer (D-Cleveland) to introduce the Sign Language Omnibus Bill. The idea for this bill was to increase understanding and appreciation for deaf people's need for sign language in their lives. We strongly encourage you to get involved and support this bill.

The bill has three important parts. If the bill becomes law, the Ohio state government will:

1. Recongize American Sign Language (ASL) as a foreign language. ASL would then be allowed to be taught in high schools and college for credit.

(Purpose: Ohio needs many more sign language interpreters. ASL skills are the most important skills of any good interpreter. Students that take these classes, but do not become interpreters, will be able to use their ASL skills in whatever jobs they take after graduation. Deaf high school students will have more people to communicate with, which means less isolation.)

2. Choose three cities to set up pilot or experimental programs in which sign language classes would be offered to hearing students below the 9th grade.

(Purpose: Most deaf children are now mainstreamed into schools with other hearing children. Those deaf children, who depend on sign language for full communication, need to be able to have other children to talk with and develop relationships with. These classes which will not be required, will encourage hearing children to learn sign language. If deaf children take these classes, it will be voluntary and left up to the parents to decide. (Cleveland, Columbus and Dayton are the most likely cities to be choosen.)

-MORE-

3. Hire six new staff people who would work in the Ohio Department of Education. These six people would be experts in deafness and sign language.

(Purpose: The Ohio Department of Education does not have any consultants or experts in deafness and sign language at this time. Consultants are needed to help the local school programs provide educational services deaf children. Consultants will also be needed to help the schools develop the sign language classes and to be sure they use qualified sign language interpreters in the classrooms with deaf children.)

The Bill is to be introduced in the House of Representatives by Rep.Judy Sheerer in December. A public hearing is expected to be held in January.

For more information:

Alan R. Parnes
Chairperson
Sign Language Omnibus Bill
615 McAlpin #1-A
Cincinnati, Ohio 45220
(513) 221-4717 (Home-TDD ONLY)
221-3300 (Work-TDD ONLY)
221-3300 (Work-Voice)

"Updated List of Programs that Offer Sign Language Classes"

1) *Adelphi University
Garden City, NY 11530
(516) 294-8700

2) *Alleghany Community College
Cumberland, MD 21503
(301) 724-7700

3) American International College
Springfield, MA 01109
(413) 737-7000

4) American River College
4700 College Oak Drive
Sacramento, CA 95841
(916) 484-8011

5) *Anchorage Community College
Anchorage, AK 99504
(907) 263-1101

6) Anne Arundel Community College
101 College Parkway
Annapolis, MD 21012
(301) 647-7100

7) *Arizona State University
Tempe, AZ 85287
(602) 965-9011

8) *Auburn University
Auburn, ALA 36830
(205) 826-4000

9) Augustana College
Sioux Falls, SD 57102
(605) 336-4111

10) Austin Community College
POB 2285
Austin, TX 78765
(512) 476-6381

11) Ball State University
Muncie, IND 47306
(317) 285-5555

12) *Bartlesville Wesleyan College
Bartlesville, OK 74003
(913) 333-6151

13) *Bellevue Community College
3000 Landerholm Circle
Bellevue, WA 98007
(206) 641-2271

14) *Bismarck Junior College
Bismarck, SD 58501
(701) 223-4500

15) Bloomsburg State University
Bloomsburg, PA 17815
(717) 389-0111

16) Blue Ridge Community College
POB 80
Wyers Cove, VA 24486
(703) 234-9261

17) *Boise State University
Boise, ID 83725
(208) 385-1202

18) Boston College
Boston, MA 02167
(617) 969-0100

19) *Boston University
Boston, MA 02215
(617) 353-2000

20) Bowling Green State University
Bowling Green, Ohio 43403
(419) 372-2211

21) *Brigham Young University
Provo, Utah 84602
(801) 374-1211

22) Broward Junior College
225 East Las Alas Blvd.
Ft. Lauderdale, FLA 33301
(305) 761-7400

23) *Bucks County Community College
Newton, PA 18940
(215) 968-8000

24) *Cabrillo College
6500 Soquel Drive
Aptos, CA 95003
(408) 425-6000

25) California State University
Shaw and Cedar Avenues
Fresno, CA 93740
(209) 487-9011

26) California State University
Hayward, CA 94542
(415) 881-3000

27) California State Univ., Northridge
18111 Nordhoff Street
Northridge, CA 91330
(213) 885-1200

28) California State University
San Diego, CA 92182
(714) 265-5200

29) Canisius College
2001 Main Street
Buffalo, NY 14208
(716) 883-7000

30) Cape Cod Community College
Yarmouth Port, MA 02668
(617) 362-2131

31) *Catonsville Community College
Catonsville, MD 21228
(301) 455-6050

32) *Cecil County Community College
Northeast, Maryland 21901
(301) 287-6060

33) Central Bible College
3000 North Grant
Springfield, MO 65802
(417) 833-2551

34) Central Piedmont Community College
POB 35009
Charlotte, NC 28235
(704) 373-6633

35) *Charles County Community College
LaPlata, MD 20646
(301) 934-2251

36) Chattanooga State Tech. Institute
4501 Amnicola Highway
Chattanooga, TN 37406
(615) 622-6262

37) Chemeketa Community College
POB 14007
Salem, OR 97309
(503) 399-5121

38) *Chesapeake Community College
Wye Mills, MD 21679
(301) 822-5400

39) *City College of Chicago
180 North Michigan
Chicago, Ill 60601
(312) 269-8000

40) *City of DuPage
Glen Ellyn, ILL 60137
(312) 858-2800

41) *Clark College
Vancouver, WA 98663
(206) 694-652]

42) *Clark County Community College
Las Vegas, NV 89030
(702) 643-6060

43) Cleveland State University
Euclid Avenue at 24th Street
Cleveland, OH 44114
(216) 687-2000

44) Clinch Valley College
Wise, VA 24293
(703) 328-2431

45) College of St. Joseph the Provider
Rutland, VT 05701
(802) 775-0806

46) College of the Sequoias
915 S. Mooney Blvd.
Visalia, CA 93277
(209) 733-2050

47) College of Southern Idaho
POB 1238
Twin Falls, ID 83301
(208) 733-9554

48) *College of Staten Island
130 Stuyvesant Place
Staten Island, NY 10301
(212) 390-7700

49) Colorado State University
Fort Collins, CO 80523
(303) 491-6211

50) *Columbia Basin College
Pasco, WA 99301
(509) 547-0511

51) Columbia University
116th & Broadway
New York, NY 10027
(212) 280-1754

52) Columbus Technical Institute
Columbus, OH 43616

53) Community College of Denver
1600 Downing Street
Denver, CO 80203
(303) 866-3461

54) Community College of Philadelphia
34th South 11th Street
Philadelphia, PA 19107
(215) 972-7000

55) *Concordia College
2811 N.E. Holman Street
Portland, Oregon 97211
(503) 288-9371

56) *Concordia Seminary
St. Louis, Missouri 63105
(314) 721-5934

57) Concordia Tehological Seminary
Springfield, Illinois 60305
(312) 771-8300

58) Converse College
Spartanburg, SC 29301
(803) 585-6421

59) DeKalb Community College
955 No. Indiana Creek Drive
Clarkston, GA 30021
(404) 292-3994

60) Delgado Community College
615 City Park Avenue
New Orleans, LA 70119
(504) 483-4114

61) *Des Moines Area Community College
Ankeny, Iowa 50021
(515) 964-6200

62) *Devil's Lake Junior College
Devil's Lake, ND

63) *Dundalk Community College
7200 Sollers Pt Road
Baltimore, MD 21222
(301) 282-6700

64) East Carolina University
Greenville, NC 27834
(919) 757-6131

65) East Central State University
Ada, OK 74820
(504) 332-8000

66) *East Kentucky University
Richmond, KY 40475
(606) 622-0111

67) East Tennessee State University
Johnson City, TN 37614
(615) 929-4112

68) *East Texas State University
ETSU Station
Commerce, TX 75429
(214) 886-5000

69) Eastern Michigan University
Ypsilanti, MI 48197
(313) 487-1849

70) *Eastern Montana College
Billings, Montana 59102
(406) 657-2300

71) Eastfield College
3737 Motley Drive
Mesquite, TX 75149
(214) 746-3200

72) El Camino College
16007 S. Crenshaw Blvd.
Torrance, CA 90506
(213) 532-3670

73) *El Paso Community College
POB 20500
El Paso, TX 79998
(915) 594-2000

74) Emory University
Atlanta, GA 30322
(404) 329-6123

75) *Emporia State University
Emporia, Kansas 66801
(316) 343-1200

76) *Essex Community College
Baltimore, MD 21237
(301) 682-6000

77) Flagler College
POB 1027
St. Augustine, FLA 32084
(904) 829-6481

78) Florida State University
Tallahassee, FLA 32306
(904) 644-2525

79) *Frederick Community College
Frederick, MD 21701
(301) 694-1280

80) Gallaudet College
800 Florida Avenue, N.E.
Washington, D. C. 20002
(202) 651-5000

81) *Georgetown University
Washington, D. C. 20052
(202) 676-6000

82) Georgia State University
University Park, GA 30303
(404) 658-2000

83) *Glendale Community College
Glendale, AZ 85302
(602) 934-2211

84) Golden West College
15744 Golden West Street
Huntington Beach, CA 92627
(714) 892-7711

85) Gonzaga University
Spokane, WA 99258
(509) 328-4220

86) *Green River Community College
Auburn, WA 98002
(206) 833-9111

87) *Hartford Community College
Bel Air, MD 21014
(301) 836-4000

88) *Highline Community College
Midway, WA 98031
(206) 878-3710

89) Hinds Junior College
Raymond, Mississippi 39154
(601) 857-5261

90) *Honolulu Community College
874 Dillingham
Honolulu, Hawaii 96817
(808) 845-9221

91) *Hood College
Frederick, MD 21701
(301) 663-3131

92) Houston Community College
22 Waugh Drive
Houston, TX 77007
(713) 869-5021

93) *Howard Community College
Columbia, Maryland 21044
(301) 992-4856

94) Howard County Junior College District
11th Place and Birdwell Lane
Big Spring, TX 79720
(915) 267-6311

95) *Howard University
2400 Sixth Stre t, NW
Washington, D, C. 20059
(202) 636-6100

96) Idaho State University
Pocatello, Idaho 38209
(209) 236-1202

97) Illinois State University
Normal, Illinois 61761
(309) 438-5677

98) Indiana State University
Terre Haute, IND 47809
(812) 232-6311

99) Indiana University
Bloomington, IND 47405
(812) 332-0211

100) Iowa Western Community College
2700 College Road
Council Bluffs, Iowa 51501
(712) 325-3200

101) Johnson County Community College
Overland Park, Kansas 66210
(913) 888-8500

.02) Kalamazoo Valley College
Kalamazoo, Mich. 49009
(616) 372-5000

.03) *Kansas Technical Institute
Salina, Kansas 67401
(913) 825-0275

.04) *Kenai Peninsula Community College
Soldotna, Alaska 99669
(907) 262-5801

.05) Kirkwood Community College
Cedar Rapids, IA 52406
(319) 398-5411

06) LaGuardia Community College
New York, New York 11101
(2]2) 626-2700

.07) Lamar University
Lamar Station, Box 10001
Beaumont, TX 77701
(713) 838-7011

08) *Lane Community College
Eugene, OR 97405
(503) 747-4501

09) Lansing Communtiy College
Lansing, MI 48914
(517) 373-7180

10) *Laramie County Community College
Cheyenne, Wyoming 82201
(307) 634-5853

11) Lee College
P. O. Drawer 818
Baytown, TX 77520
(713) 427-5611

12) *Lenoir-Rhyne College
POB 7163
Hickory, NC 28603
(704) 328-1741

13) Lewis and Clark College
0615 S.W. Palatine Hill Rd.
Portland, OR 97219
(503) 244-6161

14) *Lewis-Clark State College
Lewiston, Idaho 83501
(208) 746-2341

15) *Lexington Technical Institute
Lexington, KY 40506
(606) 258-4831

16) *Linn-Benton Community College
Albany, OR 97321
(503) 928-2361

17) *Longview Community College
Lee's Summit, MO 64063
(916) 763-7777

18) *Los Angeles Pierce College
6201 Winnetka Avenue
Woodland Hills, CA 91371
(213) 347-0551

119) *Louisville Technical Institute
3101 Bardstown Road, Box 33308
Louisville, KY 40205
(502) 456-6509

120) *MacMurray College
Jacksonville, Illinois 62650
(217) 245-6151

121) Madonna College
Livonia, Michigan 48150
(313) 591-0516

122) *Marymount Manhattan College
221 East 71st Street
New York, New York 10021
(212) 472-3800

123) Marshall University
Huntington, West Virginia 25701
(304) 696-2300

124) *McLennan Communtiy
1400 College Drive
Waco, TX 76708
(817) 756-6551

125) *Merrimack Valley College
Manchester, NH 03102

126) *Mesa Community College
Mesa, AZ 85202
(602) 833-1261

127) *Metropolitan State College
Denver, Colorado 80204
(303) 629-8310

128) *Metropolitan University
St. Paul, Minnesota 55101
(612) 296-3875

129) Michigan State University
East Lansing, MI 48824
(517) 355-1855

130) *Milwaukee Area Technical College
1015 North 6th Street
Milwaukee, Wisconsin 53202
(414) 278-6320

131) Minot State College
Minot, ND 58701
(701) 852-3100

132) Miss. State College for Women
Columbus, Mississippi 39701
(601) 328-6841

133) *Miss. State University
Mississippi State, Mississippi 39762
(601) 325-2323

134) *Missoula Voc. Technical Center
Missoula, Montana 59801
(406) 721-1330

135) *Montana State University
Bozeman, Montana 59717
(406) 994-0211

36) *Montgomery College
Takoma Park, MD 20912
(301) 587-4090

37) Moraine Park Technical Inst.
Ford du Lac, Wisconsin 54935
(414) 922-8611

38) Mott Community College
1401 East Court Street
Flint, Michigan 48503
(313) 762-0272

39) Mt. Aloysius Junior College
Cresson, PA 16630
(814) 886-4131

40) *Mount Hood Community College
Gresham, OR 97030
(503) 667-7211

41) *Mt. San Antonio College
1100 North Grand Avenue
Walnut, CA 91789
(714) 594-5611

42) *Murray State University
Murray, KY 42071
(502) 762-3011

43) Napa College
2277 Napa-Vallejo Hwy.
Napa, CA 94558
(707) 255-2100

44) Nashville State Tech. Inst.
120 White Bridge Road
Nashville, TN 37209
(615) 741-1236

45) *Nasson College
Springvale, ME 04083
(207) 324-5340

46) Nat'l Tech. Inst. f/t Deaf
One Lomb Memorial Drive
Rochester, New York 14623
(716) 475-2411

47) Nebraska Christian College
POB 919
Norfolk, Nebraska 68701

48) New Hampshire Voc./Tech.
Claremont, NH 03743
(603) 543-7744

49) New Mexico State University
Las Cruces, NM 88003
(505) 646-2035

50) New York City Community College
New York, New York

51) New York University
Washington Square
New York, New York 10012
(212) 598-2891

152) *North Central Bible College
910 Elliot Avenue
Minneapolis, Minnesota 55404
(612) 332-3491

153) North Central Tech. Institute
Wausau, Wisconsin 54401
(715) 675-3331

154) *North Dakota State School of Science
Wahpeton, N.D. 58075
(701) 671-1130

155) North Hennepin Community College
Brooklyn Park, Minnesota 55445
(612) 425-4541

156) *North Idaho College
Coeur d' Alene, Idaho 83814
(208) 667-7422

157) Northeast Missouri State University
Kirksville, Missouri 63501
(816) 665-5121

158) Northeastern University
Boston, Mass. 02115
(617) 437-2000

159) *Northern Arizona University
Flagstaff, Arizona 86001
(602) 523-3232

160) Northern Illinois University
DeKalb, Illinois 60115
(815) 753-1271

161) *Northern Virginia Community College
8333 Little River Tpke.
Annandale, VA 22003
(703) 323-3000

162) Northwestern Conn. Community College
Winsted, Conn. 06098
(203) 379-8543

163) Northwest Iowa Technical College
Sheldon, Iowa 51201
(712) 324-2587

164) Northwestern University
Evanston, Illinois 60201
(312) 492-7456

165) Oakland Community College
Bloomfield Hills, MI 48013
(313) 647-6200

166) Oakland University
Rochester, Michigan 48063
(313) 377-2100

167) Odessa College
201 West University
Odessa, TX 79760
(915) 337-5381

168) Ohio State University
Columbus, Ohio 43210
(614) 422-6446

69) Ohio University
Athens, Ohio 45701
(614) 594-5461

70) Ohlone College
43600 Mission Blvd.
POB 3909
Fremont, CA 94539
(415) 657-2100

71) *Oklahoma State Univ. Tech.
Oklahoma City, OK 73107
(405) 947-4421

72) Oklahoma State University
Stillwater, OK 74074
(405) 624-6384

73) *Olympia Tech. Comm. College
Olympia, WA 98502
(206) 753-0217

74) Olympic College
Bremerton, WA 98310
(206) 478-4551

75) *Oregon State University
Corvallis, OR 97331
(503) 754-2565

76) *Penn Valley Community College
Kansas City, MO 64111
(816) 756-2800

77) Pennsylvania State University
University Park, PA 16802
(814) 865-5414

78) Phillips University
Oklahoma City, OK 73701
(405) 237-4433

79) Piedmont Virginia Comm. College
Route 6 Box 1A
Charlottsville, VA 22901
(804) 977-3900

80) Pima Community College
Tucson, AZ 85709
(602) 884-6666

81) Portland Community College
Portland, OR 97219
(503) 244-6111

82) Portland State University
POB 751
Portland, Oregon 97207
(503) 229-3424

83) *Prince George's Community College
Largo, MD 20772
(301) 336-6000

84) Purdue University
West Lafayette, IND 47905
(317) 749-2108

85) Rhode Island Junior College
(Community College of R.I.)
Warwick, Rhode Island 02886
(401) 825-1000

186) *Ricks College
Rexburg, Idaho 83440
(208) 356-2011

187) *Riverside City College
4800 Magnolia Avenue
Riverside, CA 92506
(714) 684-3240

188) Rochester Institute of Technology
One Lomb Memorial Drive
Rochester, New York 14623
(716) 475-2411

189) *Rogue Community College
Grants Pass, OR 97526
(503) 479-5541

190) Rosemont College
Rosemont, Pennsylvania 19010
(215) 527-0200

191) Saddleback College
28000 Marguerite Parkway
Mission Viejo, CA 92692
(714) 831-4840

192) St. Cloud State College
St. Cloud, Minnesota 56301
(612) 255-0121

193) *St. John's University
Grand Central and Utopia Parkways
Jamaica, New York 11439
(212) 990-6161

194) St. Louis Community College at
Florissant Valley
St. Louis, Missouri 63135
(314) 595-4208

195) *St. Mary's Junior College
2600 South 6th Street
Minneapolis, Minnesota 55454
(612) 332-5521

196) St. Paul Technical Voc. Institute
235 Marshall Avenue
St. Paul, Minnesota 55102
(612) 221-1342

197) *St. Petersburh Junior College
POB 13489
St. Petersburg, Florida 33733
(813) 546-0021

198) *St. Thomas College
2115 Summit Avenue
St. Paul, Minnesota 55105
(612) 647-5000

199) *Salisbury State College
Salisburg, Maryland 21801
(301) 546-3261

200) San Diego Community College District
3375 Camino del Rio S.
San Diego, CA 92108
(714) 230-2140

01) *San Diego Mesa College
7250 Mesa College Drive
San Diego, CA 92111
(714) 230-6700

02) *San Francisco State University
1600 Holloway Avenue
San Francisco, CA 94132
(415) 469-2141

03) *Scottsdale Community College
Scottsdale, AZ 85253
(602) 947-5401

04) Seattle Central Community College
1718 Broadway
Seattle, WA 98122
(206) 587-4144

05) *Sinclair Community College
Dayton, Ohio 45402
(513) 226-2500

06) *South Carolina State University
Orangeburg, SC 29117
(803) 536-7000

07) Southern Methodist University
Dallas, TX 75275
(214) 692-2000

08) Southwest Collegiate Inst. f/t Deaf
Avenue C
Big Spring, TX 79720
(915) 267-2511

09) Southwest Missouri State Univ.
Springfield, Missouri 65802
(417) 836-5000

10) *Southwestern Oregon Comm. College
Coos Bay, Oregon 97420
(503) 888-3238

11) Spartanburg Methodist College
Spartanburg, So. Carolina 29301
(803) 576-3911

12) Spokane Falls Community College
Spokane, WA 99204
(509) 456-2880

13) State Univ. College of New York
207 Blake
Geneseo, New York 14454
(716) 245-5211

14) *State Univ. of New York at Albany
1400 Washington Avenue
Albany, New York 12222
(518) 457-3300

15) *Steilacom Community College
Tacoma, Washington

16) Stephen F. Austin State University
SFA Station, Box 6078
Nacogdoches, TX 75962
(713) 569-2011

17) *Suffolk County Community College
Selden, New York 11784
(516) 451-4110

18) *Tacoma Community College
Tacoma, WA 98465
(206) 756-5050

219) *Tanana Valley Community College
Fairbanks, Alaska 99701

220) *Tarrant Junior College
1400 The Electric Service Bldg.
Fort Worth, TX 76102
(817) 336-7851

221) Temple University
Broad Street & Montgomery Avenue
Philadelphia, PA 19122
(215) 787-7000

222) Texas Christian University
University Drive
Fort Worth, TX 76129
(817) 921-7000

223) *Texas State Technical
Fort Worth, TX

224) Texas Technical University
POB 4349
Lubbock, TX 79407
(806) 742-2011

225) Texas Woman's University
TWU Station Box 23925
Denton, TX 76204
(817) 383-1466

226) Towson State College
Towson, MD 21204
(301) 321-2000

227) *Triton College
River Grove, Illinois 60171
(312) 456-0300

228) *Truckee Meadows Comm. College
7000 El Rancho Drive
Sparks, Nevada 89431
(702) 673-7025

229) Tulsa Junior College
Tulsa, OK 74119
(918) 587-3407

230) *Tyler Junior College
POB 9020
Tyler, TX 75711
(214) 597-4351

231) Union College
Cranford, New Jersey 07016
(201) 276-2600

232) University of Akron
302 East Buchtel Avenue
Akron, Ohio 44325
(216) 375-7111

233) *University of Alabama
Birmingham, Ala. 35294
(205) 934-4011

234) *University of Alabama
Tuscaloosa, Alabama

235) *University of Alaska, Anchorage
Anchorage, Alaska 99504
(907) 263-1800

236) *University of Alaska, Fairbanks
Fairbanks, Alaska 99701
(907) 479-7112

37) University of Arizona
Tucson, AZ 85721
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38) *University of Arkansas at
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Fayettesville, ARK 72701
(501) 575-5500

39) University of Arkansas
33rd St. & University Ave.
Little Rock, ARK 77204
(501) 575-5500

40) University of California
Davis, California 95616
(916) 752-1011

41) *University of Central Arkansas
Conway, Arkansas 72032
(501) 327-1837

42) University of Cincinnati
Cincinnati, Ohio 45221
(513) 475-1104

43) *University of Colorado at
Boulder
Boulder, Colorado 80309
(303) 492-0111

44) *University of Colorado at
Colorado Springs
Colorado Springs, CO 80907
(303) 598-3737

45) *University of Delaware
Newark, Delaware 19711
(302) 738-2000

46) University of Denver
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Denver, Colorado 80208
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47) *University of Eugene
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48) University of Florida
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49) University of Georgia
Athens, Georgia 30602
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51) University of Iowa
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52) University of Iowa
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53) *University of Maine at Orono
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(207) 581-1110

254) University of Maryland
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255) *University of Mass. at Amherst
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256) University of Mass.
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(218) 726-8000

258) *University of Minnesota, Mankato
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259) *University of Minnesota, Minneapolis
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(612) 373-2851

260) University of Minnesota
St. Paul, Minnesota

261) University of Mississippi
Hattiesburg, Mississippi 39406
(601) 266-7011

262) University of Mississippi
University, Mississippi 38677
(601) 232-7211

263) University of Montana
Missoula, Montana 59812
(406) 243-0211

264) University of Nebraska
Lincoln, Nebraska 68588
(402) 472-2861

265) University of Nevada
Reno, Nevada 89557
(702) 784-6865

266) University of New Mexico
Albuquerque, NM 87131
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267) University of New Orleans
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New Orleans, Louisiana 70122
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Greeley, Colorado 80639
(303) 351-1890

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(904) 646-2666

271) University of Pennsylvania
Philadelphia, Pennsylvania 19104
(215) 243-5000

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Pueblo, Colorado 81001
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Austin, TX 78712
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4) University of Wisconsin
LaCrosse, WI 54601
(608) 785-8000

5) University of Wisconsin
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6) University of Wisconsin
Stevens Point, WI 54481
(715) 346-0123

7) University of Wisc. at Stout
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(715) 232-2441

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(801) 750-1000

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291) Walters State Community College
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(615) 581-2121

292) Washington State University
Pullman, WA 99164
(509) 335-3564

293) Waubonsee Community College
Sugar Grove, Illinois 60554
(312) 466-4811

294) Wayne County Community College
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(313) 496-2500

295) *Wenatchee Valley College
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(509) 662-1651

296) *Westchester Community College
Valhalla, New York 10595
(914) 347-6800

297) West Virginia University
215 West Main Street
Clarksburg, West Virginia 26301
(304) 624-7695

298) West Virginia University
Morgantown, West Virginia 26504
(304) 293-5531

299) Western Illinois University
Macomb, Illinois 61455
(309) 298-1824

300) Western Maryland College
Westminister, Maryland 21157
(301) 848-7000

301) Western Oregon State College
Monmouth, Oregon 97361
(503) 838-1220

302) *Western Piedmont
Morganstown, N: C. 28655
(704) 437-8688

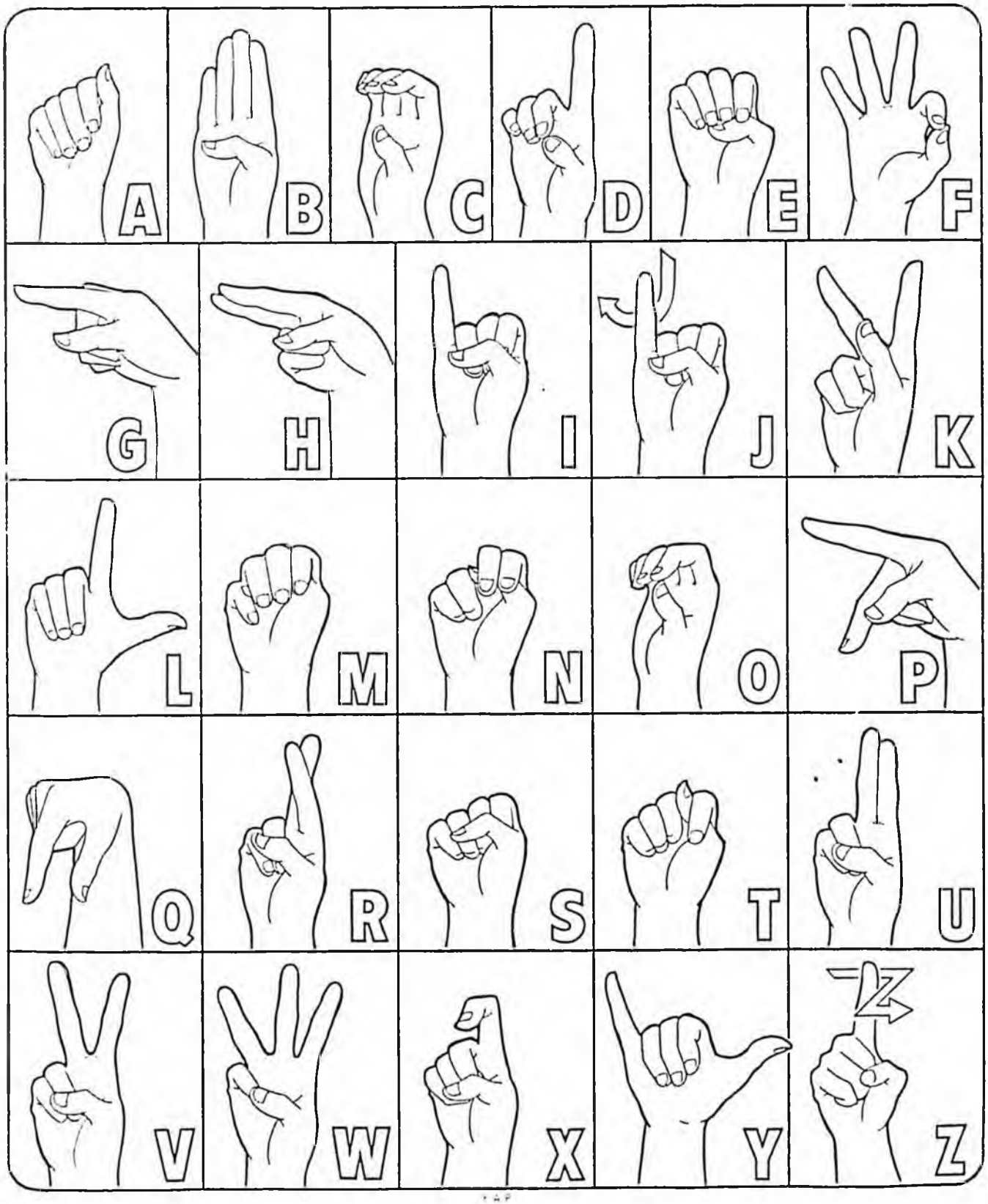
303) Western State College
Denver, Colorado 81230
(303) 943-0120

304) Western Washington State College
Bellingham, WA 98225
(206) 676-3111

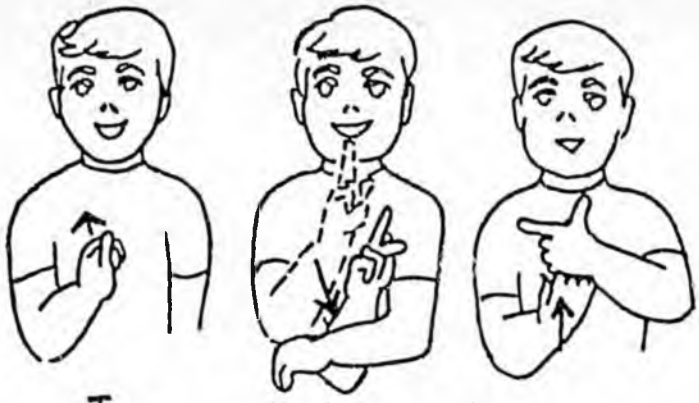
305) Wright State University
7751 Col. Glenn Highway
Dayton, Ohio 45434
(513) 879-0110

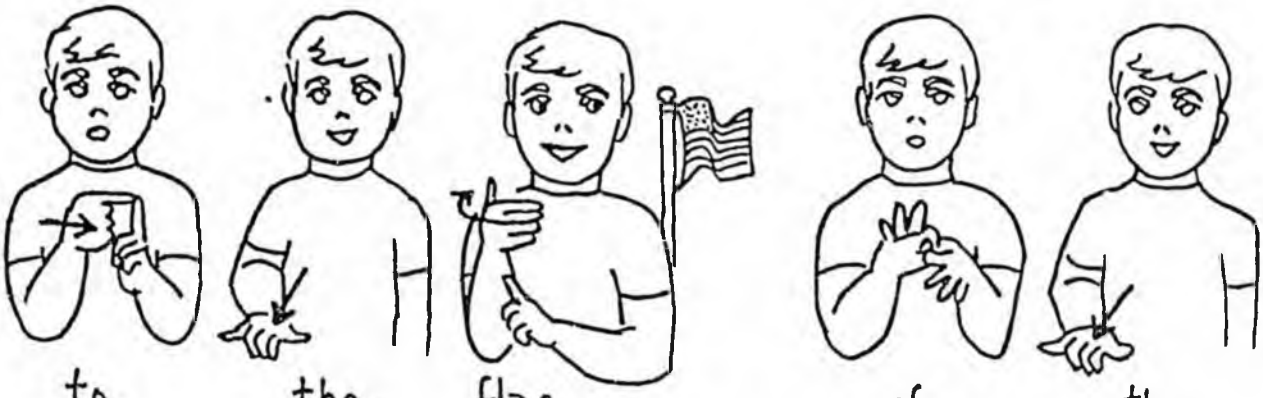
*Programs added by C.S.P. staff to the list that appeared in The Reflector Winter 1983.

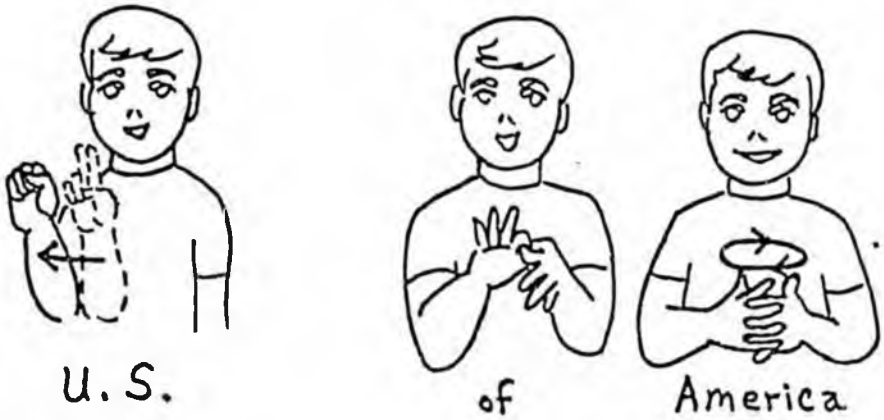
the American sign language alphabet

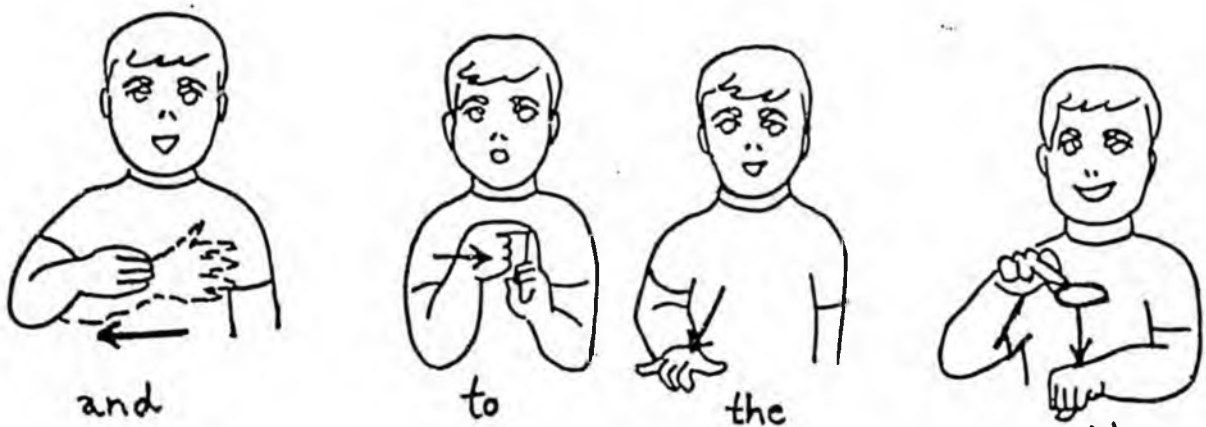


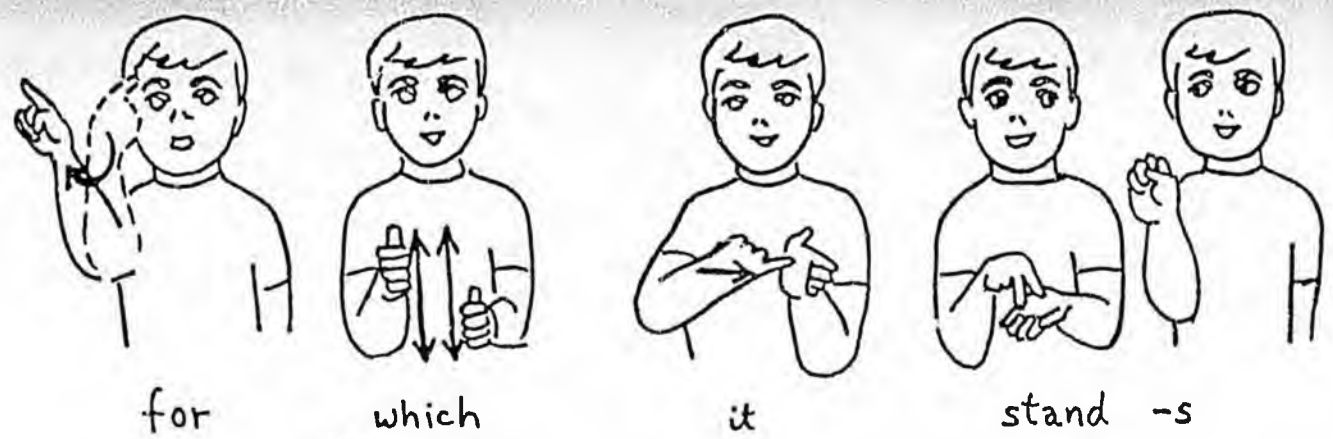
THE PLEDGE of ALLEGIANCE







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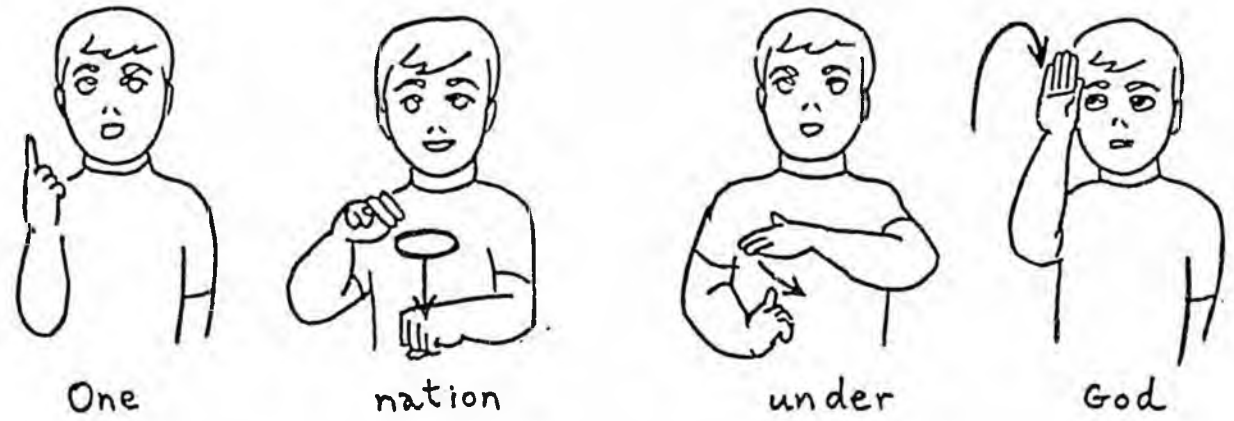
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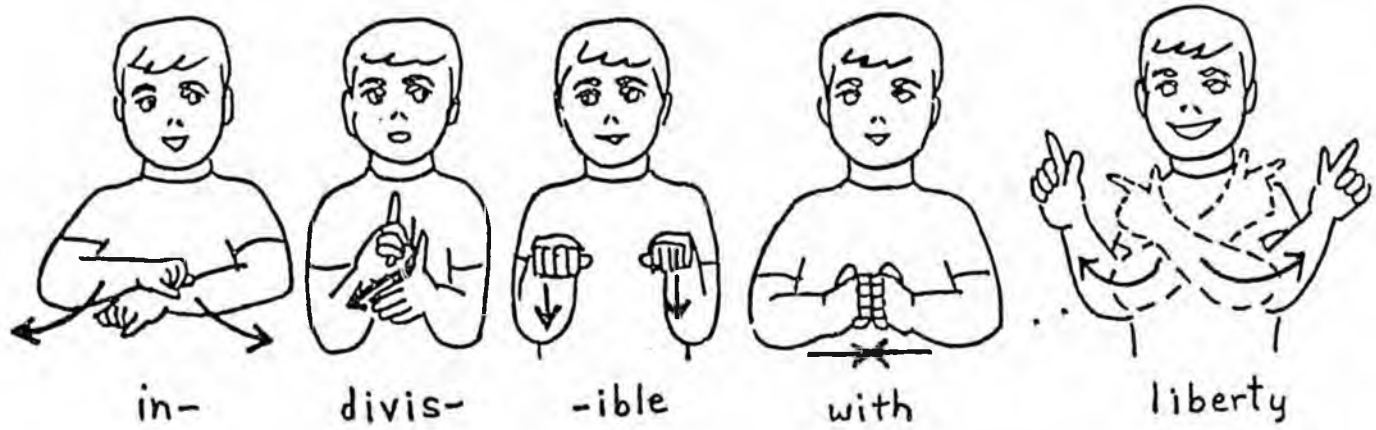
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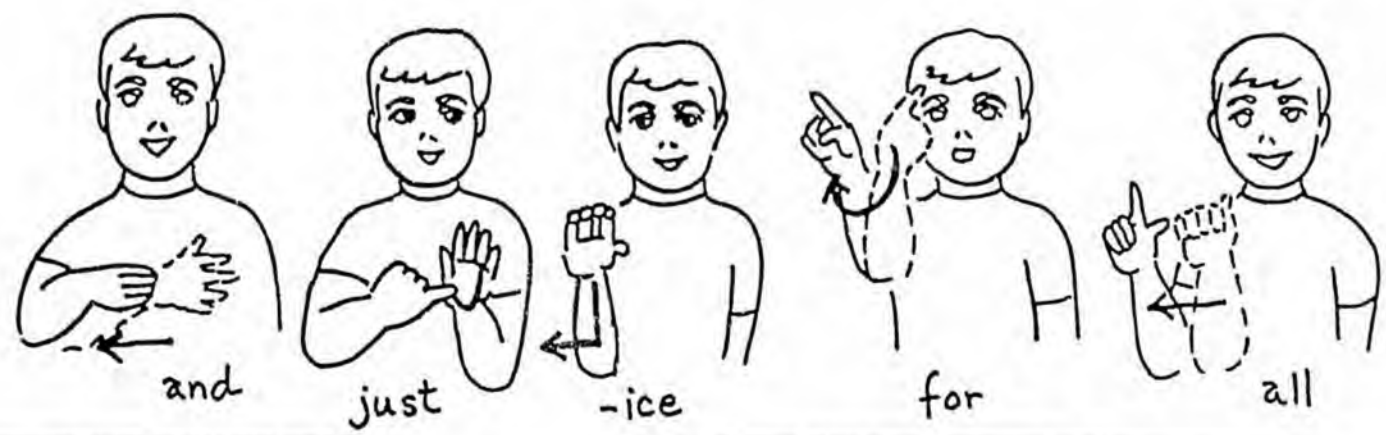
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THE SILENT SOURDOUGH

Volume 2, No. 2 Oct/Nov, 1987

What is the Deaf Community?

By Jerry Hassell, past president of
the Texas Association of the Deaf

Whenever a person comes across these two words "Deaf Community," he tends to think it is composed of only deaf people.

This is an incorrect concept. In reality, it means a group of all persons who are involved in the activities of deaf people. They are deaf and hard-of-hearing persons as well as hearing persons who may be teachers, interpreters, service providers, relatives, friends, administrators and anyone else who makes frequent contacts with deaf persons.

Teachers (both deaf and hearing) help educate deaf children. Service providers, interpreters, etc. (again deaf and hearing) assist deaf persons in receiving proper services from various sources.

For the deaf community to function properly, it is important that both deaf and hearing people work together on an equal basis. If hearing people ever attempt to make decisions for deaf people without their input or try to control their lives would certainly cause acute problems.

In order to lessen such problems, it is very important that committees and boards in the Deaf Community to have both deaf and hearing people on them.

Also, if hearing people resort to influence policy making situations, legislation or whatever that would influence the lives of the deaf people without any kind of input from deaf consumers, that would certainly be considered unfortunate.

The Deaf Community would function better and more successfully if there is harmonious teamwork between deaf and hearing people. There is absolutely no other way.

(Editor's note: The Colorado Association of the Deaf would like other organizations of, for and by the deaf to get together and REALLY work together. Isolationism never pays off!).

The Silent Sourdough
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Oct/Nov, 1987

American Sign Language

Discussion: Researchers examining the linguistic characteristics of American Sign Language (ASL) have determined that it is a natural and complete language, comparable in complexity and expressiveness to other languages. ASL should not be confused with manually coded English sign systems (*e.g.*, Seeing Exact English, Seeing Essential English) which are not considered languages but which have become widely used in educational settings. Some educational institutions also recognize ASL as a distinct language and grant foreign/second language credit to students who master ASL.

Approximately 10 percent of deaf children have parents who are deaf and many of these children learn ASL as their native language and acquire English as a second language. Deaf children of hearing parents often choose to learn ASL later in life. Psycholinguists studying second language acquisition have found that language learning is enhanced when both languages and cultures are viewed positively by the society in which the individual interacts and when there is complementarity, rather than competition, between linguistic systems.[34]

Draft Recommendation 20: The Commission on Education of the Deaf recognizes American Sign Language as a legitimate language.[35]

It is not the intent of the Commission that ASL be used as the primary method of English instruction for all students who are deaf; however, it should be emphasized that this recommendation recognizes ASL as a language in its own right and as an educational tool.

Signing
How to Speak with Your Hands
Elaine Costello
1983

introduction

In recent years sign language has shown an amazing growth in popularity. Thousands of individuals of all ages are discovering that the study of sign language can be a fascinating and rewarding adventure. *Signing: How to Speak With Your Hands* is designed to assist you in learning this vibrant, expressive language which is used by deaf people throughout North America.

This book makes sign language study easier in many ways. It presents manageable amounts of new sign vocabulary within logical topical groupings. The illustrations are large and clear, presenting the full upper torso of the body so that the new signer can accurately duplicate the sign. Even though it is difficult to isolate any sign from its context, Lois Lehman has achieved a rare degree of accuracy in rendering each sign the way it is most commonly performed.

At the beginning of each chapter, linguistic principles are described which will broaden the use of the sign vocabulary presented in the book. This information about the structure of sign language comes from recent research into its grammatical features. Incorporating these principles into your signing will help you master the language as it is used by deaf people.

This book does not contain all of the signs available in sign language. These 1,200 basic signs will provide enough vocabulary to express a vast number of ideas when coupled with the linguistic principles which are included. To use sign language fluently, you will find it necessary to practice your new skills with other signers. The more you associate with deaf people, the easier it will become for you to send and receive information through sign language.

Introduction to Deafness

In the United States it is estimated that sixteen million people have hearing losses of varying degrees of severity. Of this number, approximately two million individuals have hearing losses severe enough to be considered deaf. That is, they cannot hear or understand either speech or most of the sounds in the everyday environment, even with the help of a hearing aid. This population is comprised both of persons who have been deaf since infancy and persons who have lost their hearing later in life. Some of the causes of deafness are heredity, illness, physical abnormalities, trauma to the skull or ear, certain heavy medications, and, most common, loss of hearing acuity due to age. Hearing losses which are caused by diseases or obstructions in the outer ear can sometimes be corrected by surgery or a hearing aid. Hearing losses which result from damage to the delicate sensory cells of the inner ear or to the auditory nerve to the brain are usually not candidates for surgery, and hearing aids cannot repair the damage.

Problems in the use of the English language typically persist throughout a deaf person's life. Those who lose their hearing in infancy or at birth usually do not benefit from language stimulation from their parents and siblings during the early years when language is acquired. However, by learning sign language, deaf children can acquire the language base which will assist in the acquisition of English as a second language. People who lose their hearing after acquiring English language skills have less of an academic handicap than those with mild hearing losses.

Deaf people are employed in almost every occupational field. They drive cars, get married, buy homes, and have children, much like everyone else. Because of communication factors, many deaf people are more comfortable in association with other deaf people. They tend to marry other deaf people whom they have met at schools for the deaf or at the deaf clubs. Most deaf couples have hearing children who learn sign language early in life to communicate with their parents. Deaf people often have special electronics and telecommunication equipment in their homes. Captioning decoders may be on their televisions. Electrical hook-ups may flash lights to indicate when the baby is crying, the doorbell is ringing, or the alarm clock is going off. Modern versions of teletype equipment permit deaf people to be in contact with other deaf people through the telephone system.

When deaf people have difficulty communicating with hearing people, they will often write notes to them. Some deaf people are able to speechread, that is, to understand the mouth movements and facial expressions of a hearing person to comprehend what is said; but most deaf people have limited speechreading skill, which is said to convey at best only about 50 percent of the communicated information. In educational, medical, or legal situations, when detailed information must be understood, deaf people will often enlist the aid of a certified sign language interpreter who will translate the spoken English information into sign language and then vocalize in English what the deaf person wishes to say.

What is Sign Language?

Sign language is a visual-gestural system of communication. It is the native language of deaf people and was created by deaf people for the purpose of communicating with each other. Within the deaf community sign language is learned naturally as a first language from childhood. However, unlike most languages, sign language is more often passed on from child to child rather than from parent to child. This is because 90 percent of deaf children are born to hearing parents who do not know sign language. It has been shown that in isolated locations where there is no formal sign language, deaf people will create their own visual-gestural language to communicate. Few hearing people master sign language fluency because for them, spoken languages are learned during the formative years of language acquisition, and sign language is learned as a second language with great effort. Hearing children whose parents are deaf learn sign language naturally and often become excellent interpreters.

The term "sign language" is used to describe all forms of manual communication. In this book, however, sign language will refer to American Sign Language, the language used by approximately one-half million deaf people in the United States and Canada. Not all deaf people use American Sign Language, but those who do share a common language bond which makes them members in the "deaf community." The deaf community, like other sub-cultures, is comprised of people who share common values, experiences, and, most important, a common language, which becomes their primary identifying feature. Members of the deaf community, regardless of the severity of their hearing loss, must know and use American Sign Language in order to be included. Their language becomes the vehicle by which experiences are shared and passed on.

Nothing is known of sign language use in the United States prior to 1815. At that time, it was estimated that there were approximately 2,000 deaf people in the United States. Certainly, as demonstrated by other isolated cultures, those

deaf people had established a sign language system for communicating with each other. Whether they developed it themselves or brought it from Europe is not known, but it is estimated that approximately 40 percent of American Sign Language today may be related to those early colonial signs.

In 1815, Thomas Hopkins Gallaudet went to Europe to study methods for instructing deaf individuals. His first stop was England. There he was discouraged from learning the English methods because his instructors wanted him to stay for a long period of time to work with them; he had neither the time nor the money for an extended stay. During the time he was negotiating with the English experts, Gallaudet saw a demonstration by a visiting French lecturer, Abbé Sicard. He was so impressed by Sicard's method that he traveled to France to study with him. Gallaudet returned to the United States with a new found knowledge of French signs and a deaf Frenchman, Laurent Clerc, who became the first teacher of the deaf in the United States. During his forty years of teaching, Clerc had great influence on shaping the language used by deaf Americans. American Sign Language is heavily based on French Sign Language, with approximately 60 percent of present day signs having their origins from the French.

American Sign Language is one of the most complete sign systems in the world. Most countries, however, have their own sign languages which have been refined and standardized with varying degrees of sophistication. A deaf person traveling abroad would not immediately be conversant with a deaf person in another country without studying the sign language of that country, although communication barriers between different sign languages seem to be crossed more easily than those of spoken languages.

In an attempt to encourage international sign language communication, the World Federation of the Deaf is developing an international sign language called Gestuno. The lexicon of Gestuno consists of signs chosen by an international committee. The signs are not invented, but are selected from existing sign systems. Although Gestuno is intended for interpreting at international meetings, few deaf or hearing people know it well. Also the number of signs presently available is so limited that a great many concepts cannot be expressed. It is doubtful that Gestuno will become a full-fledged language because of the absence of grammatical rules. Each signer is permitted to use the vocabulary of Gestuno within the syntax of his or her local language. Also, since it is not used by the deaf community in any country, it will never be a living language, learned and passed on from generation to generation.

Hearing people frequently study the signs from American Sign Language without studying the grammar of the language, and then use the signs in the syntactical order of their own verbal language. This mixture of spoken and gestural language leads to the creation of "pidgin" language systems which have been formalized by some educators. Instead of signs representing concepts, as originally intended, signs are used to represent the meanings of English words. Using signs within an English syntax provides a visual way for deaf children to learn English. Also, since this language (called "Sign English") is easier for hearing people to acquire than American Sign Language, it provides a valuable communication link between hearing and deaf people. Because deaf people are familiar with the difficulty hearing people experience in trying to learn their language, they will try to accommodate by dropping many aspects of sign language's grammar and assuming the syntax of English themselves. This process is called "code-switching" and is the reason why deaf people often begin a conversation by asking whether the other person is deaf or hearing.

Signs perform a function in sign language similar to the function of words in spoken languages. Just as words are comprised of units which work together in various ways to make each word unique from other words, so also there are four units which comprise each sign to make each one unique. These four units are its (1) handshape, (2) palm orientation, (3) movement, and (4) the locations where these occur. An omission or alteration of any one of the four parts may cause the sign to become a completely different sign. In addition to these

four parts which comprise the manual characteristics of a sign, there are non-manual characteristics as well. The non-manual characteristics include movements of the face, eyes, head, and body posture. As the hands execute a given sign, specific non-manual body behavior can simultaneously change the meaning or emphasis of that sign. Some simple examples of non-manual signals include the raising of an eyebrow to indicate a question and the shaking of the head to express a negative condition. A study of the linguistics of American Sign Language would reveal many more sophisticated uses of non-manual signals which can be incorporated into the meaning of a sign.

The Terminology of Sign Language

Some of the terms of sign language need clarification in order to be used correctly. First, it is correct to say that you are learning *sign language* or learning *to sign* no matter what variety of sign language is meant. It is also all right to say that you are learning manual communication, but it is not as common. Generally, it is not acceptable to refer to sign language as *hand signs* or *gestures*, since these terms do not give sign language credit for being a true language. The lexicon within sign language is referred to as *signs*. If you are specifying the native language used by deaf people in the deaf community, use *American Sign Language* or its nicknames *Ameslan* or *ASL*.

The translation of a sign is referred to linguistically as its gloss, or equivalent, in English. Often a gloss has several English words to explain the concept that the sign represents. For example, one sign which brings both extended index fingers in an arc motion from the right shoulder to pointing forward, palms up, has a three-word English gloss: "up-till-now."

In educational settings, the terms *total communication*, *Sign English*, *Manual English*, and *fingerspelling* are often used. "Total communication" is a philosophical declaration that it is the right of each deaf individual to have access to information through any and all modes available. The possible modes are aural stimulation when there is residual hearing, speechreading, written forms, gestures, facial expression, sign language, and fingerspelling. The philosophy states that neglecting to provide a deaf child with any of these avenues may prohibit the child from full language development.

"Sign English" (not to be confused with Signed English) is the use of signs from American Sign Language within an English syntactical order. It is the sign language form with which hearing people are most familiar. It is not recognized as a true language, but rather a pidgin language, a blending of two distinct languages, retaining some of the characteristics of each. Generally when using Sign English, a hearing person will speak while signing; much of the facial expression characteristic of American Sign Language is thus lost. In using Sign English, word endings, tense, articles, and plurality as we know them in English are not used. Because Sign English is not a true language, there are no established linguistic rules which govern it. It may take many forms leaning toward a heavy influence of either American Sign Language or of English, depending on the person using it. Its purpose is to facilitate communication between deaf people and hearing people.

"Manual English" is a generic classification for various sign systems which have been invented to replicate English exactly through signs. Some of the most common Manual English systems include Signed English, Seeing Essential English (SEE I), Seeing Exact Engiish (SEE II), and Linguistics of Visual English (LOVE). All ofthese systems function as a visual representation of the English language. Many of the signs borrowed from American Sign Language are modified by adding the fingerspelled handshape of the first letter of the English gloss. For example, the sign for the concepts "listen," "hear," "ear," and "sound" are the same; however, in Manual English, the sign would be produced with an "l" handshape for "listen," an "h" handshape for "hear," and so forth. In this way, the sign vocabulary is increased and further clarified. Manual English is not considered

a language but rather an invented code. Each Manual English system has a code, or set of rules, by which it represents the vocabulary and structure of English. The major complaint about these systems is that they change the natural function of signs to represent concepts and force them to function like English words, often violating the intent of the original signs. Invented affixes, articles, and other devices are used to specify tense, plurality, and other inflectional variations. For example, in the Signed English system a movement of the "i" handshape, palm forward, from left to right at the end of a verb sign, means that it is the "ing" form, e.g., "walk" becomes "walking." Inventors of these systems refer to them as teaching tools to be used in instructional settings and at home to increase the deaf user's knowledge of English.

"Fingerspelling," or representing each letter of each word with a specific hand configuration, is the only system for making English utterances completely visible. It has, ideally, one-to-one equivalence for sequential alphabetical symbols as found in words. It can be produced rapidly enough to keep pace with normal speaking, but it involves a high degree of concentration for both the sender and the receiver. The primary objection to the method is that it depends highly on reading skills which are not normally acquired by a young child until past the formative period of language acquisition, when language is most easily acquired with ease as a natural language. On the positive side, few aspects of English grammar are forfeited. Fingerspelling is more frequently used as a supplement to other sign systems than as a method of its own. It is usually used for those concepts which have no formal sign existing in sign language. Learning to fingerspell is more difficult than learning signs for most people, but it is worth learning first because it can greatly expand any signer's ability to communicate.

Learning to Sign

Sign language is a beautiful and expressive way of communicating. Many signs are natural gestures. Other signs are based on some characteristic of the sign's concept. For example, for the sign "cup," one hand represents a saucer and the other hand encircles the shape of a cup. The relationship between the sign and what it represents is called its "iconicity," and it is this iconicity which makes sign language easier to learn. Research into each sign's origin would probably reveal more signs are iconically based on French than is presently thought. Because such research has not been done to date, it was not possible to include in this book the origins of many signs, though sometimes the origins are fairly easy to guess or are well known. For example, a charming nineteenth-century flavor is evident in the signs for "girl," where the thumb traces the outline of a bonnet string, and for "boy," where the fingers tip an imaginary cap. The signs for "gentleman" and "lady" include the thumb coming up and fluffing the ruffles worn on shirts and blouses in earlier days. Knowing these historical origins contributes to the fun of learning sign language.

The only way to become proficient at sign language is to use it, preferably with deaf people. If this is not possible, you should practice with other hearing people. Most hearing people learning to sign will use the signs from American Sign Language combined with an English syntax, matching each sign with an equivalent English word within the sentence. Sign language is not so very difficult to learn; in fact, a sign language student can probably express simple thoughts after only a lesson or two. However, total proficiency in American Sign Language as used by native signers will probably take years and years of study and practice.

Deaf people are usually pleased at a hearing person's attempts at sign language communication. They are patient and willing to assist. They are cognizant that hearing people use signs within an English syntax, and because they are familiar with English, they will often slow down and use signs in English order, too. You should not be hesitant to try out your limited sign language skill; you will be delighted at the encouragement you will get from deaf people for your efforts.

Here are some suggestions to help you use sign language in a natural way. Remember that a good signer incorporates facial expression

and body language into what is said. Weave signs in with natural expressive gestures to be most effective. The normal signing space extends from the top of the head to the waist, extending laterally from shoulder to shoulder. Hold your hands comfortably at chest level when you are in between signs. Whether or not you are considered a good signer will be judged by a number of factors. Clarity and accuracy of producing the sign, smoothness, rhythm, and speed of production will all contribute to your skill. The only way that skill can be developed is through practice with other people. If you speak while signing, keep an even flow of speed between the vocal and manual languages.

How the Signs Were Selected for This Book

Ten years ago, it was estimated that there were between 1,500 to 2,000 formal signs which comprised all of the American Sign Language's lexicon. However, in the same way that spoken languages increase in vocabulary, sign language is a living, growing language. New signs have developed, some of which have been accepted by deaf people as part of their language, and some of which are used only by selected groups in selected environments. For example, new technology has created a need for signs to represent equipment and processes not dreamed of in earlier years. In a work environment, deaf employees may invent signs to facilitate their communication on the job. Then in describing their jobs to friends at the local deaf club, the new signs might be used and picked up by a wider circle of the deaf community. As those people take the signs home and use them, and, perhaps, use them as they travel, the signs may or may not become assimilated into the language.

The process of how new signs are developed demonstrates why sign language has variations. The variations include "home signs," that is those used within an individual family unit, local variations, as described above, and regional variations. The variations might well be thought of as dialects, not right or wrong, but simply different ways of saying the same thing—just as there are different regional pronounciations of English words like "tomato" and "aunt."

glossary

American Sign Language—The language system created and used by deaf people in North America. It is also known as ASL and Ameslan and has its roots in French Sign Language.

code-switching—electing to use a particular sign language variety according to the signing ability of the conversant.

deaf—a hearing loss so severe that a person cannot hear or understand speech or sounds.

deaf community—a cultural group of hearing impaired people who share a common language, values, attitude, and experiences.

fingerspelling—the spelling out of words and sentences one letter at a time on the hands using the manual alphabet.

gesture—an expressive bodily movement for the purpose of communication.

gloss—the translation of a sign into the English word or words which represent the same concept.

grammar—the structure and rules which govern a language.

hearing impaired—a generic term which describes all levels of hearing loss from very mild losses to severe.

iconicity—the characteristic of some signs which relates to the resemblance between a sign and what it represents. Those signs which resemble what they represent are said to be "iconic" or "transparent."

initialized sign—a sign that is formed with the handshape from the manual alphabet which corresponds to the first letter of the English word which has a similar meaning.

interpreting—the changing of spoken language into sign language; "reverse interpreting" is using spoken language to express what is said in sign language. "Transliteration" is also sometimes used to describe the translation process between oral and sign languages.

language—a system of arbitrary symbols and grammatical rules which are used for communication and to pass culture to future generations.

linguistics—the scientific study of a language including its acquisition by children, its grammar, and how people use it.

lexicon—the vocabulary of a language.

manual alphabet—the representation of each letter of the written alphabet with distinct handshapes.

manual communication—the generic term used to refer to any form of signing communication including sign language, fingerspelling, and the systems which use signs to represent English.

Manual English—a generic term for the various sign systems which have been invented as a visual representation of the English language using signs. The most familiar Manual English systems are Signed English, Seeing Exact English, Seeing Essential English, and the Linguistics of Visual English.

native language—the first language of a person, usually learned through assimilation from infancy through interaction with parents.

pidgin language—a language variety which shares a combination of vocabulary and grammar of two distinct languages. A pidgin language usually develops naturally when two groups of people do not share a common language but desire to communicate with each other.

sign—a unit of sign language which represents a concept. A sign is made with either one or both hands formed in distinctive handshapes. The sign also has a location, orientation, and movement which are peculiar to it.

Sign English—the use of signs from American Sign Language within an English syntactic order. Sign English is a pidgin language which may take many forms, leaning toward a heavy influence of either American Sign Language or of English, depending on the person using it.

signer—the person using sign language.

speechreading—the ability to comprehend spoken language through observation of the speaker's lip movements and facial expression. It is also known as "lipreading."

total communication—the philosophy that each deaf individual has the right to have access to information through any and all input modes, including aural stimulation, speechreading, written forms, gestures, facial expression, sign language, and fingerspelling.

variations—differences in production, vocabulary, or grammar of a language due to factors such as geographic area, racial or ethnic influences, age, sex, and education.

RELIGIOUS SIGNING
Elaine Costello
1986

Introduction

Since its early use in Spanish monasteries where silence was prescribed for the monks but where manual communication was permitted, to an ever-increasing number of churches and synagogues providing services to deaf people today, sign language has played a major role in religious settings. It is thought that more hearing people develop a desire for learning sign language because of contact with deaf people or interpreters in religious services than as a result of any other influence. The large number of sign language classes conducted in religious buildings is partial evidence of this phenomenon.

The signs presented in this book have been collected from various denominations working with deaf people. The book does not purport to document all the variations of signs used to represent religious concepts. It is, however, an earnest attempt to compile those that are commonly used, along with an indication of their appropriate application.

Although this book may be used by both beginning and advance signers, it does not contain signs used in secular life. In order to converse in general terms with deaf people, it will be necessary to supplement the religious sign vocabulary with the signs presented in my companion book, *Signing: How to Speak with Your Hands*. Incorporating the grammatical structure of American Sign Language with the sign vocabulary will result in mastering sign language as it is used by deaf people.

The Influence of the Church in Deaf Education

Ancient texts indicate that among the Egyptians as well as among the Greeks and later among the Romans, deaf people were denied the rights of inheritance, marriage, education, and even salvation. The exclusion of deaf people from religious rituals was more a result of ignorance about them than it was discrimination against them. The rabbis and priests could not communicate with deaf people, so they exempted them from religious responsibilities. The early efforts by parents to employ priests to teach their deaf children was an attempt to restore these rights to them.

18

The first recorded use of sign language was not among deaf people, but among hearing people. Monks, under vows of silence, used sign language in Cistercian monasteries as early as A.D. 328 and are still using it today, although the practice of silence has become somewhat relaxed. The number of signs used by the monks in the ancient Spanish monasteries seemed to vary from order to order, but by the eleventh century sign lists from different monasteries averaged about four hundred signs. The more signs recorded on a list from a monastery, the stricter the code of silence. These signs and their system of use differ greatly from the sign language used by deaf people. Nevertheless, it is certain that the monastic use of sign language had great influence on early attempts to teach deaf children through the signs.

A Spanish nobleman placed his two deaf sons in one of these Cistercian monasteries in 1545, presumably to prevent them from procreating and to put them out of sight. But there, one of the Benedictine monks, Pablo Ponce de León, began to teach the children about the doctrines of Christianity, thereby establishing the first school for the deaf. Little is known of Ponce de León's method, but it is said that he primarily used reading and writing to teach speech. It is also thought that he used a manual alphabet and signs, both drawn from the monastic environment. One of the boys died young, but the other learned to speak and sign in the monastery choir. As a result other deaf children of Spanish nobility were sent to Ponce de León for instruction.

About thirty years after the death of Ponce de León, Juan Pablo Bonet, another Spanish priest, published a book about teaching the deaf. In that book Bonet presented a system of training the deaf through the use of a one-handed manual alphabet. There is enough historical evidence to suggest that it was the same alphabet used by Ponce de León, and it is essentially the same manual alphabet used in the United States today.

The work among deaf children in Spain influenced the establishment of educational work among the deaf in France, although it lagged behind the Spanish work by about two hundred years. Jacob Rodrigues Périere, the first teacher of the deaf in France, was a Spanish native who migrated to France to escape religious persecution. Périere began first by teaching his own deaf sister, but after his reputation spread, he took on other pupils whom he taught to read, talk, lip-read, and use the manual alphabet.

The second leader in establishing educational practices in France was a Catholic monk, Abbé Charles Michel de l'Épée, who in the eighteenth century undertook the religious instruction of the two deaf daughters of one of his parishioners. Espousing the concept that sign language was the natural language of the deaf, Epée attempted to adapt the signs he found used by the deaf community in Paris to French syntax and morphology, not unlike the manual English systems used in the United States today. He also used the manual alphabet from Bonet's book and the articulation techniques that had been published in a Dutch text. Epée's techniques were so successful that his fame spread to other European countries, who sent educators to him for training so they could begin schools for the deaf in their own countries.

Épée's work was carried on by another French priest, Abbé Sicard, who moved educational practices toward a more natural use of sign language and its grammar. It was Sicard who taught the American clergyman Thomas Hopkins Gallaudet, who had been traveling throughout Europe seeking methods of instruction to use with the deaf in the United States, the French techniques. It is this French influence that is evident in the structure of American Sign Language today.

When Reverend Gallaudet returned to the United States, he brought with him a deaf French teacher, Laurent Clerc. The efforts of Gallaudet and Clerc resulted in the opening of the first permanent American school for the deaf in Hartford, Connecticut. As in Europe, religion was an important influence in the founding of this school. Reverend Gallaudet, an Episcopal minister, recorded the following in his diary at the beginning of his work: "O Almighty God, Thou knowest my desire to be devoted to Thy service and to be made the instrument of training the deaf and dumb for heaven."

In the fifty years following the opening of Gallaudet's school in 1817 eighteen schools for the deaf were founded and funded by state legislatures. Of these eighteen schools eight were begun under the leadership of a minister and two under sons of ministers.

Ministry to the Deaf in the United States

Deaf ministry among different denominations has taken on a number of forms. In most instances churches and synagogues provide sign language interpreters to sign church services and other religious ceremonies. Often the interpreters are volunteers or children of deaf parents. Generally such congregations have predominately hearing members, and the interpreter provides a vital link between the clergyman and the few deaf parishioners. Although this is an efficient way to reach both deaf and hearing members simultaneously, deaf people tend not to participate in other functions outside the regularly scheduled services since they cannot communicate freely with the other members. Some problems may also arise from issues of confidentiality in counseling sessions where an interpreter is used to assist the exchange between the clergyman and the deaf person.

To facilitate direct communication with their deaf members, many ministers and rabbis learn sign language themselves. In some denominations special training programs are available in the seminaries for students interested in future ministry to the deaf. More often clergy take sign language instruction after being assigned to a congregation having a few deaf members. As an even more effective measure to reach deaf people, deaf clergy have been ordained into almost every denomination. The Episcopal Church and the Methodist Church have particularly espoused this practice through the years, supporting their contention that a deaf minister is more capable of ministering to deaf people than a hearing minister because of a deeper understanding and rapport with them.

The following sections trace the history of religious ministry to deaf people in the United States among those denominations whose early efforts have developed into fairly extensive ministries. In addition to denominations covered in some depth, some notice should be made of other denominations with smaller, yet notable, ministries to deaf people. The Mennonite Church began its ministry to the deaf in 1911 and has concentrated its efforts in Pennsylvania and several northern states. The Church of Jesus Christ of Latter-Day Saints began its activities by teaching deaf children in 1896, later merging their educational program into the Utah State School for the Deaf. The church's present efforts now reach nineteen communities served by fifty-eight missionaries, half of whom are deaf themselves. The Assemblies of God Church established its first church for deaf members in 1929 in Los Angeles. Their evangelistic work among the deaf has expanded tremendously during the past fifty years. Presently the church supports eight ministers to the deaf and a large number of interpreters, who serve in three hundred forty churches across the country. The Church of Christ began its ministry to the deaf in Texas in 1935 and now has about one hundred interpreters. The independent Christian Church began its ministry to the deaf in Idaho in 1957, presently serving approximately eight congregations with ordained ministers and interpreters. Notably the Christian Church supports Deaf Missions in Council Bluffs, Iowa, whose goal is to prepare and distribute visual and printed materials for use in deaf ministries. Deaf Missions has recently undertaken the ambitious Omega Project, an effort to record the Bible in American Sign Language on videotape. The Presbyterian Church has been active in deaf ministry in a limited way since 1930, and in 1982 began formally to involve deaf people in church decisions that affect them.

Episcopal. The Episcopal Church was the first denomination to meet the religious needs of deaf people in the United States. The first known church services for the deaf were held in 1846 by the Protestant Episcopal Church in Philadelphia in what now is known as All Souls Church. Shortly after that Reverend Thomas Hopkins Gallaudet's eldest son, Thomas Gallaudet, began conducting services in sign language in New York city in what is now Saint Ann's Church for the Deaf. These two churches were the beginning of any extensive ministry of the Episcopal Church among the deaf.

The Episcopal Church has taken the leadership in installing deaf priests to the ministry. The first deaf man ever ordained to the ministry was Henry Winter Syle, who was admitted as a candidate for Holy Orders in 1875 amid considerable opposition from the bishops and priests of the Church. He advanced to the priesthood in 1883 and spent the next seven years before his premature death establishing many new programs and services for the Episcopal Church in Pennsylvania. Through the years approximately forty-five deaf men have been ordained to the priesthood of the Episcopal Church.

In 1952 the Episcopal Church established an umbrella organization for ministry to the deaf nationwide. That organization, now known as the Episcopal Conference of the Deaf, provides financial support to establish new programs within the church.

Roman Catholic. The Roman Catholic Church was the second religious body to administer specially to the needs of deaf people in the United States. Laurent Clerc, the deaf teacher whom Thomas Hopkins Gallaudet brought back from Europe with him to teach in the first school for the deaf in this country, was a Roman Catholic. However, shortly after arriving, Clerc left the Catholic faith, and Catholic clergy were not permitted to enter the school for the next eighty years.

The first Catholic school for the deaf was founded in 1839 by two Sisters of Saint Joseph from Lyons, France, who began the school in a convent in St. Louis, Missouri. That school continues to this day, almost one hundred fifty years later. The opening of the Saint Joseph's School for the Deaf was followed twenty years later by the opening of Saint Mary's School for the Deaf in Buffalo, New York, and ten more schools have been established since that time. The Roman Catholic Church has taken the leadership in establishing parochial schools for the deaf including establishing special classrooms for deaf children in their existing day schools since the early 1950s.

In terms of pastoral care, the Roman Catholic Church presently has more than one hundred full-time salaried ministers and approximately fifty part-time salaried ministers to the deaf assisted by another four hundred lay workers. More than half of the dioceses have salaried personnel to minister to their deaf parishioners. At the present time three deaf men have been ordained as priests, the first of whom, Father Thomas Coughlin, is a model for sign illustrations in this book.

Lutheran. The Lutheran Church–Missouri Synod (LC–MS) was the third denomination to take an active interest in the spiritual needs of deaf people. Its work began quite by accident when deaf children came for religious instruction to what was intended to be a new orphanage in Detroit. Instead the institution opened in 1874 as a school for the deaf. It was by special request of one of the graduates of this school that church services for deaf people were begun in 1894 at what is now Bethlehem Lutheran Church in Chicago. August P. Reinke was the first pastor to that congregation, and as his reputation regarding his ability to conduct church services in sign language spread, he was called upon to establish a regular circuit of preaching in various midwestern cities. Soon thereafter LC–MS officially recognized the mission work among the deaf and established a Deaf Mission Commission. Within the next five years the number of pastors serving deaf people grew to seven, and by the time LC–MS celebrated its fiftieth anniversary of working with the deaf, there were twenty pastors conducting church services in approximately two hundred seventy-five cities across the United States.

The Lutheran Church–Missouri Synod has developed the most extensive work of the three Lutheran synods, with special training programs in both of its seminaries for students wishing to study for the deaf ministry. At the present time there are approximately fifty full-time LC–MS pastors working with deaf people, a few of whom are deaf themselves. The pastors are organized for the purpose of mutual support and continued education into the Ephphatha Conference, which was founded in 1903 and continues to meet annually. The International Lutheran Deaf Association was organized to assist the LC–MS deaf ministry throughout the world. LC–MS supports two schools for the deaf, the original one in Detroit and another in Long Island, New York, which was opened in 1951.

A second Lutheran synod, the Lutheran Church in America (LCA), began its deaf ministry in 1889 at what is now the Mount Airy School for the Deaf in Pennsylvania, where an LCA pastor began giving religious instruction to the students. The work of LCA among the deaf has largely concentrated in the state of Pennsylvania over the years. A part-time office has been established to coordinate LCA's deaf ministry in the Central Pennsylvania Synod, but there is no national LCA office.

The deaf ministry of the third Lutheran synod, the American Lutheran Church (ALC), began with religious instruction of deaf children at the Minnesota State School for the deaf at Faribault in 1898. Similar to the growth of the LC–MS, ALC pastors began conducting services on an itinerant basis across the upper Midwest. The pastors were organized under the Ephphatha Missions to the Deaf and Blind giving synodical support. The first ALC church especially for deaf members was the Bread of Life Lutheran Church

for the Deaf founded in 1950 in Minneapolis. At the present time ALC maintains a full-time home office with responsibility for the church's work with all disabled people. It has four full-time and one hundred sixteen pastors working primarily in interpreted services.

Methodist. The fourth religious body to begin work among deaf people was the Methodist Church. Beginning in 1890 Philip J. Hasenstab, a deaf teacher from the Illinois School for the Deaf in Jacksonville, made monthly trips to Chicago to conduct services for the deaf community. Three years later he left teaching and became a full-time pastor of the Chicago Mission for the Deaf. Hasenstab was the first of a large number of deaf men who have been ordained into the Methodist ministry through the years supporting the church's contention that a deaf minister has a deeper understanding of the problems and needs of deaf people.

Shortly after the founding of the Chicago mission, three more Methodist missions were started in Baltimore, Cincinnati, and Florida. At the present time the United Methodist Church has more than fifteen organized ministries especially for deaf people and many more interpreted services for deaf people who attend churches whose members are predominantly hearing.

In 1977 the United Methodist Congress of the Deaf was organized with the primary purpose of building support systems for hearing-impaired Methodist members. It also develops religious curriculum materials and advances an awareness among hearing churches regarding deaf persons.

Baptist. After the turn of the century the Southern Baptist Convention, the most active Baptist fellowship working among the deaf, began conducting religious services for the deaf. The work began under the leadership of a deaf man, John Michaels, principal of the Arkansas School for the Deaf, who traveled from city to city organizing Sunday School classes for deaf people. His work and that of a deaf woman who went to Cuba in 1902 to provide religious instruction were the first two missionary activities of the Southern Baptist Convention under its Home Mission Board. From these beginnings the work of the Southern Baptist Convention has grown to thirty-eight churches especially for deaf people and about eight hundred other churches with special arrangements for deaf people to participate in their services and programs. The most common arrangement is to have lay workers assist the minister in providing Sunday School classes training union, or special Bible study groups. More than one thousand interpreters are in their employment to assist deaf people in participating in the activities of hearing members of the congregations.

There are a number of Baptist fellowships actively involved in work with deaf parishioners. One group, the Independent Baptist Church, has a sizable number of hearing and deaf ministers, lay ministers, and interpreters. It supports a school for deaf children, a high school, and even a college-degree program. One of its largest programs is a camp founded in 1950 by Dr. and Mrs. Bill Rice in Murfreesboro, Tennessee, for the purpose of providing spiritual training for deaf people. As a result of programs to more than one thousand campers annually, more than eight hundred Sunday School classes for deaf children have been begun both in the United States and abroad.

Jewish. Around the turn of the century deaf Jews organized themselves into Hebrew associations to provide a place for members to meet for social and religious activities. New York City, the port of arrival for many Jewish immigrants, was the primary headquarters for such associations. The Hebrew Association of the Deaf and the New York Society of the Deaf, founded in 1907 and 1911 respectively, were two of the earliest associations and are still presently active. They were followed by similar associations in Philadelphia, Baltimore, Cleveland, and Los Angeles.

The National Congress of Jewish Deaf was established in 1956 and served as a clearinghouse of information about religion, education, and culture for approximately 170,000 hearing-impaired Jews in all branches of Judaism. Alexander Fleischman, who served as a model for this book, is the present executive director.

A major concern in the Jewish faith, just as in other religions, is to encourage rabbis to work with deaf people and for rabbinical seminaries to admit deaf candidates. With increased numbers of men and women becoming ordained into the rabbinate for work with the deaf, deaf people now have the opportunity to participate in Jewish religious observances in most major cities. Only recently the first deaf rabbi, Rabbi Fred Friedman—a sign model in this book—was ordained in Baltimore. He is one of six regional

representatives across the nation for Our Way, the outreach program for Jewish deaf of all ages of the National Conference of Synagogue Youth.

Signing in Religious Settings

Signs used for religious services and ceremonies are closely aligned with the particular doctrines of the faith represented. One must be very careful in choosing a particular sign or variation for an English gloss. In fact, it may often be better to use a string of signs to explain the sign's meaning rather than choose one sign, thus assuring that the concept is clearly and conceptually presented. This cautionary note is not meant to deter the beginner from learning religious signs, but rather to exercise somewhat more sensitivity in the selection of signs than one normally would with secular signs with generic references.

Religious signs are usually formed larger and more dramatically than when used in a personal conversation. Signs that traditionally may be formed with one hand are often rendered with two hands—CELEBRATE and HONOR, for example. One of the reasons for these enlarged movements is for clarity when leading a congregation. The exaggerated signs, when performed smoothly, are especially beautiful in the "singing" of hymns.

Many religious signs are iconic, that is, they resemble some aspect of the object or character of the object they represent. For example, the sign CROWN looks very much like the hands are holding a crown and placing it on the head. In this book the text accompanying each drawing brings these mnemonic clues to the reader's attention to help him or her recall the sign. The text may also indicate the appropriate usage of that sign in a religious setting.

Many religious signs are also initialized, that is, the hands are formed like the fingerspelled first letter of the English gloss for that sign. Initialized signs are often used to differentiate between the literal meanings of a sign that may have originally had several English glosses. LAW, COMMANDMENT, HALACHA, and TESTAMENT, for example, have some similarities in meaning, but the initialized handshapes distinguish them from one another for precision in communication. In this book signs that are formed in a similar manner but with different initialized handshapes are cross-referenced next to the drawings. Learning these similarly formed signs together sometimes helps in remembering them.

The Shema

Hear, O Israel, the Lord is our God. The Lord is One.

Hear,

O Israel,

the Lord

is

our

God.

The Lord

is

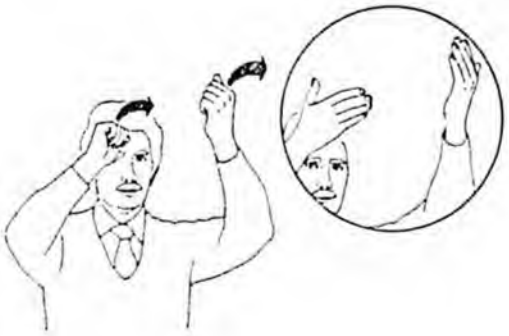
One.

The Lord's Prayer

Our Father, who art in heaven. Hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever. Amen.

Matthew 6

Our

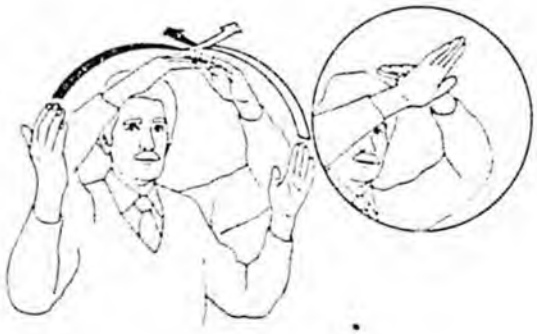


Father,

who

art

in



heaven.

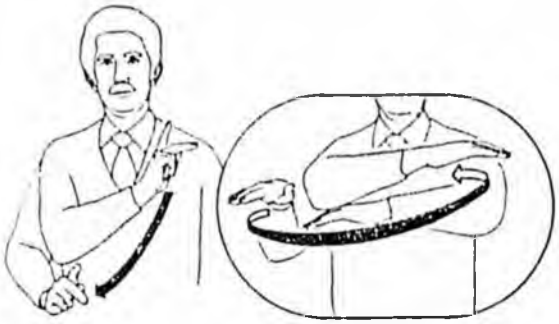
Hallowed

be

Thy

name.

Thy



kingdom

come.

Thy

will

be done

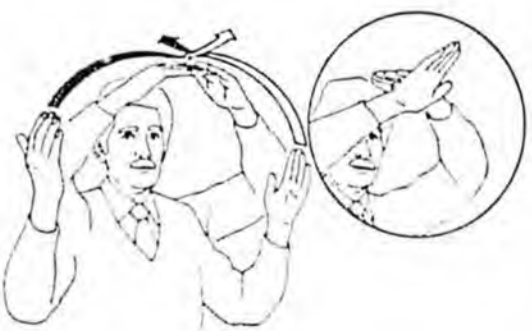
on

earth

as

it is

in



heaven.

Give

us

this

day

our

daily

bread.

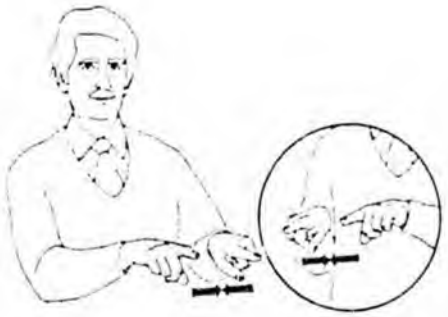
And

forgive

us

our

trespasses,



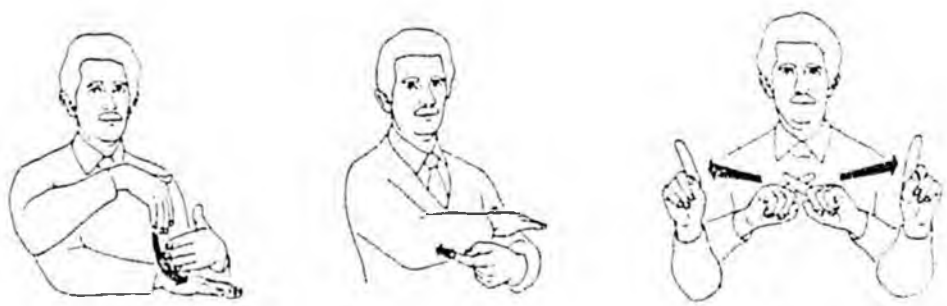
as

we

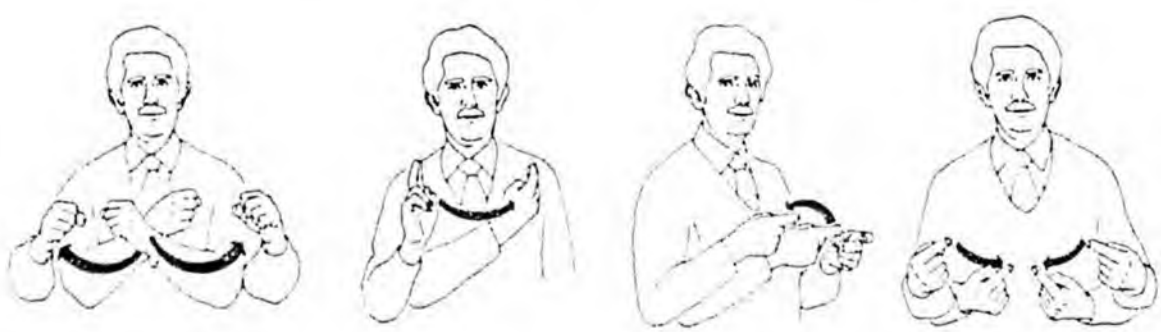
forgive

those who trespass against us.

And lead us not

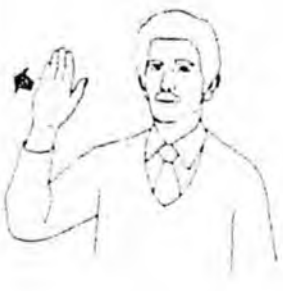


into temptation, but



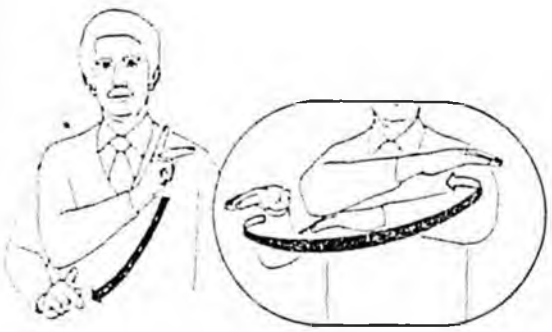
deliver us from evil.

For



thine

is



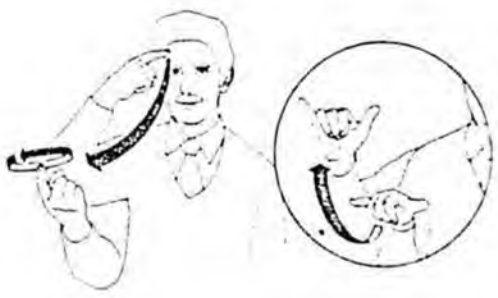
the kingdom,

and

the power,

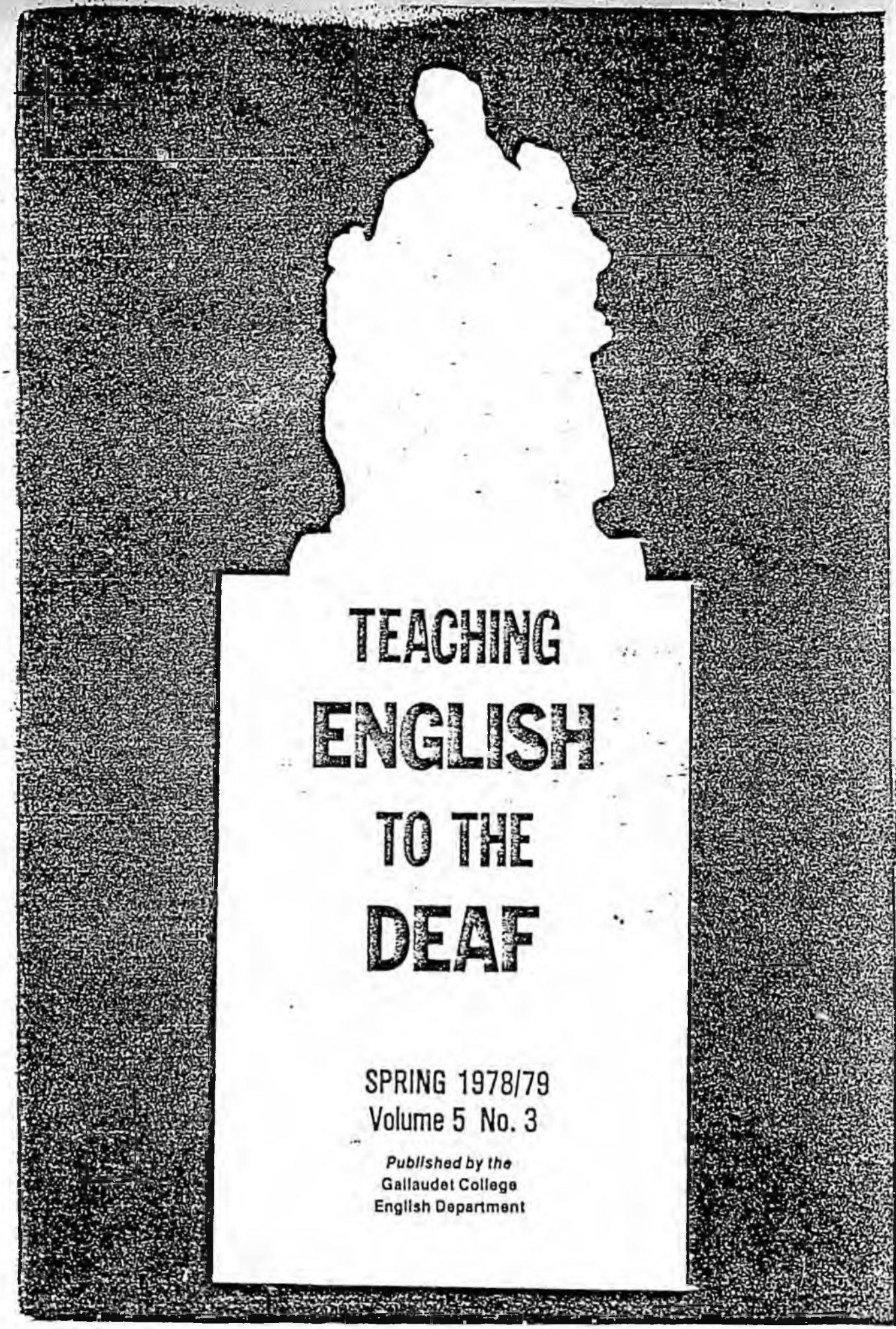
and

the glory



forever.

Amen.



TEACHING ENGLISH TO THE DEAF

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Albert Berke
Boston University

A Critique Of The Mainstreaming Of Hearing-Impaired Children

Introduction to the Problems Inherent in Deafness

It is well known by now that the implementation of P.L. 94-142, The Education of All Handicapped Children, which must be fully implemented in pre-school, elementary and secondary grades by September of 1978, has caused serious concern among educators. The purpose of the legislation is to end the isolation of large numbers of disabled children who, prior to its enactment, had been educated apart from the non-handicapped in residential schools, mental institutions, day schools or classes, at home or, in some cases, not at all. Our concern is with deaf children and the implications of the Federal law for them.

Deafness is different from other handicaps in that it is, first of all, an invisible one. There are no crutches, braces or wheelchair in sight to let the observer know that a disability is present. The majority of deaf children look exactly like their peers. If they do wear hearing aids, it is generally--and quite falsely—assumed, as we shall explain below, that they can hear as well as "normal" children.

Second, it is not the inability to hear or speak *per se* that is so devastating to deaf children but, rather, the inability to communicate expressively and receptively with those around them. There is a vast difference between speech and language. The deaf child may be able to see on the teacher's lips and have learned to pronounce adequately such words as "blackboard" or "number" but, unless there is a conceptual grasp of their actual meaning—a connection between the word and object or concept the teacher is discussing—meaningful communication cannot occur. The words remain just that—words isolated from a context. Placed in such a situation, and in order to please the teacher, the deaf child soon learns to smile, nod, and present an aspect of understanding while not having the slightest idea of what is going on. These responses are generally based on the "body language" of the instructor and represent what the child thinks the teacher wants. Thus, no learning really takes place and, if this "feigning syndrome" is allowed to continue, the disability of deafness becomes a true handicap with serious educational and psychological consequences.

Third, speech is normally learned through imitation of sounds that are spoken by other persons—parents, grandparents, siblings, peers, teachers, neighbors. When this stimulus is lost because of their lack of hearing, deaf children are unable to function within the normal give-and-take of everyday society. As a result, according to Mervin Garretson, "the deaf child tags along as a wall flower, a silent member of the crowd, present and yet absent, a second-class participant with latent leadership abilities undeveloped and dormant without much of

a chance to contribute" (1977, p.20).

If the hearing loss is not discovered early enough or if the parents are unable or unwilling to establish some form of meaningful communication with their children for various reasons, it is not uncommon for them to enter school not even knowing their names.

Because they have no speech models to imitate through lack of sound perception, it quite naturally follows that the children, themselves, may be unable to produce intelligible words. It is for this reason that the erroneous and degrading expressions "deaf and dumb," "dummy" and "deaf-mute" came into use. It is true that deaf children will generally tend to lag behind their hearing peers educationally and in educability. This, however, is based on a purely physical cause, and it must be stressed that in the case of the deaf, as in several other learning disabilities, educational retardation does not automatically equal intellectual retardation. As Mindel & Vernon state in *They Grow in Silence:*

> Now, with proper intelligence tests, it has been conclusively demonstrated by over fifty independent studies that deaf and hard of hearing people have essentially the same distribution of intelligence as the general public . . . . All the available evidence demonstrates that there is no direct relationship between hearing loss and intelligence . . . .
>
> Another and perhaps more sophisticated fallacy is that deaf and hard of hearing people are less capable of abstract thought. Research on the relationship of language to thought processes shows clearly that capacity for abstract thought is no different among deaf people than among the normally hearing. This point is best illustrated by the large number of deaf mathematicians (1971, p.87).

However, more often than not, even with the special and intensive schooling offered in residential and day schools, the lack of adequate sound stimulus means that the average deaf high school graduates are generally educationally retarded to such a degree that they can read on only a third grade level and their grammar is equally impaired. There are, of course, exceptions to this situation but it takes a phenomenal effort on the part of a profoundly deaf individual to achieve educational success.

Since they lack normal voice inflection, serious misunderstanding of the deaf often results and can cause someone who hears to look at them askance and, perhaps, avoid them as being "peculiar." Apart from their being viewed as social pariahs, this difficulty with intonation can also produce another form of profound psychological blow to deaf students who are in an integrated classroom, as the following example illustrates:

> Jim, a deaf professional, has this to say: "It never entered my mind in high school that my deafness might be a legitimate reason for being excused from some activities which I could not reasonably be expected to perform adequately.
>
> "In my junior year of high school, public speaking was a requirement. For a semester, I went through the exercises with my class of hearing students. Toward the end of the semester, class evaluation was part of the speechmaking. Until that time, I had been getting B's for every speech and felt pretty good about it.
>
> "After the speech I had to make for class evaluation, the teacher asked for comments. There was total silence, so she prodded the class to say something. Finally, after several awkward minutes, one guy raised his hand. 'I'm sorry, but I can't make any constructive comments because I can't understand you. In fact, I have never been able to understand any of your speeches.'
>
> "Since that time I have never made a speech before a group of people. And I never will" (Horton, 1977, p.10).

There are many degrees of hearing impairment, varying from the hard of hearing to the profoundly deaf. The classification is determined mainly through the use of an electric audiometer which measures hearing. The sound perceived is expressed in decibels. Although hearing dysfunction is sometimes first defined by audiologists and hearing aid dealers, their

knowledge of the field is limited and it is not only strongly suggested but has become mandated by law in several states that a person with a suspected loss should first be examined by a physician. Both otologists and otolaryngologists have medical degrees and can diagnose, treat and perform surgery on ears (Rosenthal, 1975, p. 43). An audiologist, with a Master's or Ph.D. degree in hearing and speech therapy, can determine the extent of the loss and teach rehabilitation techniques, as well as give advice concerning the specific kind and make of hearing aid best suited to the loss. He or she cannot medically treat the condition, if it is curable—nor can the hearing aid dealer, whose primary purpose is to sell aids.

The average hearing person tends to think of and use the terms "deaf" and "deafness" with reference to any child or adult who has difficulty hearing. It is felt that the acoustic privation is total. Unfortunately, this blanket designation is incorrect and misleading. There are actually two different categories of loss which can be used to describe hearing impairment. These are "deaf" and "hard of hearing." It is vitally important to recognize the dichotomy, especially for purposes of rehabilitation and education. As Newby explains, the difference is determined as follows:

> In planning a rehabilitative program for adults, or an educational program for children, it is necessary to make a distinction between the "deaf" and the "hard-of-hearing." In the mind of the layman, "deaf" means "completely without hearing." Actually, there are very few individuals whose auditory mechanism is completely dead. Most persons educationally classified as deaf have some shreads [sic] of hearing remaining, that is, some level of hearing that is demonstrable on an audiometric test. It is the *usefulness* of this residual hearing which determines whether a person is deaf or hard-of-hearing (1972, p. 306).

The two categories are defined as follows:

1. *Hard of hearing.* This represents a slight loss of sensitivity to sound, the degree varying with each individual. Hearing remains functional with or without the use of a hearing aid.

2. *Deafness.* In this case, there is a hearing loss severe enough so that an understanding of conversational speech is not possible in most situations either with or without an aid.

A further distinction must be made in the type of hearing impairment in its physiological aspects. There are two main divisions:

1. *Sensorineural loss.* This is commonly known as "nerve deafness" since it is caused by destruction of the nerve cells in the cochlea or inner ear. It is characterized by the inability to discriminate one sound or word from another and is, by far, the most common type of loss. Unfortunately, there is presently no cure for it.

2. *Conductive loss.* A conductive loss generally produces a mild impairment which is due to the failure of normal physical conduction of sound to the cochlea. The nerve fibers, themselves, within the inner ear are generally normal. Those diagnosed as "hard of hearing" are most often characterized by this type. It is frequently surgically correctible if it is discovered early enough.

The issue is further complicated by whether or not the person is prelingually or postlingually hearing impaired:

1. *Prelingual deafness.* Individuals born with a hearing loss fit into this category. They are also known as "congenitally deaf." In a small percentage of cases, the deafness is hereditary. It is more often caused by maternal illness such as rubella, or by Rh incompatibility, some antibiotics (the mycin group), and birth trauma such as prematurity or prolonged labor. In addition, premature or very young infants are especially susceptible to meningitis and damage to hearing often occurs before a specific diagnosis can be made and medication administered since they cannot indicate the source of their malaise.

2. *Postlingual or adventitiously acquired deafness.* This occurs after birth

through infectious diseases such as meningitis or encephalitis later in life, chronic respiratory infection and/or allergy, and injuries such as that sustained in an automobile accident, war or a fall, for example. It can also be noise induced.

A person who is adventitiously or postlingually deaf has lost his or her hearing *after* being exposed to language and speech. The important factor here, of course, is the age at which the loss occurs since, if language has already been well imprinted on the child's mind, there is far less learning difficulty.

Before the discovery of antibiotics, thirty to forty percent of deaf children lost their hearing through infectious disease after being exposed to language. Presently, with compulsory vaccination and improved methods of treating illness medically before hearing loss can occur, prelingually deafened children now represent ninety-five percent of those so afflicted (Vernon, 1970, p. 106). Since these children have never heard speech, this fact has vital implications in terms of their communicative abilities or, rather, their lack of them. Prelingually deafened children do not readily hear or understand speech which they can imitate, thereby providing them with a vocabulary to achieve normal contact with the world around them. This, obviously, poses enormous problems in all areas of living.

Hearing aids can be, and are, used in an attempt to overcome the resulting communication gap, since even the most profoundly deaf individuals do have some residual hearing. It is very rare for a person to be totally deaf, as explained above. However, contrary to popular belief, the use of an aid does not restore hearing in the sense that eyeglasses can correct defective vision to normal. All that the device is able to do is increase the individual's sensitivity to, or awareness of, sound. They are most successfully used by children and adults who have been diagnosed as "hard of hearing" and/or have conductive losses. For those with sensorineural deafness (who represent the majority of the hearing impaired population), the fact remains that the deafness which has been caused by the destruction of nerve cells in the inner ear still exists and no amount of amplification will "cure" it by restoring deadened nerves. Thus, all that a hearing aid can be expected to do for a child with nerve deafness is to increase his or her sensitivity to whatever sound the aid amplifies, and that sound is generally quite distorted because of the nature of sensorineural loss. It will, by no means, improve the *quality* or *clarity* of sound or restore it to normal. A further fact to consider is that "there is no evidence to substantiate the notion that sound awareness contributes to the development of a speaking vocabulary or linguistic competence. In no instance will sound awareness insure that a deaf child will have normal speech" (Mindel & Vernon, 1971, p. 54).

Another common myth is that of emphasis on lipreading or "speechreading," as it is called today, as the ultimate solution for the problems of deaf children and adventitiously deafened adults, since it is felt that learning it will bring them closer to the way communication is handled in the hearing or "normal" world. It *is* essential that every effort be made for the deafened individual to be exposed to speechreading, both receptively and expressively, since communication is the basis of learning. However, children—and adults—differ in their abilities to benefit from such exposure. The problems lie in several areas.

First, English language structure and pronunciation are among the most difficult in the world to learn. Second, only twenty to thirty percent of English words are visible on the lips. Third, forty to sixty percent of English words are "homophonous." That is, they look the same to the speechreader, but they are pronounced differently. As an illustration, "bat," "mutt," and "pet" look exactly alike to a deaf person attempting to understand what someone is saying by following lip movements. But, which word is meant? Unless the context is clear, the deaf child and adult are literally left in the dark. Mindel & Vernon state the fact that "even the best speech readers in a one-to-one situation were found to understand only twenty-six percent of what was said. Many bright deaf indi-

viduals grasp less than five percent'" (1971, p. 96).

The above factors not only cause frustration in understanding, but also a concomitant difficulty in expression. If the prelingually deafened child has never heard the words pronounced, how can he or she be expected to repeat them correct through imitation *and* in a normally inflected voice?

Since these children cannot communicate they are, in effect, isolated in all areas of endeavor. Because lack of hearing represents far more than the inability to perceive sound, special education is a necessity virtually from the minute the hearing loss is discovered and evaluated. The earlier this is done, the better. It should not wait until the child reaches school age because communication is the *sine qua non* of meaningful existence.

> Isolation from others is perhaps one of man's greatest concerns. No one can exist in a vacuum. Our capacity to communicate meaningfully with others is inextricably tied to our capacities for survival. A diminished capacity renders one compromised; a non-existent capacity to communicate renders one impotent (Mindel & Vernon, 1971, p. 13).

As they have been in the past in residential and day schools for the deaf as well as in a few scattered public schools, special education personnel and facilities must continue to be available to aid these children when they are mainstreamed. At present, the average pre-school, elementary and secondary school are not equipped to meet these needs, although an encouraging start has been made. However, it is most likely that, even under optimum conditions, only a few hearing impaired students—particularly those classified as "hard of hearing"—will be able to participate in the "advantages" offered by closer contact with their hearing peers. The problem lies in the fact that, although they are physically present, intellectually and socially they will not be able to compete with their classmates who have unimpeded hearing (and this category not only includes "normal" students but also those with orthopedic, visual or other physical disabilities whose hearing is still intact) simply because they cannot *hear* the teacher, their classmates, everyday background noises, educational films, and the social interchange constantly occurring among the hearing children as they discuss, for example, their reactions to a television program watched and *heard* the night before. Thus, far from being "the least restrictive environment" for deaf children, the public school may pose even greater problems and isolate them even further. As Birch has stated, if social and emotional benefits are lacking, "proximity is not integration" (1975).

The question, then, is how the problem is to be handled since mainstreaming is now mandated by law. For the majority of deaf children, unfortunately, integration cannot be successfully accomplished. The crux of the matter is that it all depends on the individual child and his education and psychological well-being. Since the purpose of P.L.94-142 is to end the isolation of handicapped children, each deaf child must be evaluated individually in order to determine if this will be achieved rather than its opposite—further isolation—and prove to be a realistic goal for that particular student. Attention to this is of utmost importance. Further, an individual education program (IEP) must be prepared jointly through cooperation of both the school and the parents of the hearing impaired child being considered for mainstreaming. As for all disabled students, this must outline the current level of achievement, the goals expected to be attained, the educational services which will be provided and the method(s) used in evaluating the student. Such profiles must be drawn up yearly so that the child can be supported within an adequate instructional framework and his or her progress meticulously followed since the hearing impaired student needs to be defined "in terms of the extent to which his impaired ability to communicate by speech and hearing affects his psychological and educational potential" (Brill, 1974, p. 102).

In general, it will be found that it is hard of hearing rather then deaf children who will most likely be the

ones to derive the greatest benefit from integration. Their impairments are generally mild enough for them to communicate in a "normal" environment without too much difficulty. The profoundly deaf child or the multiply-handicapped deaf child will simply be placed at too great a disadvantage in such a milieu and will be unable to cope with its complexities. The following letter written by James Tucker when he was a senior at the Austine School for the Deaf illustrates what happens even to the brightest and most highly motivated deaf student:

> I started my formal education at the Beverly School for the Deaf in Beverly, Mass. in 1963 at the age of four. During my three years there I had progressed in speech, language and vocabulary skills to a level that the school and its clinical psychologist had decided, with my parents' consent, to integrate me into public school on a trial basis. After a lengthy discussion, they had agreed to put me into a second grade which was my age level, instead of fourth grade which was my reading level, because they didn't want to give me pressure being with normal kids two years older than I was.
>
> In the fall of 1966 at the age of seven, I enrolled in a second grade class of 35 kids. I didn't have too much trouble with my elementary education for the next five years, for most of my classmates were my neighborhood friends, and my teachers almost always assigned my class group and manual activities which I did participate in enthusiastically.
>
> After five satisfactory years, I enrolled in a junior high school, where for the first time in my life, the teachers started to give lectures and my classes would have discussions, debates, or exchange ideas verbally. I could lipread and understand the teacher for at least ten minutes, but for the entire class time my eyeballs would just roll out to the floor. And I was totally lost when my class had group conversations . . . .
>
> Later, my brief nightmare was soothed when I was not required to pay attention to my teachers. Instead, I could read the textbooks during the class time because they told me that all they talked about was from those books. In my last year in junior high school (eighth grade) I was able to maintain respectable grades, but I was completely isolated from my classes. This greatly disturbed me deep down within myself.
>
> As I was approaching my high school years, I said "no way!" to my hometown high school, because it was just like a school factory where kids just come and go, and the teachers have an average of 150 students on their roll books. Then my family, who supported me one-hundred percent, and I started a long search for a high school where I could participate and understand conversations with my teachers and classmates, and have my thoughts and feelings heard.
>
> I had a dark picture of my future . . . until my parents took me to The Austine School for a visit . . . . I saw what I'd always longed for; the students of my kind . . . freely conversed with themselves and with their teacher about different topics that they chose to discuss. On the very same day, I decided on Austine where I could pursue a high school diploma. This decision was the toughest one in my life, for it would change my life style completely, but I wanted to be "involved," the magic word in my vocabulary . . . .
>
> Today, if any concerned parent of a deaf child asked me if it would be wise to put their child into public school, I would say "NO" unless that child is exceptionally bright. The child could profit from group and manual activities during the elementary years; but he will be forcibly isolated during the junior high and high school years when the teachers start to lecture and the students begin to have discussions. No proficient deaf person has the stamina to maintain his speech and lipreading skills high six hours of school time every day. So, to me it is cruel and tragic to put a deaf student through high school, where he cannot become involved at all. To be a fulfilled being, a deaf student must attend a school where

he can be involved with and most of all understand his peers, his teachers, and the life around him (1976, pp. 356-58).

Program Development

In 1974, Katz, Mathis & Merrill in *The Deaf Child in the Public Schools* listed several different types of educational programs then prevalent for the hearing impaired in public schools:

> Various options in instructional programs may include (1) placement in a regular classroom with preferential seating and the services of a speech therapist; (2) placement in a "resource room" with a resource teacher and partial integration in the regular classroom; (3) placement in a special class for "communicative disorders" (which combines the deaf and hard-of-hearing with pupils who demonstrate language disorders not connected with hearing loss; (4) placement in a special class for deaf children; and (5) placement in a day school where the entire instructional program is designed exclusively for deaf children (p. 10).

More recently, in the attempt to begin full implementation of P.L. 94-142, two of these initial approaches to mainstreaming the hearing impaired child appear to have gained ascendancy. Both present difficulties. One is to begin the program by still retaining physical segregation of the children in a separate classroom with their own specially trained teachers, interpreters, aides and equipment. The "integration" occurs at lunchtime when all the students eat together in the same lunchroom (but most often sit at separate tables), in Physical Education classes and in Art classes, where interpreters are lacking more frequently than not. Unless there is a concerted on-going effort toward actual integration of the two groups in these situations through use of interpreters and the presence of specially trained personnel, along with the regular classroom teachers, they all remain situations of "proximity without integration," to paraphrase Birch. It becomes mainstreaming in name only and "isolation" is still the key word in operation.

The second approach is total integration in one classroom from the beginning. This, too, is doomed to failure academically and socially unless the above rules are also made to apply here—the use of equipment and individuals trained to work with deaf children, as well as *informed* regular classroom teachers who are alert to and have empathy with the problems involved. As one parent says in a recent *New York Times Magazine* article:

> The new integration is the same old dumping. The teacher still turns her back and writes on the board, talking as she does [thus preventing speechreading]. The same old visual aids, shown in the dark where no sign [language] can be seen . . . (Greenberg & Doolittle, 1977, p. 82).

The article goes on to point out that after school hours, the loneliness only grows greater:

> Oh yes, on the surface there is communication, a greeting when he comes in—a sign or two that the kids learned or picked up from him. It isn't enough for real social contact; it's strictly a token thing. He's a curiosity (p. 82).

However, since mainstreaming is now an unavoidable fact, it is possible that the tragedies like the above can be circumvented by careful planning and by choosing those students most likely to benefit from the program.

Since, as we have repeatedly mentioned, the problem is essentially one of isolation through lack of communication, the means to overcome this must be provided if the program which is instituted is to achieve any degree of success. This is the reason why highly trained, accredited interpreters are essential. They represent the hearing impaired child's key to the "normal" world. In a totally integrated room or in individual integrated classes, they "translate" what is being verbally expressed by the regular teacher into a visual language. The currently most successful and recommended method of accomplishing this is through the use of "Total Communication"(TC) which is defined as follows:

> Total communication is a theory of communication that embraces the concepts of oralism [the use of speech and speechreading only] and manualism [fingerspelling and/or the language of signs] into a single and all-inclusive procedure of communication. It stresses the right of the teacher and the deaf child to use *all* forms of communication to develop language competencies, both receptive and expressive. These forms include child-devised gestures, amplification, speech, lipreading, fingerspelling, formal signs, reading and writing. Proponents of this theory, pointing to the highly individualized needs and responses of deaf children, maintain that it provides the greatest opportunity for every deaf child to develop his maximum potential in language acquisition and speech development (Katz, Mathis & Marrill, 1974, p. 16).

Thus, by rendering speech visible by using all possible methods, the interpreter (and special education teacher) eliminate James Tucker's "prolapsed eyeball" phenomenon with its consequent physical and emotional exhaustion, *and* offer an opportunity for the child's comprehension of the classroom material to increase one hundredfold.

According to Bitter, Johnston & Sorensen:

> It appears that the size of the program and its financial base dictate to a great extent how many people will be employed to support the handicapped child. State law and organization also play an important role here, as do district and school organization patterns.
>
> Each administrator must ascertain the needs of the child and place them in a perspective with his own limitations. His goal should be to fulfill the child's needs in the best way possible while remaining within his own financial and administrative restrictions . . . .
>
> The responsibility rests with the administrator, then, to think very seriously about his system and the needs of the children, the parents and the teachers. He must delimit those needs, decide which of those needs can, in fact, be fulfilled by personnel, and then develop a task analysis to accomplish them. A plan is essential for several reasons, and it does not require much more to develop one than a great deal of thought, some consultation with present staff and firm direction. A plan is valuable because:
>
> (1) It avoids duplication of service.
> (2) It forestalls gaps in communicative chains.
> (3) It clearly defines responsibility of personnel.
> (4) It assures smooth transition for a child from one placement to another (1973, p. 33).

In addition to the need for specialized personnel, regular teachers and administrators must be introduced to and helped to understand deafness, its ramifications, and how to deal with it. DeSalle & Ptasnik state that "at all levels, preschool, elementary, and secondary, the principal definitely is the key person to establish a good rapport between regular and special teachers and students in the course of mainstreaming" (1976, p. 534). Thus, a strong supportive attitude on his or her part is essential before any progress can be made.

Second, it is important to plan for the introduction of materials to help the staff in understanding the needs of hearing impaired students. This can be done through the use of pamphlets or other printed material, lectures, records, films and filmstrips, tapes, videotapes, demonstrations, visits to classrooms, and private conferences. Sources of materials include, but are not limited to, the following:

Reprints:

1. The Alexander Graham Bell Association, 1537 35th Street, N.W., Washington, D.C. 20007.
2. The National Association of the Deaf, 814 Thayer Avenue, Silver Spring, Maryland 20910.
3. The National Association of Hearing and Speech Agencies, 919 18th Street, N.W., Washington, D.C. 20007.
4. Assistant Public Printer (Superintendent of Documents), United

States Government Printing Office, Washington, D.C. 20402. *Learning to Talk: Speech, Hearing and Language Problems in the Preschool Child.* Reprinted 1975, 48 pp.

Records:

1. Zenith Radio Corporation, 1900 N. Austin Avenue, Chicago, Illinois 60639. *Getting Through.*

2. Stowe, Gordon N. and Associates, P.O. Box 233-A, Northbrook, 60062. *How They Hear.*

Films and Filmstrips:

1. Beltone Electronics Corporation, Beltone Building, 4201 West Victoria Street, Chicago, Illinois 60646. *How We Hear.* Also, *Lifeline to the World of Sound.* (14 minute film)

2. University of Tennessee, Southeastern Regional Media Center for the Deaf, Knoxville, Tennessee 37916. *Patchwork.* (Sound filmstrip)

3. Maico Film Library (free through local dealers and rented from other sources. *You and Your Ears.* (Jiminy Cricket animated film)

4. University of Utah, Educational Media Center, Salt Lake City, Utah 84112, and other sources. *Lisa, Pay Attention.*

Additional sources of film and other media include the following:

1. Regional Media Centers. Ad-

   Special Education IMC/RMC Network, Network Office, 1499 S. Jefferson Davis Highway, Suite 900, Arlington, Virginia 22202.

2. John Tracy Clinic, 806 W. Adams Blvd., Los Angeles, California 90007.

3. Media Services and Captioned Films for the Deaf. Educational Media Distribution Center, Washington Avenue, N.W., Washington, D.C. 20016.

4. Public Service Programs, Gallaudet College, 7th and Florida Avenues, N.E., Washington, D.C. 20002.

It is also possible to obtain slides, overhead transparencies, tapes and videotapes from local sources since they were made to fulfill the specifications of an individual district (Bitter, Johnston & Sorensen, p. 38).

Parents of non-handicapped children can also benefit through the use of the above media in helping to prepare themselves and their children for the introduction of the hearing impaired into public schools.

In addition to the materials mentioned above, counseling services for educators are available from a wide variety of sources including: teachers of the deaf, special education directors, psychologists and counselors specializing in deafness, resource personnel, audiologists, social workers familiar with deafness and, for the parents of hearing handicapped children in particular: Early Education Services, counseling services, parent coordinators and home-school coordinators (Bitter, Johnston & Sorensen, p. 62). The use of such professionals will vary according to the program being designed.

The educational services to be provided must be highly specialized *and geared specifically to aiding hearing impaired children.* For example, a teacher trained to work with the mentally retarded or the aphasic will not have the necessary qualifications and expertise to teach a deaf or hard of hearing child. He or she must be a graduate of an accredited program in Special Education of the Deaf given at a college or university which, itself, has accreditation on a regional basis. Further, the teacher education program must meet the standards of the National Council for the Accreditation of Teacher Education.

In developing the public school program, the professional and ancillary staff should, ultimately, consist of as many as possible of the individuals and

resources listed below, keeping in mind that it must be planned according to the relevant needs of the school or district, as well as being aware of the priorities and cost factors involved. The principal or other administrator in charge must remember, as stated above by Bitter, Johnson & Sorensen that "his goal should be to fulfill the *child's* needs in the best way possible while remaining within his own financial and administrative restrictions." They further assert that "he should not attempt to maintain a certain predetermined number of ancillary personnel or to provide a person to fill every job description arbitrarily designed by an outside agency" (p. 33).

Personnel Needed

1. *Teachers:* Teachers, of course, are the most essential ingredient for the functioning of the special education program, with the exception of interpreters. They must have a minimum of a Bachelor's degree and must be certified by the Council on Education for the Deaf which formulates standards for certification of teachers of the hearing impaired. They must also be members of the American Instructors of the Deaf. In addition, they must have had appropriate teaching experience with the hearing handicapped, be proficient in using sign language and fingerspelling, and have a thorough understanding of deafness and the deaf child. This, as well as all other categories, with the exception of speech therapists and interpreters can, and should, include professional deaf personnel. These latter individuals have a naturally greater comprehension of the difficulties inherent in deafness and they will also perform the very important function of serving as successful role models for their hearing handicapped students.

2. *Counselors and Psychologists:* Counselors and psychologists must have, as a minimum, a Master's degree in psychology or counseling with emphasis on working with the deaf, and be graduates of accredited programs. They may be either hearing or acoustically impaired. They must be proficient in manual communication, understand deafness *per se* and as it relates to the deaf child. Because of the nature of their work, they must be of exceptional moral character, integrity and maturity.

3. *Interpreters:* Interpreters are essential for the successful integration of hearing impaired students into regular classrooms. According to Brasel's specifications in *Interpreting for Deaf People* (1965, pp. 111-112), the interpreter must be highly proficient in the language of signs and fingerspelling and be accredited by the Registry of Interpreters for the Deaf (RID). He or she must be:

A. Fully qualified and experienced in:
   1. Translating and reverse translating [situations in which the speaker is quoted verbatim].
   2. Interpreting and reverse interpreting [includes the use of paraphrasing and defining rather than using the exact words of the speaker in order to explain what is being said].
   3. Simultaneous interpreting and translating.
   4. Simultaneous delivery, both receptive and expressive.
   5. Ability to translate and interpret in all areas . . . .

B. Broad knowledge of all levels of deaf people, the problems encountered and techniques needed in interpreting for each level.

C. Registry of Interpreters for the Deaf (RID) certification and supplementary local endorsements.

D. Some teaching experience in basic and advanced manual communication classes.
   1. Knowledge of educational procedures.
   2. Literate and able to express himself well.

Above all, interpreters must be versatile, being able to adapt to varying situations as they arise in different classes, since they, as well as the teacher, perform on the instructional level. They must be skilled in explaining abstract concepts

in mathematics or giving instructions in a typing class (Pfetzing, 1974, p. 120).

> Even though an interpreter can't be expected to be knowledgeable in every area, it is necessary that [he or] she learn and understand the material as it is presented to the students, in order to answer any questions that may arise. Interpreting the lecture or instructions given by the teacher for a class is only the beginning of this job. Unfortunately, the deaf students' language deprivation may cause problems in comprehension. Therefore, the interpreter must constantly reinforce the unfamiliar language and new learning concepts the students have been exposed to by repetition and questioning. Often this means working with students in a one-to-one tutoring situation, or rewriting into simpler language the information they are required to learn . . . .
>
> In summary, this job requires a person who can interpret, tutor, teach and handle clerical duties. But far more important than any of these, they must be genuinely interested in the welfare of the children they are working with (pp. 120-121).

4. *Interpreter Aides or Teacher Aides:* In order to alleviate some of the burden placed on interpreters, as soon as the opportunity arises and/or funds are available, it is essential to hire aides to perform some of the peripheral duties outlined above, such as clerical work or tutoring. This will free the interpreters for more professional use of their time and skills. The aides, too, should be able to use Total Communication, hold a Bachelor's degree in Special Education of the Deaf and Hearing Impaired from an accredited program or be studying for one. This is an ideal position for a college student in a teacher training program. Serious consideration should be given to placing deaf as well as hearing persons in this position.

5. *Reading Specialists:* It is essential to develop a concentrated reading program or clinic for these children since difficulty in this area—an essential aspect of communication—constitutes one of the most urgent problems today in the education of the hearing impaired. The necessary personnel requirements in this category are the same as those outlined above for teachers, with the addition of specialized training in the problems of teaching reading to the deaf and hard of hearing. Again, it is essential for the reading specialist to have had prior experience in reading instruction for students with this particular handicap as well as be thoroughly conversant with the language of signs and fingerspelling.

6. *Speech Therapists:* A speech therapist should, at the minimum, possess a Bachelor's degree; ideally, a Master's. He or she must have attended a college or university with a speech therapy curriculum either meeting or exceeding the standards set by the American Speech and Hearing Association, and must have participated in a supervised clinical practicum for a specified number of hours with both deaf and hard of hearing children as well as be proficient in Total Communication. The presence of the therapist is essential in the individual school or district in order to provide special auditory training and speechreading on a continuing basis.

7. *Audiologists:* The speech therapist can, in some situations also be the audiologist but, generally, the two perform different functions, the former being expert in language and speech skills and in offering help in the use of residual hearing. The audiologist must be adept in administering hearing tests through the use of sophisticated equipment (e.g., the audiometer and other devices), be able to test a student's hearing aid for adequate functioning, check hearing aid earmolds for correct fit, and recommend trial usage of one or two different makes or models of aids in order to determine the one which the hearing impaired child can use to best advantage, if such action is necessary. He or she must also have had prior training with the hearing impaired and know sign language and fingerspelling. Audiologists are also responsible for screening the hearing of the entire

school or school district population at periodic intervals. Thus, their function is not only limited to the acoustically handicapped.

8. *Other Supporting Services:*

a. *Classes in Manual Communication:* Classes offered in sign language and fingerspelling must be planned for on both the beginning and intermediate levels in order to reinforce the speech therapist's work. To acquaint hearing students with signs as a means of communication, the course(s) can be offered by the school system as an elective given for credit. Regular classroom teachers should be strongly encouraged and motivated (perhaps by being given academic credit on the college level) to attend the classes also. In addition, it must be kept in mind that some of the hearing impaired children will not have been previously exposed to the language of signs and the manual alphabet. Thus, the classes will perform a threefold function. Both beginning and intermediate levels can be taught by either qualified special education teachers or interpreters.

b. *The Resource or Media Room:* The Resource Room is an essential part of the education of hearing impaired children. Since these students are *visually* oriented rather than aurally (even with the use of hearing aids), sufficient material must be made available to them to offer stimulation through the use of sight. It must not be forgotten that they are dependent on *seeing* what other people hear.

> What could normally be conjured up with visual images in his mind by a hearing child as a result of oral explanation by the teacher must be shown the deaf child for proper perception, reaction and integration. Transparencies, films, filmstrips, pictures, and other teaching aids are therefore invaluable to the instructional program for deaf children. Teaching machines for various subjects can foster creative thinking and independent learning which will help offset what, because of hearing loss, the child has not learned spontaneously in the process of growth (Katz, Mathis & Merrill, 1974, p. 55).

c. Each school or district will, in addition, undoubtedly soon discover that adjunct services are necessary. No blanket statement concerning what is needed can be made since the decisions will have to be forthcoming on a local basis. Some personnel are already present such as the school nurse, the social worker and the pediatric medical adviser. Another ready source of aid that should not be ignored—and which is free for the asking—is the local deaf community itself. The members will prove to be an invaluable mine of information concerning both the positive and negative aspects of integration and the relevant areas to stress in structuring the school program. Contact with deaf community leaders can easily be made through each state's Council of Organizations Serving the Deaf, its Commission or Office on the Deaf and Hearing Impaired (in the states where they now exist), the Department of Vocational Rehabilitation, or local clubs of the deaf and state associations of the deaf. These organizations are as near as your phone book. Interpreters for meetings between concerned deaf participants and the schools' hearing staff will be provided on request at little or no cost, depending on the state's policies. It cannot be stressed strongly enough that it is *most* essential to obtain input from the deaf community and to retain one or more hearing impaired persons on an unpaid advisory status. Not to do so would be comparable to preparing a program in Black Studies without inviting any members of the Black community to attend the meetings. As Katz, Mathis & Merrill state:

> Supporting services encourage the development of the whole child, strengthen the work or classroom teachers, and promote close cooperation between school and home. Whether an individual need is physical, intellectual, or social, there should be professional [and other] personnel available for diagnostic, preventive, remedial assistance (1974, p. 61).

And who can be of more preventive and remedial assistance than the deaf individual who has already "been there?"

d. *Administrators of Education for the Deaf and Hard of Hearing:* Another position strongly advised is that of Administrator of Education for the Deaf and Hard of Hearing. This person would have jurisdiction over pre-school, elementary and secondary levels. He or she would provide the program with administrative stability and would enable it to progress more consistently throughout all three educational levels as well as offer the hearing impaired a ready advocate. It is essential that the coordinator function on the same administrative level as the school principal in order to facilitate the acceptance of his or her decisions, suggestions, etc., by both the regular and special administrative and teaching staff (DeSalle & Ptasnik, 1976, p. 534). It is strongly recommended that the person hired for this position be deaf or hard of hearing.

e. *Liaison Persons:* The addition of a liaison person to act as an intermediary between the regular and special education staff should also be considered. The individual in this position should be a professional with a knowledge of both worlds—the deaf and the hearing—and act as a bridge between special education classes and regular classes. This position, as the one above, can also be filled by a deaf as well as a hearing person.

Conclusion

In summary, the mainstreaming of deaf children poses greater problems than at first appear on the surface. The biggest obstacle to overcome is the gap caused by communicative dysfunction. Primary attention must be given to this. Second, administrators are faced with a lack of funds to implement the very specialized personnel and equipment needed to carry this out. These, however, can be added gradually on a priority basis as monies are made available. Third, regular teachers are, for various reasons, often reluctant to participate in the program. Fortunately, this can be overcome through strong support from administrators, particularly the school principal, whose backing is vital. Personnel can be hired to act as liaison between the two groups. Adequate advance preparation of parents, regular classroom teachers and their hearing students can be accomplished by use of the various media (films, pamphlets, etc.) listed above. Leaders of the deaf community are most willing to act as sources of information concerning deafness and should be consulted. Finally, even with an all-out effort on everyone's part, it is important to keep constantly in mind that, except for those very few profoundly deaf students (like James Tucker) who are exceptionally well motivated and generally of superior intellect, the children who will benefit most from integration are the hard of hearing since, for them, the communicative obstacles are not quite so great.

It must also be remembered that, on the whole, mainstreaming is still in an experimental stage and it is well to tread cautiously until its worth for the hearing impaired has been proven. As Taras B. Denis points out: "Lest we forget, mainstreaming is little more than a theory, however well-meaning its principles . . . . The point [is that] education is *not* a science and is vulnerable . . . " (1978, p. 10).

For any program to succeed, the most important factor is sensitive understanding of the hearing impaired students themselves and their problems since they are, after all, the subject of this experiment in education, and their success or failure in life will depend on its adequacy to fulfill their needs.

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Deaf Heritage Jack R. Gannon 1981

Chronology

355 B.C. — Aristotle says those "born deaf become senseless and incapable of reason."

721 — St. Bede writes about St. John of Beverly (d. 721) teaching a deaf-mute to speak.

1485 ca. — Rudolphus Agricola (1443-1485) writes about a deaf-mute who learns to read and write (1520-1584).

1500 ca. — Girolamo Cardano (1501-1576) is the first physician to recognize the ability of the deaf to reason.

Juan F. X. Navaretta (1525-1579) called El Mudo (the mute) serves as painter for Philip II of Spain.

Joachin Dubellay (1522-1560), a deaf poet, publishes *Hymn to Deafness*.

1550 ca. — Pedro Ponce de Leon begins teaching the deaf.

1575 ca. — Lasso, a Spanish lawyer, concludes that those who learn to speak are no longer dumb and should have right to progeniture.

1616 — G. Bonifacio publishes a treatise discussing sign language, *Of The Art Of Signs* (1579-1620).

1620 — Juan Pablo Bonet publishes first book on education of the deaf, Madrid, Spain.

1644 — John Bulwer (1614-1684) publishes *Chirologia* (The Natural Language of the Hand).

1648 — John Bulwer publishes *The Deaf And Dumb Man's Friend*.

1653 — John Wallis (1616-1705) publishes *De Loquela* (a method of teaching English and speech).

1661 — George Dalgarno of Scotland publishes *Art of Communication*.

1662 — Dr. John Wallis teaches D. Whaley to read and write (d. 1806).

1680 — George Dalgarno publishes *Deaf and Dumb Man's Tutor*.

1693 — DuVerney presents new Swiss resonance theory for hearing.

1700 — Johann Ammon (1669-1724) a Swiss medical doctor develops and publishes methods for teaching speech and lipreading to the deaf called *Surdus Laquens*.

1755(?) — Samuel Heinicke (1729-1790) establishes first oral school for the deaf in the world in Germany.

1755 — Charles Michel Abbe de l'Epée (1712-1789) establishes first free school for the deaf in the world, Paris, France.

1760 — Thomas Braidwood opens first school for the deaf in England.

1776 — Charles M. A. de l'Epée publishes *Instruction of Deaf and Dumb by Means of Methodical Signs*.

1777 — Arnoldi, a German pastor, publishes *Practical Instructions For Teaching Deaf-Mute Persons to Speak and Write*. Arnoldi believed education of the deaf should begin as early as four years.

1778(?) — Samuel Heinicke, the "Father of the German Method" (pure oralism), establishes a pure oral school at Leipzig.

1780 — Charles Green of Boston becomes one of the earliest deaf Americans to receive formal education overseas in Scotland.

1782 — R. A. Sicard (1742-1822) opens a school for deaf at Bordeaux: writes *Theorie Des Signes* (an elaborate dictionary of signs).

1784 — Abba Silvestri opens first school for the deaf in Italy in Rome.

1789 — Abbe de l'Epée dies.

1789(?) — Roch Ambroise Cucurran Sicard (1742-1822) succeeds Abbe de l'Epée.

1803 — Francis Green, father of Charles Green, publishes article recommending founding of a school for the deaf in America.

1807 — Rev. John Stanford discovers deaf children in New York City almshouse, later attempts to instruct them.

1812 — John Braidwood begins teaching private class of deaf children at Bolling Hall in Cobbs, Virginia.

1814 — Thomas H. Gallaudet meets Alice Cogswell.

1815 — Colonel Bolling opens the short-lived first school for the deaf in America at Cobbs, Virginia, to public.

Thomas H. Gallaudet departs for Europe to seek methods to teach the deaf.

1816 — Laurent Clerc returns to America with Thomas H. Gallaudet.

1817 — Connecticut Asylum for the Education and Instruction of Deaf and Dumb Persons, the first permanent school for the deaf in America, opens in Hartford on April 15.

1818 — New York School for the Deaf (Fanwood) opens.

1819 — Clerc marries Elizabeth Boardman.
First female teacher employed at the New York School.

1820 — School for the Deaf in Philadelphia (Pennsylvania Institution) opens.

1822 — American School for the Deaf adds vocational training to curriculum.

1823 — Kentucky School for the Deaf opens in Danville and becomes first state-supported school and first school for the deaf west of the Allegheny Mountains.

1825 — Central New York Asylum opens in Canajoharie, New York; merges with New York School in 1836.

1827 — Colonel Smith's School opens in Tallmadge, Ohio.

1829 — Ohio School for the Deaf opens.

1830 — Thomas Hopkins Gallaudet resigns as principal of the American Asylum for the Deaf.
Mason Fitch Cogswell (1761-1830) dies; his daughter, Alice, dies a few weeks later.

1837 — St. Joseph's School for the Deaf the first Catholic school for the deaf in the United States started in St. Louis, Missouri.
Perkins School for the Blind enrolls Laura Bridgman, one of the first deaf blind persons to be formally educated in U.S.

1839 — Virginia School for the Deaf and the Blind becomes first school to serve both deaf and blind children.

1840 — Sisters of Loretto at the Foot of the Cross in Loretto, Kentucky, accept deaf girls in their school

1864 — Melville Bell invents "Visible Speech."

1843 — Indiana School for the Deaf opens in Indianapolis.

1845 — Tennessee School for the Deaf opens.
North Carolina School for the Deaf opens in Raleigh.

1846 — Illinois School for the Deaf opens in Jacksonville.
American Annals of the Deaf begins publication at the American School in Hartford.
Georgia School for the Deaf opens.

1849 — South Carolina School for the Deaf opens.
The Deaf-Mute begins publication at the North Carolina School for the Deaf.

1850 — Convention of American Instructors of the Deaf holds first meeting at New York School
School for deaf children is started in Clarksville, Arkansas.

1851 — Thomas Hopkins Gallaudet dies on September 10.
Missouri School for the Deaf opens in Fulton.

1852 — Wisconsin School for the Deaf opens in Delavan.
The Rev. Thomas Gallaudet starts St. Ann's Church for the Deaf in New York City, the first church for the deaf in U.S.
Louisiana State School for the Deaf opens.
Mr. Bartlett's Family School for Young Deaf-Mute Children opens in New York City.

1854 — Mississippi School for the Deaf opens in Jackson.
Michigan School for the Deaf opens.
Gallaudet Monument is dedicated in Hartford.

1855 — Iowa School for the Deaf opens in Council Bluffs.

1856 — Texas School for the Deaf opens in Austin.
J. B. Edwards' school opens in Lexington, Georgia.
P. H. Skinner's School opens in Washington, D.C.
P. H. Skinner's School for the Colored Deaf Children opens in Niagara City, New York.

1857 — Columbia Institution for the Instruction of the Deaf and Dumb (Kendall School) opens in Washington, D.C.
First special teacher of articulation employed by American School for the Deaf.

1858 — Alabama Institute for the Deaf opens.
Laurent Clerc retires from teaching at age 73.

1859 — St. Mary's School for the Deaf opens in Buffalo, New York.
Home for Young Deaf-Mutes (a shelter for preschool deaf children) opens in New York City; closes in 1862.

1860 — California School for the Deaf opens in San Francisco.

1861 — Kansas School for the Deaf opens in Baldwin.
Minnesota School for the Deaf opens in Faribault.

1864 — Congress authorizes the Board of Directors of the Columbia Institution to grant

college degrees; President Lincoln signs charter on April 8.

1865 — Collegiate division named National Deaf-Mute College.

John Carlin and others organize Clerc Literary Society of the Deaf in Philadelphia.

1867 — Lexington School for the Deaf opens in New York City; first pure oral school in the country.

Clarke School for the Deaf, Northampton, Massachusetts opens.

1868 — Conference of Executives of American Schools for the Deaf organized at Gallaudet College in Washington, D.C.

Maryland School for the Deaf opens.

Melville Bell lectures about his work of teaching speech to the deaf in the U.S.

Presbyterian Mission Sabbath School becomes first day school for the deaf—later renamed the Pittsburgh School for the Deaf, then the Western Pennsylvania School for the Deaf.

1869 — Nebraska School for the Deaf opens in Omaha.

Horace Mann School opens in Boston.

North Carolina opens Institution for Colored Deaf and Dumb and Blind children.

St. Joseph's School for the Deaf opens in New York City.

Laurent Clerk dies July 18 at age 83.

1870 — West Virginia School for the Deaf and the Blind opens in Romney.

Oregon School for the Deaf opens in Salem.

1872 — Alexander G. Bell opens speech school for teachers of the deaf in Boston.

Rev. Thomas Gallaudet and others start Church Missions to Deaf-Mutes.

Rev. Thomas Gallaudet founds Home for Aged and Infirm Deaf in New York City.

Maryland School for the Colored Blind and Deaf opens in Baltimore.

1874 — First adult education program for the deaf starts in New York City.

Cincinnati Public School for the Deaf opens.

Chicago Day Schools for the Deaf open.

1876 — St. John's School for the Deaf opens near Milwaukee.

Bell gets patent for his telephone invention; exhibits it at Philadelphia Exposition that summer.

New England Industrial School for the Deaf-Mutes opens in Beverly, Massachusetts, (later renamed Beverly School).

1877 — Knapp School in Baltimore begins admitting deaf students in an integrated program setting.

1878 — Gallaudet Day School opens in St. Louis, Missouri.

E. Z. Westervelt introduces Rochester Method at New York School in Rochester.

First International Congress on Education of the Deaf meets in Paris, France.

1880 — National Association of the Deaf organizes in Cincinnati, Ohio.

Rochester School begins kindergarten for deaf children.

International Congress on Education of the Deaf meets at Milan, Italy and adopts infamous resolution banning the use of sign language in teaching deaf children.

1881 — Tennessee School for Colored Deaf and Dumb children opens in East Knoxville.

1883 — The Voice and Hearing School for the Deaf opens in Chicago, becomes one of first to accept deaf children as young as three years old.

Pennsylvania Oral School for the Deaf opens in Scranton.

1884 — Ephpheta Catholic School for the Deaf opens in Chicago.

Utah School for the Deaf opens in Salt Lake City.

Northern New York School for the Deaf opens in Malone.

1885 — Marie Consila Deaf-Mute Institution opens in St. Louis, Missouri.

New Mexico School for the Deaf opens in Santa Fe.

Florida School for the Deaf opens in St. Augustine.

1886 — St. Mary's School for the Deaf opens in St. Paul, Minnesota.

Evansville School for the Deaf opens in Indiana.

1887 — Texas Institute for Deaf, Dumb and Blind Colored Youth opens on a farm near Austin.

Women admitted to the National Deaf-Mute College.

Alexander Graham Bell establishes the Volta Bureau.

Home for Little Children Who Cannot Hear opens in Massachusetts.

1888 — The Kindergarten and Primary School for Hearing and Deaf Children opens in Washington, D.C.

Eastern Iowa School for the Deaf opens in Dubuque.

1889 — Albany Home School for the Oral Instruction of the Deaf opens in New York.

National Association of the Deaf unveils memorial to Thomas Hopkins Gallaudet at National Deaf-Mute College.

Gallaudet graduates organize alumni association.

1890 — North Dakota School for the Deaf opens in Devils Lake.

Alexander Graham Bell founds and endows the American Association to Promote the Teaching of Speech to the Deaf (now the Alexander Graham Bell Association for the Deaf).

1891 — Teacher Training program begins at the National Deaf-Mute College.

American Association to Promote the Teaching of Speech to the Deaf holds first convention at Lake George, New York.

1892 — Home for the Training in Speech of Deaf Children before they are of School Age opens in Philadelphia.

1893 — Cleveland Day School for the Deaf opens in Ohio.

World Congress of the Deaf meets in Chicago.

1894 — Parents of deaf children organize association at the Sara Fuller School in West Medford, Massachusetts.

National Deaf-Mute College becomes Gallaudet College.

Wright-Humason School (later Wright Oral School) opens in New York City.

1895 — St. Joseph's (Catholic) School for the Deaf opens in Oakland, California.

Minneapolis Day School for the Deaf opens in Minnesota.

Military drill system for the deaf starts at New York School (Fanwood).

1897 — St. Francis Xavier (Catholic) School for the Deaf opens in Baltimore, Maryland.

1899 — Boston (Catholic) School for the Deaf opens.

1900 — Edith Fitzgerald develops the Fitzgerald Key.

1900-20s — Day schools and classes for the deaf increase.

1900-30s — Dr. Pintner becomes generally recognized as father of psychology of deafness.

1901 — Alumni of the Michigan School organize the Fraternal Society of the Deaf.

1902 — Helen Keller earns BA degree *cum laude* at Radcliffe College.

1905-07 — St. Olaf College in Northfield, Minnesota establishes a department for the deaf.

1908 — DePaul (Catholic) Institute for the Deaf opens in Pittsburgh, Pennsylvania.

1909 — Virginia State School opens in Hampton.

1910 — Edward Miner Gallaudet retires as president of Gallaudet College.

Dr. Percival Hall becomes second president.

The Volta Review begins publication.

1911 — Arizona School for the Deaf and the Blind opens.

1912 — Archbishop Ryan (Catholic) Memorial Institute for the Deaf opens in Philadelphia, Pennsylvania.

Teacher Training program at Gallaudet College renamed Department of Articulation and Normal Instruction.

Society for the Welfare of the Jewish Deaf (later New York Society for the Deaf) forms professional services in New York City.

1914 — Central Institute for the Deaf opens in St. Louis, Missouri.

Dr. Harry Best publishes *The Deaf; Their Position in Society and the Provision for their Education in the U.S.*

1915 — St. Rita (Catholic) School for the Deaf opens in Wisconsin.

1917 — Edward Miner Gallaudet dies in Hartford.

1921 — Earl C. Hanson patents the first vacuum-tube hearing aid.

1922 — Alexander Graham Bell dies on August 2 in Nova Scotia, Canada.

1926 — Edith Fitzgerald publishes *Straight Language for the Deaf.*

1930 — U.S. Bureau of the Census does census of deaf people.

1931 — Convention of Executives of American Schools for the Deaf establishes teacher certification for teachers of the deaf.

1934 — Federal survey of the deaf and hard of hearing begins under U.S. Office of Education.

New Jersey School hosts the International Congress on the Education of the Deaf.

1937 — Ernest Marshall produces a motion picture in sign language for deaf audiences.

1940 — Helmer Myklebust publishes *The Psychology of Deafness.*

P.S. 47 in New York City (junior high school for the deaf) opens.

First audiometers appear.

1941-45 — Individually and collectively deaf Americans make outstanding contributions to war effort and build excellent work records.

Clubs of the deaf flourish.

1942 — John Tracy Clinic opens in Los Angeles.

1943 — Harry Best's book, *Deafness and the Deaf in the United States* appears.

1945 — Deaf sportsmen organize American Athletic Association for the Deaf in Akron, Ohio.

Dr. Leonard M. Elstad succeeds Dr. Percival Hall as third president of Gallaudet College.

1947 — Rhulin Thomas flies solo across U.S.A.

1950 — First transistor hearing aid appears on market.

1954 — Second California residential school for the deaf opens in Riverside.

The Columbia Institution is renamed Gallaudet College by Act of Congress.

U.S. Supreme Court outlaws segregation forcing colored schools for the deaf to close and integrate with institutions serving white children.

1955 — Crotched Mountain School for the Deaf opens in New Hampshire.

1956 — NAD officials and state representatives meet at the Missouri School for the Deaf to reorganize the National Association of the Deaf.

Jewish leaders organize the National Congress of Jewish Deaf.

1957 — Wyoming School for the Deaf opens in Casper.

1958 — President Dwight D. Eisenhower signs P.L. 85-905 establishing Captioned Films for the Deaf.

1959 — Gallaudet College publishes *Occupational Conditions Among the Deaf*.

1960 — Riverside City College in California begins program for the deaf.

National Association of the Deaf forms the Junior National Association of the Deaf.

Federal government provides stipends for teacher training.

Northern Illinois University, DeKalb, Illinois, establishes program for speech and hearing impaired.

1961 — Gallaudet College sponsors Workshop on Community Development Through Organizations of and for the Deaf at Fort Monroe, Virginia.

Leadership Training Program in the area of the deaf begins at San Fernando Valley State College (California State University, Northridge).

Georg von Bekesy wins Nobel Prize for inner-ear research.

1963 — International Congress on the Education of the Deaf meets at Gallaudet College.

1964 — Registry of Interpreters for the Deaf organizes in Muncie, Indiana.

Alexander Graham Bell Association forms Oral Deaf Adult section.

National Workshop on Improved Opportunities for the Deaf meets in Knoxville, Tennessee.

Robert H. Weitbrecht invents a terminal unit which permits deaf people to use teletypewriters to send messages over the telephone.

State Technical Institute and Rehabilitation Center Plainwell, Michigan offers deaf services.

California State University at Northridge begins program for deaf students.

Gallaudet College observes centennial; Gallaudet alumni give college half million dollars in cash and pledges.

1965 — American Athletic Association of the Deaf sponsors 10th International Games for the Deaf in Washington, D.C.

Eastern North Carolina School for the Deaf opens in Wilson.

1966 — Professional Rehabilitation Workers with the Adult Deaf organize.

St. Petersburg Junior College, Clearwater, Florida opens program for the deaf.

National Theatre of the Deaf begins.

New York University in New York City opens Deafness Research and Training Center.

1967 — Council of Organizations Serving the Deaf incorporates under New York laws; Mervin D. Garretson is first Executive Director.

National Association of the Deaf begins Communicative Skills Program.

Educators and rehabilitation workers meet at Las Cruces Conference in New Mexico.

National Theatre of the Deaf goes on first national tour.

1968 — Community College of Denver offers program for the hearing impaired.

Alexander Graham Bell Association and National Association of the Deaf form Teletypewriters for the Deaf, Inc. in Indiana.

National Technical Institute for the Deaf opens on campus of Rochester Institute of Technology in Rochester, New York; Dr. Robert Frisina becomes first director.

Delgado Junior College, New Orleans, Louisiana begins offering programs for the deaf and the hard of hearing.

National Theatre of the Deaf forms The Little Theatre of the Deaf.

Congress authorizes the establishment of a Model Secondary School for the Deaf at Gallaudet College, Washington, D.C.

Utah State University, Logan, Utah, offers program for the hearing impaired.

Permanent Alumni Office opens on Gallaudet College campus; Jack R. Gannon becomes first Gallaudet College Alumni Association Executive Secretary.

1969 — Seattle Community College begins program for deaf students.

Dr. Edward C. Merrill, Jr. becomes fourth president of Gallaudet College.

Lee College, Baytown, Texas offers hearing impaired program.

National Theatre of the Deaf goes on first European tour.

Tennessee Temple School for the Deaf in Chattanooga, Tennessee opens.

St. Paul Technical Vocational Institute, St. Paul, Minnesota, opens program for deaf students.

Gallaudet College Alumni Association dedicates statue of Edward Miner Gallaudet.

1970 — Valley Vocational Adult School, Industry, California opens program for deaf students.

Kendall School becomes a national demonstration elementary school for the deaf.

Golden West College, Huntington Beach, California opens Hearing Impaired Program and Disabled Student Services.

1971 — Iowa Western Community College, Council Bluffs, Iowa starts program for the hearing impaired.

Portland Community College, Portland, Oregon opens special educational services.

Charles Stewart Mott Community College, Flint, Michigan, opens program for hearing impaired.

Johnson County Community College, Overland Park, Kansas establishes hearing impaired program.

Jefferson State Vocational Technical School, Jeffersontown, Kentucky, opens.

Tarrant County Junior College District, Fort Worth, Texas opens service center for opportunities to overcome problems.

San Diego Community College, San Diego, California establishes Resources Center for the Handicapped.

1972 — Gallaudet College establishes Center for Continuing Education.

Gallaudet College becomes a member of the Washington Consortium of Universities and Colleges.

Ohlone College, Fremont, California establishes Department for the Hearing Impaired.

Pasadena City College, Pasadena, California begins Hearing Impaired Program.

University of South Florida, Tampa, Florida, opens program for the deaf.

College of Southern Idaho, Twin Falls, Idaho opens program for the deaf.

Waubonsee Community College, Sugar Grove, Illinois, establishes Waubonsee Hearing Impaired Program.

Eastfield College, Mesquite, Texas begins services for handicapped students.

Columbus Technical Institute, Columbus, Ohio adds technical education program for the deaf.

Community College of Philadelphia, Pennsylvania opens program for hearing impaired students.

North Central Technical Institute, Wausau, Wisconsin, opens program for the hearing impaired.

Ann Billington becomes first Miss Deaf America.

1973 — William Rainey Harper College, Palatine, Illinois starts hearing impaired program.

El Camino College, Torrance, California adds program for hearing impaired students.

National Theatre of the Deaf performs a Christmas special on CBS-TV—"A Child's Christmas in Wales."

New Hampshire Vocational Technical College, Claremont, New Hampshire adds program for the deaf.

Maryland opens second school for the deaf in Columbia.

1974 — Los Angeles Pierce College Woodland, California begins special services for the deaf.

National Association of the Deaf does census of deaf Americans; counts 13.4 million hearing impaired and 1.8 million deaf Americans.

Central Piedmont Community College, Charlotte, North Carolina offers post-secondary program for the deaf.

Chattanooga State Technical Community College, Chattanooga, Tennessee opens program for the hearing impaired.

Community College of Allegheny County, Monroeville, Pennsylvania, offers supportive services for deaf students.

1975 — Gallaudet College starts doctoral degree program.

World Federation of the Deaf meets in Washington, D.C.

"Spectrum, Focus on Deaf Artists" organizes.

Central School for the Deaf opens in Greensboro, North Carolina.

Congress passes P.L. 94-142 "The Education of All Handicapped Children" Act.

1976 — Federal Communications Commission authorizes reserving Line 21 on television sets for closed captions.

1977 — National Theatre of the Deaf holds first Deaf Playwrights Conference.

Dr. William Castle becomes second director of National Technical Institute for the Deaf

1978 — Professional Rehabilitation Workers with the Adult Deaf becomes American Deafness Rehabilitation Association.

1979 — National Captioning Institute is formed to prepare captioned programs for television.

American Association of the Deaf-Blind, Inc. forms.

1980 — Sears, Roebuck and Co. begins selling decoders for closed captioning for television.

National Association of the Deaf observes centennial in Cincinnati.

Chapter 15

Deaf Heritage

Jack R. Gannon
1981

American Sign Language: Our Natural Language

"The Noblest Gift"

George W. Veditz, the seventh president of the National Association of the Deaf, called sign language "the noblest gift God has given to deaf people."

Sign language traces its recorded history back to some Benedictine monks in Italy around A.D. 530. These monks had taken vows of silence and, it is believed, created a form of sign language in order to communicate their daily needs. Sign language has been passed down through the centuries. Pedro Ponce de Leon, also a Benedictine monk, used sign language to teach his deaf pupils. When the Abbé de l'Epée started his school for the deaf in Paris, he learned French Sign Language from deaf people, modified it to approximate spoken French, and used this variety of sign language to instruct his students.

Thomas Hopkins Gallaudet was introduced to signs used in de l'Epée's school when he visited the Paris Institution at the invitation of Abbé Sicard, de l'Epée's successor. It was the French Sign Language which Laurent Clerc and Gallaudet brought back with them to America in 1816. Of course, signs already existed in America before Clerc's arrival; historical records support that fact. A family friend, observing John Brewster, the deaf portraitist, wrote on December 13, 1790, that Brewster could "write well an I converse in signs." That statement was made 26 years before the arrival of Clerc. A recent article about predominantly deaf communities on Martha's Vineyard, off the coast of Massachusetts, traces the use of sign language on the island back to the mid-18th century. Dr. James Woodward, a linguist at Gallaudet College, who has studied both American Sign Language and French Sign Language, estimates that approximately 60 percent of American signs are of French origin.

Clerc, Gallaudet, and the teachers and students at the Hartford School most likely combined the French signs with American signs. From the Hartford School, American Sign Language spread to other schools for the deaf. Sign language then enjoyed widespread use in the education of the deaf until the 1860s.

The heavy emphasis early schools placed on manual communication was one of the reasons that led to the establishment of pure oral schools in this country. Some parents and educators felt that no effort was made, or little attention given, to teach articulation in these schools. The establishment of pure oral schools in this country in the 1860s forced the manual schools to change, as did the Milan resolution 20 years later. At the second International Congress on Education of the Deaf meeting in Milan, Italy, in September 1880, those present voted to outlaw the use of sign language in the education of deaf children in favor of the pure oral method. The U.S. delegation and an educator from Great Britain opposed the move but were heavily outvoted. One writer described the meeting as having an atmosphere rivalling religious fervor. Prevailing conditions in the education of the deaf in Europe at this time had much influence on the action taken. Mismanagement of schools for the deaf, the flagrant practice of nepotism, lack of training programs, and little or no accountability had resulted in a drastic decline in the quality of many educational programs. As usual, sign language was blamed as the cause. As a result of the meeting at Milan, education of the deaf in America became more oral. Some schools became pure oral schools while others became "combined" schools. The latter system was born as a result of disagreement with the pure oral philosophy. Rather than surrender the use of sign language, these schools added speech and speechreading for the beginning pupils while retaining signs and fingerspelling in the more advanced and vocational classes. This approach became known as the combined system. These two different approaches, oral or combined, began a heated controversy in this country that was to rage for decades and become what was commonly called, "The War of Methods."

PRECEDING PAGE: Logo of the National Symposium on Sign Language Research and Teaching.

The War of Methods

No history of deaf America, unfortunately, would be complete without mention of this war.

Why the controversy? Why the division among educators in the field of deafness? Why did it have to happen to deaf children, who, with their communication handicap, need input so badly? Perhaps one of the reasons is because deaf individuals look so normal. A blind child, or a paraplegic, for example, has a visible handicap. There is no escaping the disability. But a deaf person's deafness is invisible. It is possible, to a point, to hide deafness. Deafness remains unseen until some act gives the deaf person away—the use of sign language, for example, or the failure to respond when spoken to from behind, or wearing a hearing aid. No parents want to admit that their child is handicapped or different from other healthy children. Usually, the parents' first instinct on learning that their child is deaf is to search for a cure, a miracle, or a remedy that would make their child normal. The word

"normal" almost always enters into conversation with hearing parents of a deaf child. The oral philosophy holds out the hope and reassurance to parents that their child can learn to talk and lipread, and that with these tools he or she will fit into hearing society as a "normal" person would. How many deaf persons wish that this were true! They may wish also that it were that simple; but they know from personal experience, that it is not.

Oralism is not the easy way, parents are warned—and it certainly is not. They must stay away from signs, they are told. If they use signs or permit their deaf child to sign they will retard or ruin his speech development. The use of signs will become a "crutch"; the child will depend on them and neglect speech and speechreading, they are reminded. In other words, signing is bad for those who wish to develop speech.

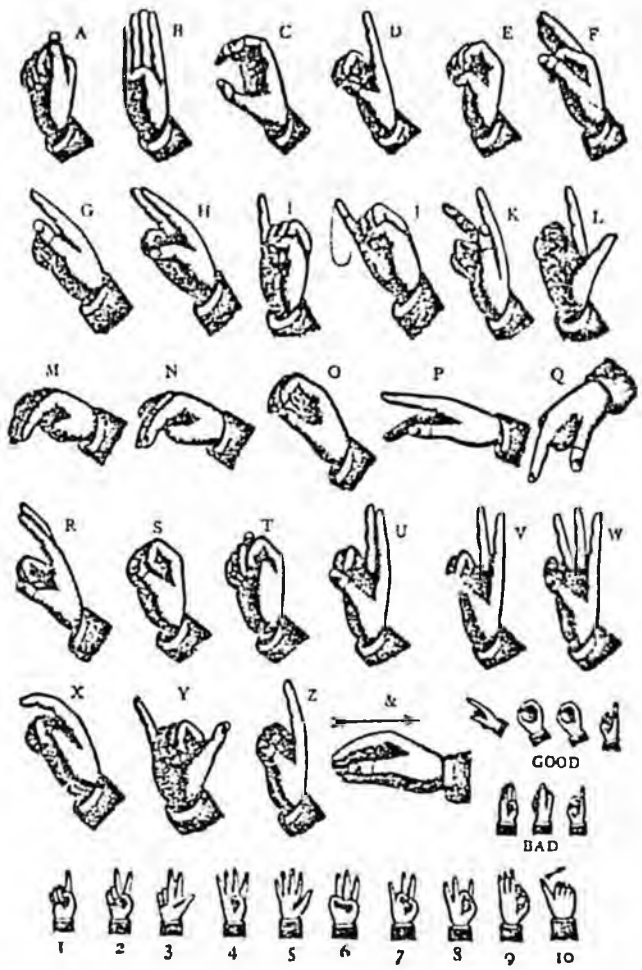
This obsession against signing has scared parents of deaf children away from deaf adults who use sign language. Many parents have been told that those who use signs become clannish when they grow up and that many live in "deaf ghettos." Parents do not realize, often until it is too late, that such contacts with deaf adults could be beneficial and could help them make constructive contributions to their child's development. Frequently, the deaf adults they chance to see are the models for their children.

This attempt to make a "hearing" person out of a deaf child; to demand that the child talk, talk, talk and to forbid him or her the use of that natural means of communication, to refuse to permit him or her to relate to other members of the deaf community are seen by many deaf people as cruel, unrealistic and unfair. People who do this would never think of giving a blind child a pair of glasses and demanding that the child see, see, see. Nor would they be so hardhearted as to take away the crutches from a crippled child. Yet in their determination to make a deaf child "normal," these same people unconsciously deny the deaf child the right to be himself. They are, in effect, saying that it is wrong to be deaf.

Normal? What is a *normal* deaf person? Deaf people have often asked themselves that question. Is a poor imitation of a hearing person a normal deaf person? Is pretending to understand, smiling and nodding at what is being said when one does not really comprehend, normal? Is rejecting the use of sign language

In order to communicate effectively and fluently, people must feel at home in their language, and the deaf are no exception.

—ROBERT T. PANARA



Sign language users will note how the letter "F" differs from its use today on this early manual alphabet.

because it is "the easy way out" and because hearing people do not use it and because it "classifies" you as deaf normal? Is not admitting one's disability and learning to cope with it the best you can normal? Why, then, do some people try to make an abnormal person out of a normal person who just happens to have a hearing disability? Why do they try to instill a sense of inferiority in a deaf person who initially sees life as a challenge? Why throw cruel, unnecessary stumbling blocks in the path of a deaf person or forbid him the right to use his natural means of communication? Is it not ironic that deaf people are rarely, if ever, asked what they believe is best for them? Wouldn't it be amusing if those who think they know what is best for deaf people could be deaf for a while, experience the frustration, and grope helplessly trying to understand what is being said? These are some of the questions deaf people have asked themselves. But, the overriding question remains: What is wrong with being deaf and trying to live with one's deafness?

The Controversy

The controversy over the best way to educate deaf children in this country raged from the 18th Century into the 20th. Hundreds of articles appeared in print, salvos of criticism were fired back and forth, and claims and counterclaims were made as each camp tried to win over parents and supporters. While the pure oralist proclaimed that speech was the way, the combinist argued that it was necessary to fit the method to the child, not the child to the method. Research findings, statistics, and statements, some lifted out of context, were used, further confusing parents who were neither familiar with the terms used in the studies nor with the persons conducting them. Personal testimonies of carefully selected deaf adults were held up as evidence of the "better way."

The controversy split families, broke up marriages, and led to divorces. It embittered deaf children and adults alike, leaving lifelong scars on the lives of many. It ran deep. In Nebraska, a mother of a deaf man made him promise on her deathbed that he would never use signs. Although he had attended a prestigious oral school his speech remained unintelligible throughout his life. As a result of that promise, neither hearing nor deaf people could understand him, and he had to resort to a pad and pencil to carry on a conversation with both groups.

Deaf children who did not succeed in oral schools were labelled "oral failures" and sent to residential schools where they were exposed to the more flexible combined system. Administrators in residential schools complained that their schools were becoming "dumping grounds" for oral failures and that the lateness at which they received these students, usually when the students were in their teens, made it impossible to make up for the lost years.

Contrary to widely held beliefs, most deaf adults did not oppose the teaching of speech and speechreading. National Association of the Deaf President James L. Smith stated in 1904: "We are friends and advocates of speech and speech-training, but not for all the deaf. In order that the deaf may get the highest measure of intellectual, social, and moral happiness in this world, an adaption and combination of methods is necessary." Smith's stand has been held by a majority of deaf leaders through the decades. Many of them who can talk and lipread, as well as those who cannot, stress the value of those skills. But, deaf adults also repeatedly express concern over the heavy emphasis placed on the teaching of articulation at the expense of an education. "What good is it to be able to talk if you have nothing to say?" is a popular refrain.

W. L. Hill, a deaf man who became a successful newspaper publisher, said: "My object in going to school was to obtain an education, not simply a means of communication with hearing people." Issac Goldberg said: ". . . what I am today I certainly do not owe to my ability to speak or read the lips." Goldberg was a product of an oral school, a chemist, and an inventor of perfumes.

Nevertheless, the oralist-dominated years that followed had a profound impact on the lives of deaf people, most of it negative. Parents who had been convinced that sign language was detrimental to the speech efforts of their deaf child would have nothing to do with deaf teachers. Many schools came under pressure to switch to the pure oral method. In some states, deaf teachers became extinct or an endangered species.

Attempts To Suppress Sign Language

As oralism took a strong grip on education of the deaf in the United States in the 1860s and onward, there were attempts to suppress the use of sign language. It came under a mounting barrage of criticism. In the eyes of oral advocates, sign language was the culprit for everything wrong in the education of the deaf. It was blamed for deaf children's lack of speech, for their poor grasp of the English language; it was accused of promoting clannishness among deaf persons. If anything were wrong with deaf people, sign language was rapped as the cause.

In order to concentrate on teaching speech and speechreading, oral educators tried to provide an uncontaminated pure oral atmosphere for their students. They solicited the cooperation of parents. They refused to hire deaf teachers, even their own products. Deaf children were told that using signs was bad and degrading. They were told that it would prevent them from growing up "normal" and that they would not be able to live in a hearing world if they relied on signs and did not learn to talk and lipread. Even in the purest oral atmosphere, nevertheless, deaf children continued to use signs. Suppression only succeeded in driving sign language out of sight, behind the desk or the teacher's back, under the table, into the bathroom. Those who were caught breaking the rules were scolded or punished. Rapping a child's hand with a ruler was one of the punishments; clapping a child's mouth with a chalky eraser was another. Children had their hands tied behind their back or placed in brown paper bags. Still others were made to sit on their hands to keep them from going astray and forming signs. Although this natural way of communicat-

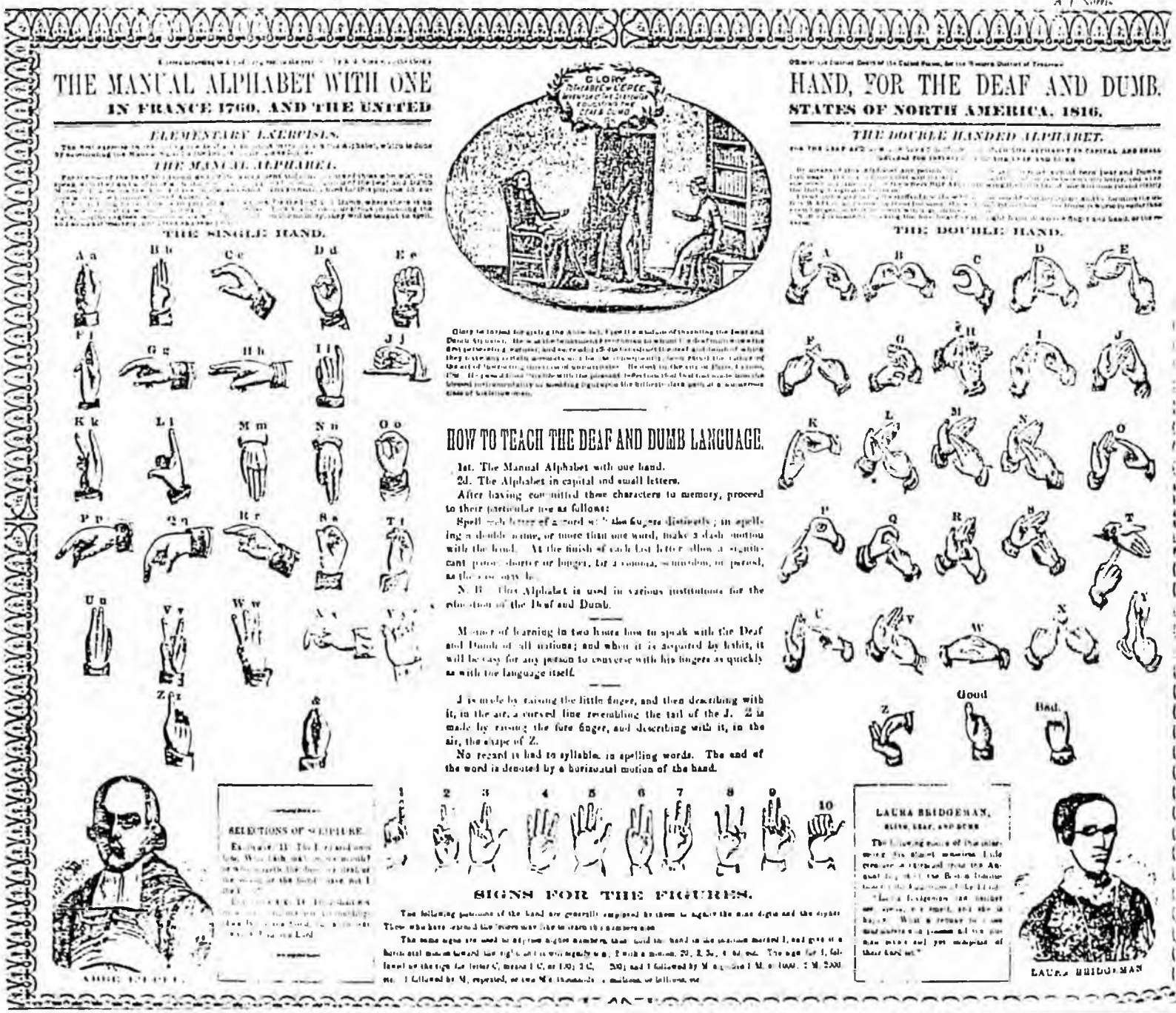
ing by deaf people defied suppression, the attempt to suppress it created a stigma towards sign language and a negative, guilty attitude about its use.

As sign language became outlawed in an increasing number of schools, there was a growing concern among deaf leaders that the beauty of the American Sign Language as used by the masters of old would be lost. Those masters had a special delivery of their own, a poetic motion, a Victorian dignity, standing ramrod straight with their lips tightly shut as they graphically etched in the air spellbinding presentations of beauty. It was considered gross in those early days to mouth words; platform signers placed emphasis on signs. If fingerspelling could be avoided it was.

Except at the Ohio School for the Deaf, Gallaudet College, and possibly a few other places, sign language was never formally taught. Children picked it up from their peers. Teachers, new and veteran, learned it from their students or from other teachers. Under such circumstances there was little control over its originality, and signs underwent many changes. William H. Weeks of Connecticut, addressing the National Association of the Deaf convention in 1889 expressed concern about this: "The sign language is the grandest means yet devised for rapidity and clearness of communication with the deaf. We must hold fast to the original purity and strength of our signs. There is a tendency to invent new signs, some of which mean nothing. Many of the good old signs have been chopped and clipped so that they have lost much of their original force."

Dr. James L. Smith, a teacher at the Minnesota School for the Deaf, echoed Week's concerns at the

This old chart shows both the one-hand and two-hands alphabets. Laura Bridgeman (lower right corner) was reputedly the first deaf-blind person educated in this country.



1904 National Association of the Deaf convention: "The enemies of sign language are not confined to those who decry it and call for its abolition entirely. Its most dangerous enemies are in the camp of its friends, in the persons of those who maltreat it and abuse it by misuse. The sign language, properly used, is a language of grace, beauty, power. But through careless or ignorant use it may become ungraceful, repulsive, difficult to comprehend."

In the early 1900s George W. Veditz expressed concern that "'A new race of pharaohs that knew not Joseph' are taking over the land and many of our American Schools. They do not understand signs for they cannot sign. They proclaim that signs are worthless and of no help to the deaf. Enemies of sign language—they are enemies of the true welfare of the deaf."

. . . the educator of the deaf must learn through the experience of the educated deaf wherein to modify and improve his methods.

—ENOCH CURRIER

The Deaf: "By Their Fruits Ye Shall Know Them"

When the New York School for the Deaf came under pressure to abandon sign language in favor of the pure oral method in the instruction of deaf children, Principal Enoch H. Currier decided to solicit the opinions of deaf leaders of the day. Here are some excerpts from some of the letters he received. The letters were published in a booklet, **The Deaf: "By Their Fruits Ye Shall Know Them."**

"It is hard to conceive that there are minds and hearts so small and shriveled that they would say to the deaf, 'You are to acquire knowledge and understanding by watching the motion of the lips or not at all.' The deaf, as well as the hearing, are entitled to learn all they can by such methods as are most expeditious."—J.C. Howard

". . . I feel that it is my right to come by knowledge in whatever way God has given me, since it was His good will that I should not hear. I do not recognize the right of any human being to deprive me of the means of communication that God has left to me."—J.C. Howard

"I have met many deaf people—some educated by the oral method and some by the combined method, where signs are used. In every case those who have been educated by means of signs are the more intelligent, more independent, self-reliant, and have an air of being capable, competent and unafraid. They are happier and experience more real joy in life."—A.R. Spear

"In attempting to abolish signs as used as aids in educating the deaf, the unfortunate children are not only being deprived of their birthright, but a means of education is being taken from them."—A.R. Spear

"From the standpoint of a totally deaf person, proficient in speech and lip-reading, and with forty years' experience in the art, I can only say that lip-reading at its best is a matter of skillful guess work, and a sorry mess we sometimes make of it."—A.R. Spear

"The deaf do not object to speech and lip-reading. They know it is a great advantage to those who can attain to a working proficiency. The combined schools provide this as well as oral schools, and at the same time educate those who cannot profit to any great extent by pure oral methods. This is so apparent it seems a waste of time to state it."—G.M. Teegarden

"I know the value of speech. I can speak well and read the lips well. But I plead for broadness as against narrowness. I plead for the child rather than for the method itself."—G.M. Teegarden

"You cannot eliminate the sign language. It is the natural language of the deaf. You may suppress its use to an extent, but in doing so you close an avenue to the mind and soul of the deaf-mute, and in so doing add to his losses."—G.M. Teegarden

"Nature hates force. Just as the flowing stream seeks the easiest path, so the mind seeks the way of least resistance. The sign-language offers to the deaf a broad and smooth avenue for the inflow and outflow of thought, and there is no other avenue for them like unto it."—G.M. Teegarden

"Under the best of circumstances, both the young and the adult deaf are heavily handicapped, and, in their instruction, no *method* which will aid in the smallest degree, to give them knowledge and power, should be excluded from the curriculum."—Alice C. Jennings

"It is a lamentable fact that, in matters relating to the deaf, their education and well-being, few if any take the trouble to get the opinion of the very people most concerned—the deaf themselves."—John H. Keiser

"If you try to suppress signs you will teach deceit, for the deaf will always use it on the sly. To deprive a deaf-mute of the sign language is like clipping a bird of its wings."—F. Maginn

These concerns led to the formation of a motion picture committee of the National Association of the Deaf during Veditz' administration. The sum of $5,000, a large sum in those days, was raised in short order, and filming of the old masters of sign began. The NAD recorded for posterity presentations in sign language by Edward Miner Gallaudet, John Hotchkiss, Edward Allen Fay, George W. Veditz, Robert McGregor, and other old masters. These films have been videotaped and are available for viewing at the Edward Miner Gallaudet Memorial Library at Gallaudet College.

With sign language under fire, it was obviously not a time when people sought the advice and opinions of deaf people The education and welfare of the deaf was largely in the hands of hearing persons. It was rare indeed to find a deaf person serving on a school board or in an advisory capacity to a program that affected the welfare of the deaf. Few school administrators took counsel of deaf people, but one who did was Principal Enoch H. Currier of the New York School for the Deaf (Fanwood). When pressure was brought to bear on the Board of Directors of the school to switch to the pure oral method in 1912, Currier decided to seek the opinions of the leading deaf persons of the day. He received so many responses to his inquiry that he decided to publish them in a booklet entitled: *The Deaf: "By their fruits ye shall know them."* These who responded to the invitation included professionals, businessmen, educators, members of the clergy, and a number of products of oral schools. Excerpts of some of their responses are printed elsewhere to give a feeling for the sentiments of the times. NYSD remained a combined method school.

On the other side of the coin, some oral products succeeded remarkably well. Mabel Hubbard Bell, the wife of Alexander Graham Bell, was deafened at the age of five years by scarlet fever. She attended Clarke School for the Deaf in Northampton, a school her father, Gardiner G. Hubbard, had helped to start. Mabel Bell was a skilled lipreader.

Latham Breunig, a 1935 graduate of the Clarke School for the Deaf, also deafened at the age of five years, earned a doctorate at Johns Hopkins University and became a statistician for the Eli Lilly Co. in Indianapolis. Breunig was the first chairman of the Oral Deaf Adult Section when it was organized within the Alexander Graham Bell Association, and he was the first deaf person to become president of that Association.

James C. Marsters was born deaf. He got his elementary education in a public school and attended the Wright Oral School in New York. He earned his BS degree at Union College in New York and attended Columbia University in New York City. Marsters earned his doctor of dental science (DDS) at the New York University College of Dentistry and later an MS at the University of Southern California. Marsters is a self-employed orthodontist in Pasadena, California. He has lectured in orthodontistry at USC. He holds a pilot's license and is active in an organization promoting telecommunications for the deaf.

Richard E. Thompson is another successful Clarke School graduate. Born deaf, Thompson earned an AB degree from Harvard *cum laude* in 1952 and a masters and a PhD in clinical psychology from Boston University. He was a member of the first National Advisory Committee for Education of the Deaf. He is a member of the Beverly School board. He was co-director of Psycho-Social Services for the Deaf at Newton Center before becoming director of the Massachusetts Office of Deafness. Now a skilled signer, he is very active in organizations of the deaf.

Barbara Ann Brauer was born deaf. She attended a residential school for deaf children in Michigan until the sixth grade when she was enrolled in the public school system. She earned her master's at Columbia University and a doctorate in clinical psychology at New York University. She is currently director of Mental Health Research in the Division of Research at Gallaudet College.

. . . the study of sociolinguistics made me realize that in order to study a language one must understand the people who use it.

—BARBARA KANNAPELL

American Sign Language Comes Out of the Closet

And so it went through the decades until the 1960s. What took sign language so long to become acceptable again? Ignorance. Insensitivity. Cruelty. Pride. Well-meaning but overzealous and misguided intentions.

Slowly more and more people were beginning to realize that limiting a deaf child to a totally oral program did not guarantee success in speech and speechreading skills. Researchers were beginning to find evidence that early use of sign language did not retard a deaf child's development of speech as many had thought it did. Other studies of deaf children of deaf parents who used sign language with their children showed that these children generally fared better ac-

ademically, socially, and in the acquisition of written language than did those deaf children of hearing parents who did not use sign language.

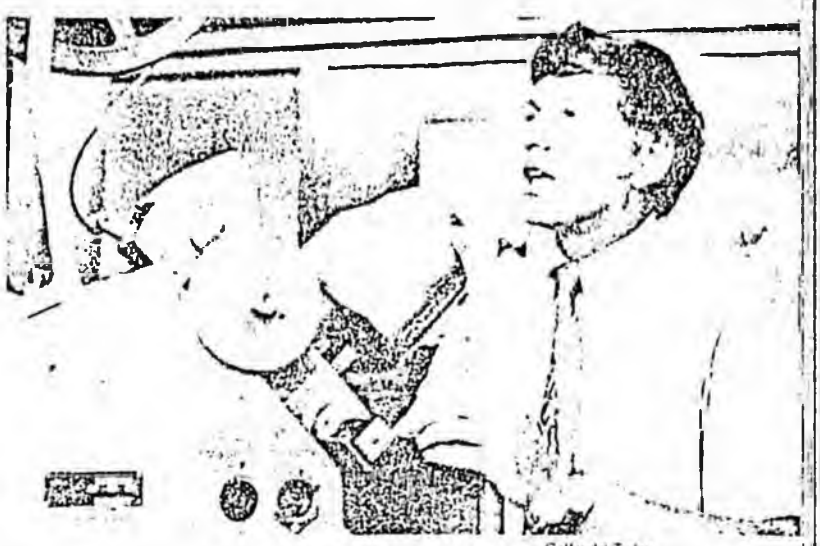
The exposure of deaf people on television, a changing national mood towards disabled Americans, and the increasing articulateness and visibility of deaf leaders, were other factors. Another reason for sign language's acceptance was a man named Bill Stokoe.

In the mid-1950s Dr. William C. Stokoe, Jr. joined the Gallaudet College faculty as chairman of the English Department. He soon became fascinated by the language of signs, the leading means of communication used on campus. When he proposed a study of sign language, however, his colleagues surprisingly showed little interest. Some even thought that he was crazy to think of such an undertaking. Even deaf colleagues were indifferent. But, Stokoe persisted. In 1957 he started the Linguistics Research Program, an after-hours and summer research project. With two deaf assistants, Carl Croneberg and Dorothy Casterline, Stokoe began filming individuals giving presentations in sign language. Few of the participants understood what he was trying to do or the significance of his work, and most who took part in the experiments did so to humor him.

Next, Stokoe and his team spent thousands of hours carefully studying the signs captured on film. From these studies he noted familiar patterns emerging. He identified points of contrast, morphemes, and syntactical patterns, those necessary ingredients of a language. He was the first linguist to subject sign language to the tests of a real language, and he found that it withstood them all. When he published his initial findings in 1960, however, few people got excited or paid much attention. He was nearly alone in his belief that sign language, instead of being a collection of grotesque gestures, as many thought it was, was indeed a language in its own right.

In 1965 Stokoe, Casterline, and Croneberg published the results of their work in *A Dictionary of American Sign Language on Linguistic Principles*. In this book they presented signs of American Sign Language in symbols based on linguistic principles. (A revised edition, *Sign Language Structure*, followed in 1978.)

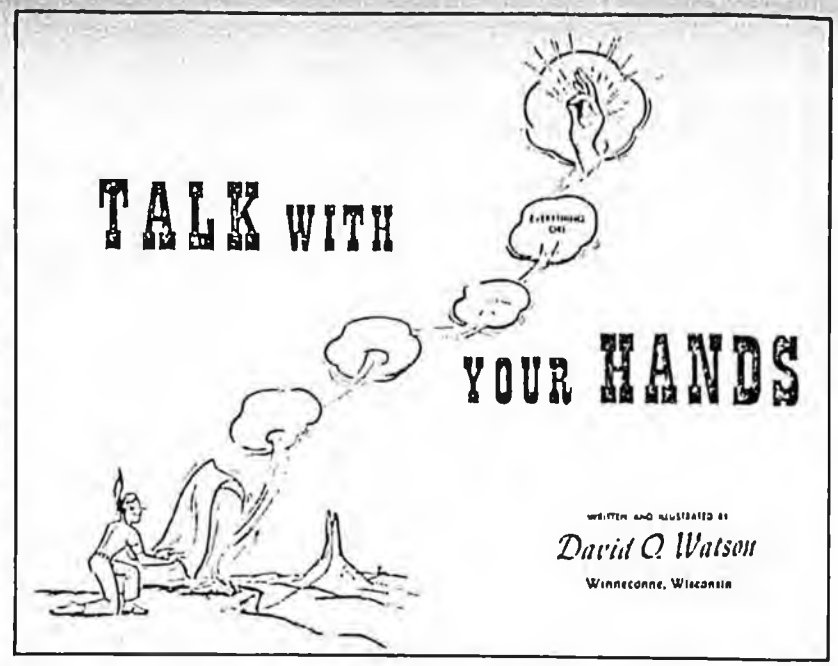
Stokoe's work, however, caught the attention and interest of other linguists in the United States and abroad. He had made sign language a legitimate and academically acceptable research topic. Other hearing linguists began studying it. A few deaf people also became interested in linguistics because of this work, entered degree programs in linguistics and began their own research related to American Sign Language. These studies overflowed into other academic disciplines—anthropology, sociology, psychology. In 1973 James Woodward completed his dissertation at Georgetown University on American Sign Language and became the first linguist to earn a doctorate in that subject.



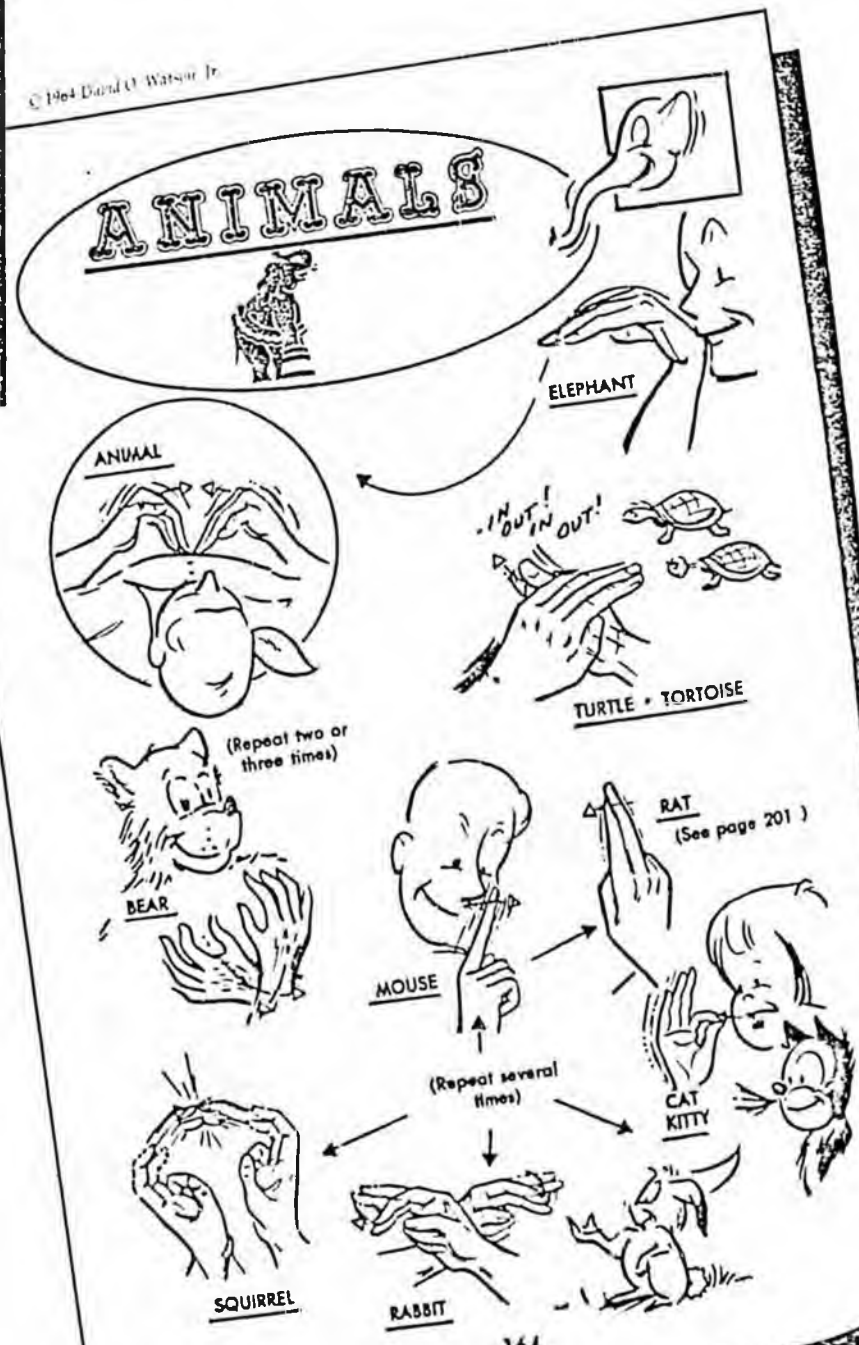
Dr. Stokoe at work in his lab at Gallaudet College. Gallaudet Today

These researchers found that American Sign Language, like other languages, undergoes change. They discovered that, contrary to popular belief, it has its own grammatical structure and that it can and does convey abstract concepts. Just because American Sign Language appears ungrammatical when it is translated word for word into English does not make it ungrammatical. Harry Markowicz, who studied both American Sign Language and French Sign Language and who has written many articles on the subject, explained that other spoken languages with different word orders from English also appear ungrammatical in word for word translations in English. Much of this research has found its way into print and has heightened interest in American Sign Language.

Stokoe defines American Sign Language as both a native and a natural language. A native language is the first language an individual learns to use for normal communication. It is believed that every human is born with a language capacity. An individual's native language depends on the language those around him are using and on his ability to receive all the signals of that language. ASL is usually the native language of those deaf and hearing children born of deaf parents in a home where sign language is the language used. In households where both ASL and English are used, many of these children grow up with two or more native languages equally exercising their native language capacity. These bilingual chil-



Some illustrations from David Watson's book, *Talk With Your Hands*.



Silent Homage
(A Tribute to Interpreters)

The moving lips speak voicelessly—but hark:
The winging words fly from your fluttering hands;
And each, who dwells in silence, understands
How Dawn, the rosy-fingered, burns the dark
From shadow-worlds wherein the teeming brain
Lay, like a captive, in a dungeon-cell:
Your magic bursts the iron citadel.
And breaks the lock, and brings the light again!

Dear friend, how empty, vain and commonplace
Must seem this gratitude we offer you;
Yet now we render homage, as your due,
Remembering your patience, love and grace—
With teeming fingers as you blithely go,
Daily, to fell our Walls of Jericho

—LOY E. GOLLADAY

dren are often intellectually advanced and academically superior to other children.

Stokoe describes a natural language as the language people of the world use in their everyday activities among themselves as well as for other purposes. A natural language is developed by its users, and it evolves over a period of time. He estimates that American Sign Language is the natural language of some 200,000 to 400,000 deaf Americans and deaf Canadians.

The discovery of American Sign Language as a true language has led to the identification of deaf culture as a rich, untapped field of study. Observed Carol Padden, a deaf linguistics student: "The culture of deaf people has not yet been studied in much depth. One reason is that, until recently, it was rare to describe deaf people as having a *culture*. . . ."

American Sign Language began to increase in popularity. Colleges, universities, high schools, private and public organizations, and agencies began offering courses in ASL. Deaf people suddenly found themselves in demand as teachers of their language. This interest and acceptance of sign language caught many deaf old timers by surprise. It has influenced the attitudes of deaf persons towards themselves, their language, their culture and made them take a closer look at their rights as American citizens.

In 1980 friends and colleagues of William C. Stokoe got together and secretly prepared a collection of essays in his honor. The book, *Sign Language and the Deaf Community: Essays in Honor of William C. Stokoe*, was published by the National Association of the Deaf and presented to a surprised Stokoe at the NAD Centennial Convention. Royalties from the sale of the book will go into the William C. Stokoe Scholarship Fund to encourage continued research in the area of sign language.

Meanwhile, Bill Stokoe has found mastering sign language himself a tough subject. He is, as a colleague tactfully put it, "not a fluent signer." He continues to work on *his* sign language.

Sign Language Books

There appeared at the Convention of American Instructors of the Deaf meeting in Salem, Oregon, in the summer of 1961, a commercial artist from Winneconne, Wisconsin, named David Watson. Watson was from a deaf family—deaf parents, a deaf brother, and three deaf sisters. He had with him some sketches of animated signs which he had been preparing for a book. He wanted to know what the teachers at the convention thought of the drawings. To his surprise and delight everyone who saw them liked the drawings and encouraged him to complete his project. Inspired, Watson returned home to his drawing board and set to work. *Talk With Your Hands* was completed three years later. It was an instant success and within nine months the first run of 10,000 copies was sold out. His drawings appeared in two colors and showed the movement of signs. Wrote one customer: "Your book breathes." Watson has since produced a second volume and is at work on a third.

In 1963 Lottie Riekehof's *Talk to the Deaf*, L.M. Guillory's *Expressive and Receptive Fingerspelling for Hearing Adults* and Roger M. Falberg's *The Language of Silence* appeared. A year later Louie Fant's *Say It With Hands* rolled off the press. Much earlier—in 1909—J. Schuyler Long had produced *The Sign Language: A Manual of Signs* but, not since John W. Michael's *Handbook of Sign Language of the Deaf* which was printed in 1923 had there appeared a new book on sign language. These books opened the floodgate of many more sign language books that would appear during this decade and the next—more books on the subject than the country had ever seen. The list included hymnals, religious signs, flash cards, sign language games,

To know, once and for all, that our "primitive" and "ideographic gestures" are really a formal language on a par with all other languages of the world is a step towards pride and liberation.

—MERVIN D. GARRETSON

manuals for deaf-blind children, curriculum guides for teaching interpreters. *A Basic Course in Manual Communication* prepared by Terrence J. O'Rourke and published by the National Association of the Deaf appeared in 1970. It has sold almost one-half million copies since its release. By the end of the 1970s some 40 sign language-related books were on the market. Riekehof published a second book *The Joy of Signing*, and Fant has since published three more books *Ameslan: An Introduction to American Sign Language* (1972), *Sign Language* (1977) and *Intermediate Sign Language* (1980).

In 1980 T.J. Publishers brought out a package of materials for teaching American Sign Language. Written by Charlotte Baker and Dennis Cokely, it included a series of three student textbooks, two teacher's resource books on curriculum, methods and evaluation, and grammar and culture. A series of videotapes were also prepared to accompany the texts.

A Basic Course in American Sign Language by Tom Humphries, Carol Padden and Terrence J. O'Rourke also appeared that year.

The NAD Communicative Skills Program

The Rehabilitative Services Administration of the U.S. Department of Health, Education, and Welfare awarded a grant to the National Association of the Deaf in 1967 to begin a series of pilot sign language classes in the United States. Terrence J. O'Rourke, a deaf teacher of the deaf, was hired as director of this new Communicative Skills Program. Through this program thousands and thousands of persons have been introduced to sign language.

In 1972 the Graduate School at New York University began accepting American Sign Language as satisfying a language requirement. By the end of that year 38 other colleges were offering credit courses in manual communication.

In the 1970s the Communicative Skills Program began to focus more on improving the quality of the courses offered, and on assisting colleges, universities, and government agencies to begin sign language training programs of their own. In 1975 CSP formed the Sign Instructors Guidance Network (SIGN), a professional organization of sign language instructors, with evaluation and certification responsibilities. In 1977, CSP organized the first National Symposium on Sign Language Research and Teaching in Chicago. A second symposium was held in San Diego, California, in 1978 and a third in Boston in 1980.

Terrence J. O'Rourke

Roy Holcomb

Terrence J. O'Rourke left the program in 1978 to start his own publishing business. He was succeeded by S. Melvin Carter, Jr. That year CSP added a program for training sign language instructors and doing curriculum development in the teaching of American Sign Language. Ella Lentz was hired as coordinator and assistant director of CSP. Through this program she works with sign language instructors in the ten Rehabilitation Services Administration regions, assisting them in upgrading their programs.

Edna Adler, a deaf consultant in the Office of Deafness and Communicative Disorders, Social Rehabilitation Services, Department of Health and Human Services, believes that this program "more than anything else helped remove the stigma of using sign language."

Total Communication Arrives

In the early 1960s, Dorothy Shifflett, a teacher with the Anaheim Union High School District in California and the mother of a deaf daughter, became disillusioned with the lack of progress her daughter was making through the oral approach. After contacts with deaf adults in the community, she switched to the combined system and began using a multi-approach to teaching deaf children in her school. She was influential in persuading teachers, parents, deaf and hearing children, and those who worked with deaf children to take classes in sign language. Deaf children were exposed to speech, speechreading, and auditory training as well as fingerspelling and signs. They were integrated with hearing children in physical education classes, during recess, and at lunch. Some attended classes for hearing children, including classes in Spanish and in band! One deaf boy was even included in the school's marching band. This approach did away with communication reservations, provided increased input to the deaf child, and stimulated his learning

Mrs. Shifflett called her approach "The Total Approach." Although it was not the first time that deaf and hearing children had been integrated in a regular public school program and been taught sign language, it was a philosophy whose time had come. Dorothy Shifflett hired Herb Larson, a deaf teacher; he became one of the first deaf teachers to teach in the public school system outside a residential school in California.

In the fall of 1968 Roy Holcomb became the first area supervisor of the program for deaf students at the James Madison Elementary School. This school, with an enrollment of 800 hearing students, was part of the Santa Ana Unified School District in California. The program for deaf children was the oldest program of its kind in Orange County. The program's first teacher was Kathryn Fitzgerald, a relative of Edith Fitzgerald, inventor of the Fitzgerald Key. In 1968, the program consisted of six classes serving 34 deaf children from three to 12 years old.

Holcomb, a Texas School for the Deaf, Gallaudet College and California State University, Northridge product, and his teachers were aware that good communication was the key to a deaf child's successful learning process. They knew that once a child fell behind academically in his early years, he seldom, if ever, caught up. They wanted to provide each student with as much information as possible during these early formative years. They were interested in providing each student with a barrier-free communication environment and not in what they said were "theories as to what might be better for him in later life." They were interested in "real and genuine communication." They used the total approach at all levels at the school.

A year later Holcomb began using the term, "Total Communication." He widely publicized this system, and as other educators learned about it, they began adopting it and Holcomb became known as the "Father of Total Communication."

Roy Holcomb, who wears a hearing aid although he has a 90-decibel hearing loss, was one of the founders of the International Association of Parents of the Deaf and the author of *Hazards of Deafness*. (He once received a letter from the California State Credentials Department warning him that his job might be in jeopardy because of his deafness.) He was in demand as a speaker and was invited to serve on the advisory boards of at least six colleges that had programs for hearing impaired students. He is the recipient of numerous honors including the Dan T. Cloud Award (his wife, Marjorie, was also a recipient) given annually by the Center on Deafness at California State University at Northridge. Gallaudet College awarded him an honorary Doctor of Laws degree. Eventually he left Santa Ana to become director of the Margaret S. Sterck School for the Deaf in Delaware.

The Maryland School for the Deaf was probably the first residential school to adopt officially the Total Communication philosophy and, under the leadership of Superintendent David Denton, became one of its strongest advocates. Margaret S. Kent, principal of MSD, defined Total Communication as "the right of every deaf child to learn to use all forms of communication so that he may have full opportunity to develop language competence at the earliest possible age." She and her colleagues at the Maryland School saw it as including "the full spectrum of language modes: child-devised gestures, formal sign language, speech, speechreading, fingerspelling, reading, and writing."

As it became increasingly used, Total Communication underwent modification, changes, and refinement. In 1976 an official definition of Total Communication was agreed on by members of the Conference of Executives of American Schools for the Deaf. The CEASD version read: "Total Communication is a philosophy requiring the incorporation of appropriate aural, manual, and oral modes of communication in order to insure effective communication with and among hearing impaired persons."

The pendulum was swinging back toward sign language. By 1976 two-thirds of the schools for the deaf in this country reported that they used Total Communication although many teachers in these schools could not sign well and made little or no effort to learn.

Manually Coded English Systems

The search to find a better way to teach English to deaf children has long eluded educators of the deaf. Special systems have been devised to assist in this process; they include the Berry Five Slate System, Wing's Symbols, and the Fitzgerald Key. (Both Wing and Fitzgerald were deaf.) Grammar textbooks used

Deaf people feel a strong identification with ASL since it is a part of their cultural background, but when they are involved in community activities, the use of another language allows them to interact with other deaf persons who are not Deaf.

—CAROL PADDEN

John Blake/Greeley (Colo.) Daily Tribune

David A. Anthony

in public schools have been used and other teachers have had their own systems. English still remains a very difficult language for deaf students to master.

One spring day in 1962, David Anthony was reading a story about Basic English in *Life* magazine. The article told about a system created in the 1920s and 1930s by Charles K. Ogden, and Ivor A. Richards of Cambridge University. They had developed a list of 850 basic English words and rules for their use in an attempt to simplify English and make it easier for others to learn.

Born deaf and the son of deaf parents, Anthony knew first-hand the difficulties deaf children encounter in acquiring a working command of English. He was then a teacher of mentally retarded deaf children and adults at the Deaf Research Project at Lapeer State Home and Training School in Lapeer, Michigan.

Anthony, a graduate of Gallaudet College, saw weaknesses in the two traditional methods of teaching deaf children then in use. American Sign Language has a different grammatical structure and does not follow English syntax or word order. Speech and speechreading, on the other hand, were no better. While following the spoken English word order, lipreading involved too much guesswork; at best, only about 40 percent of the spoken words are visible on the lips. Anthony knew, as did other educators, that a hearing child has a decided advantage in acquiring English. He is acoustically bombarded with words on a daily basis. He hears them on radio, television, in conversation with others, and at the dinner table. Deaf children, on the other hand, are shut off from such valuable, yet effortless, learning sources. Every single English word they learn has to be learned with an effort. Since deaf children cannot hear spoken English, Anthony wanted to find a way for them to see it as it is spoken. He thought that this Basic English list might be used to help his children. He realized that he had another problem: many of those words on the list had no signs. An idea was beginning to form in his mind.

David Anthony returned to Lapeer and discussed his idea with his colleagues there. They thought it had possibilities. The more he thought about it and discussed it the more sense it made. He proposed a system called Signing Essential English with the acronym SEE in keeping with his philosophy that to learn English deaf children must *see* it. This new sign system, developed largely by the inventiveness of his pupils, was the theme of his master's thesis at Eastern Michigan University where he was completing work on his degree in English.

In developing SEE, Anthony decided to use as little fingerspelling as possible. Every English word would have a distinct sign—even parts of a word (morphemes) would have a sign—and these signs would follow the spoken English word order. He developed signs for morphemes—those small units of meaning for words, prefixes (re-, com-, anti-, etc.), roots (-sist, -vail-, etc.), and suffixes (-ed, -ing, -ment, -ness, etc.)—so that it was possible to distinguish among, for example, *play, plays, playing, played, player,* etc. In SEE, a single word could have more than one sign. Take *boyishly,* for example. That word would be broken down into the morphemes: "boy," "ish," and "ly," and three different signs would be used in sequence. To deaf adults accustomed to American Sign Language who would normally fingerspell that word or use the signs "idea same" and "boy," Anthony's approach looked awkward and silly. Many felt that he was messing up sign language. But Anthony believed that if deaf children were to learn the term "boyishly," they would have to see it and that "idea same boy" was not the way the word was spoken or written. Breaking a word up into signs made it easier to understand than did fingerspelling it. Further, Anthony explained, "idea same boy" takes three signs to render, as does "boy" "ish," "ly."

SEE also uses the same sign for a word with different meanings. So, regardless of whether you run out of gas, run for election, or just plain run, the same sign is used for all three different versions. Anthony believes that a deaf child can figure out which meaning of the word is being used from the context of the sentence.

The scene next shifts to California where Anthony joined the teaching staff of the Brookhurst Junior High School in Anaheim. There a core group was formed to further develop Anthony's ideas. On Anthony's recommendation the group changed the name of his system to Seeing Essential English to play down the emphasis on signing so that the system would appeal more to parents. The members of this core group, besides Anthony, included Gerilee Gustason, Donna Pfetzing, Esther Zawolkow, and Dennis Wampler, among others. Gustason was deaf, having lost her hearing at the age of five. Pfetzing was the mother of a deaf daughter, a rubella baby, and a disillusioned oral proponent. Zawolkow was the daughter of deaf parents; Wampler was the son of deaf parents. Like Anthony, Gustason and Wampler were teachers. Pfetzing and Zawolkow were interpreters at Anthony's school. This group solicited reaction and input from many other deaf and hearing adults, parents, teachers, and interested persons. They began using the new system at their respective schools, refining it and adding to it. All of them were convinced that they were on the right track toward developing a system that would provide deaf children with a better way to develop better skills in written English.

About this time the members of the group began to disagree on some basic principles. Anthony believed that whenever necessary a new sign should be created. He also believed that each part of a word should have its own consistent sign. The others favored retaining as many traditional signs as possible. They also felt that excessive breaking up of words with signs was not the way to go. This disagreement led to a split, and two other visual English systems emerged.

Dennis Wampler felt that the signs should be presented in the symbols Stokoe had developed as opposed to descriptions or drawings of the signs. At the Starr King School in Sacramento, he developed the Linguistics of Visual English (L.O.V.E.) system. He also believed that a word must be signed the same way regardless of meaning, and he attempted to relate a sign to speech, sound, and spelling. His system was published but little more has been heard of it since then.

The third group involved Gustason, Pfetzing, Zawolkow. They called their system Signing Exact English or SEE II.

All three groups retained the same basic objective: to ease the acquisition of English by deaf children. All established principles to govern their systems and attempted to retain or modify existing signs which were unambigious. All three adhered to the sound/spelling/meaning criteria which Anthony had initially developed. They do not see their systems as a replacement for American Sign Language.

These visual English systems began to introduce many more initialized signs into our sign language. These initialized signs were formed by using the first letter of a word and a traditional sign, if one existed. Where no satisfactory sign existed, a new one was created. The use of initialized signs had been proposed earlier in the mid-1950s by Max N. Mossel, a mathematics teacher at the Missouri School for the Deaf, in a series of articles appearing in *The Silent Worker* entitled "Manually Speaking." Mossel proposed using the same sign and movement but changing the initialization. For example, the sign for "way" with the "r" letter became road, "s" became street,

This 1980 SEE II edition contains 455 pages of signs and descriptions.

. . . a person can know *and* use *English without being able to* speak *it.*

—BARBARA KANNAPELL

Messages using signs or fingerspelling such as this one emerged during the 1970s.

"p" became path, "l" became lane, and so on. His ideas did not catch on until the visual English systems began using them.

At about this time, Dr. Harry Bornstein, Barbara Kannapell, and Lillian Hamilton were working on a series of Signed English books for preschool deaf children at Gallaudet College.

Meanwhile, other manually coded English sign systems emerged.

In 1971 Anthony produced the first *S.E.E. Manual*. It had approximately 3,000 signs. In 1980 *Seeing Essential English: Codebreaker* and *Seeing Essential English: Elementary Dictionary* appeared. Anthony is one of the co-authors of both books.

A manual on *Signing Exact English* by Gerilee Gustason, Donna Pfetzing and Esther Zawolkow first appeared in 1972. It has since gone through many printings and three editions. Within four months of the appearance of the 1980 edition all 15,000 copies were sold out.

The proponents of these visual English systems believe their approach appeals to a larger number of parents of deaf children because it is easier for English speaking adults to learn to use signs following the spoken pattern of English than it is for them to learn American Sign Language. When visual English first appeared many deaf adults who lacked good English skills saw it as a wonderful opportunity for deaf children and regretted that it had arrived too late for them. But, in recent years, as it has been adopted by an increasing number of schools, an increasing resistance and negative attitude towards it has grown. This could stem, in part from those who see visual English as a threat to American Sign Language, who do not understand it and who are concerned about it "tarnishing" the beauty of American Sign Language. Some visual English signs have already found their way into American Sign Language. But, unlike American Sign Language, which linguists have identified as the natural language of deaf American people, visual English is an artificial language. Linguists who have studied languages for many years do not see an artificial language as a threat to a natural language, as long as it is not imposed on people and communities.

And Interest Grows . . .

This interest in sign language grew beyond some deaf old timers' wildest expectations. ASL became a popular language in the United States. (It has been erroneously reported as the third most widely used language in the country but actually it ranks lower than that.) Dr. Ross Stuckless of the National Technical Institute for the Deaf reported that by the late 1970s more hearing than deaf people had learned it.

Once I learned that ASL is my native language, I developed a strong sense of identity as a deaf person and a more positive self-image.

—BARBARA KANNAPELL

"The Sign Language Store" opened on Yoland Street in Northridge, California. Another store, "The I Love You Gift, Co," opened in Alexandria, Virginia. At these stores customers could buy wearing apparel, jewelry, school supplies, novelties, and miscellaneous other items with signs and fingerspelling or the I-Love-You symbol printed on them.

Posters and bumper stickers appeared in sign language or fingerspelling urging the public to "Stop Noise Pollution. Learn Sign Language," or "Let Your Fingers Do the Talkin'" or proclaiming "Total Communication—The right of every deaf child." Others advised: "I'm Not Ignoring You, I'm Deaf!" In response to the "Honk, if You Love Jesus" bumper sticker, another appeared with "Wave, if You Love Jesus."

"Keep Quiet," a crosswords cubes game with the manual alphabet on cubes, appeared on the market. Suzie L. Kirchner produced two books, *Play It By Sign* and *Signs for All Seasons: More Sign Language Games* which told how to play games in signs, pantomime, gestures, and fingerspelling. Pre-school readers, cookbooks, and song books in sign language and English came off the presses.

A song, "I Hear Your Hand," written by Mary Jane Rhodes, the mother of a deaf son, was signed on national television by Rita Corey. Deaf and hearing high school and college students and hearing interpreters formed sign-sing groups with such names as "Rock Gospel," "Deaf Awareness Troupe," "Singing Hands," "Breakthrough," "The Expressions," "Sing a Sign," "Vibrations," "Joyful Signs," and others and became popular local performing groups. Mitch Leigh's "The Impossible Dream," and Joe Brook's "You Light Up My Life," became two of the favorite songs used by deaf signers. The signed renditions of these songs touched the hearts of thousands.

Even chimpanzees and a gorilla got into the act. In 1966, Drs. R. Allen and Beatrice T. Gardner, a husband and wife research team at the University of Nevada, began teaching a young female chimp, named Washoe (signed "W" fanning the ear), sign language. The Gardners were interested in learning more about chimpanzees' behavior and capability to learn a human language. Since chimps do not possess the necessary vocal mechanisms to imitate human sound and since their hands closely resemble those of a human, the Gardners decided to experiment with signs. Washoe became the first chimp to converse with people in the language of signs. She learned 34 signs in 22 months and in four years knew 132.

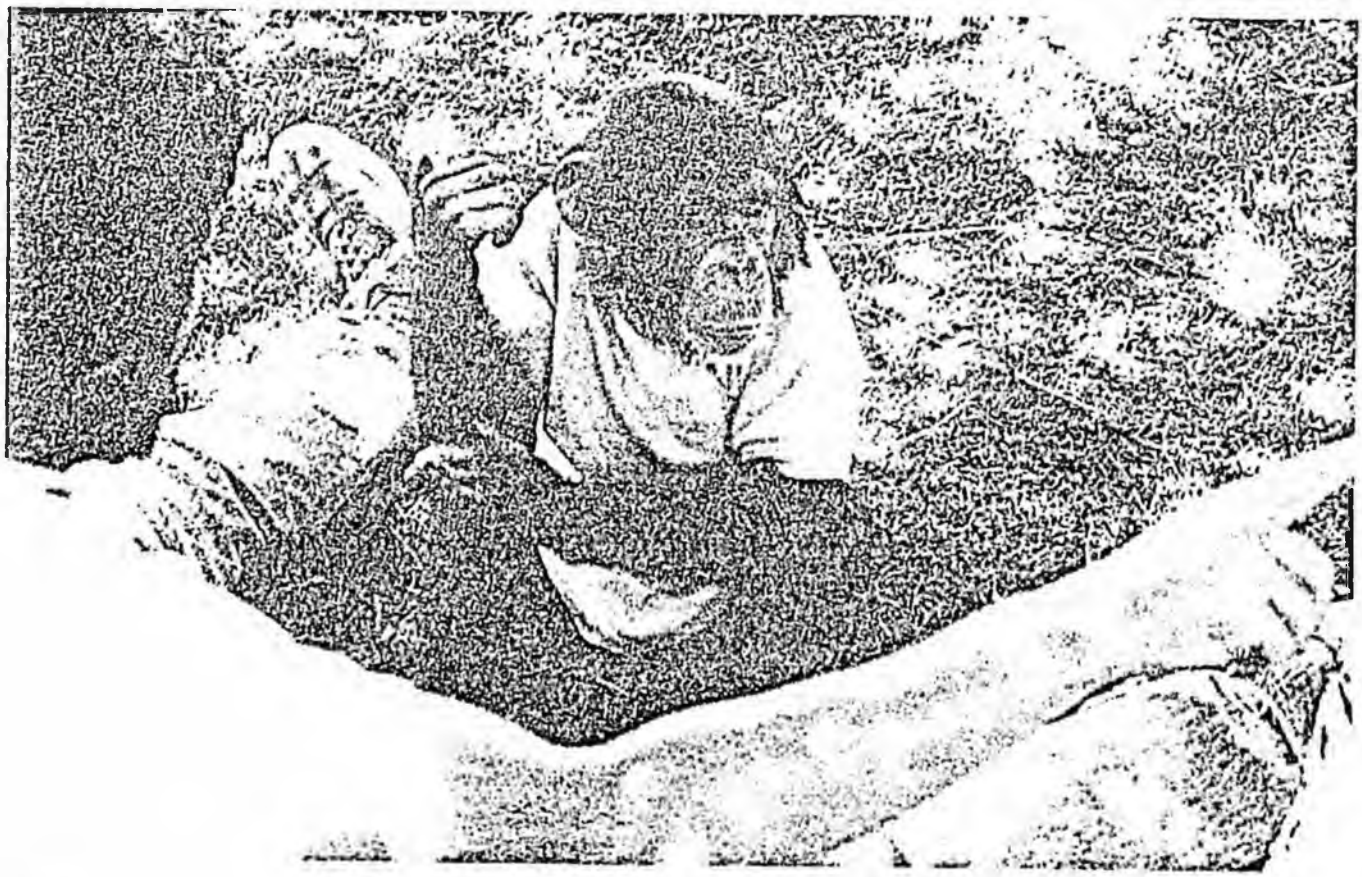
Koko, the gorilla, learned enough signs to ask and respond to questions, to tell how she felt, and even to tell a lie. Francine Patterson, Koko's trainer, and a doctoral candidate at Stanford University at the time, became interested in the project when she learned about the Gardners' work with Washoe. Koko eventually developed a working vocabulary of 375 signs although she was recorded using as many as 645. Koko was pictured on the cover—she took the picture herself—of the October 1978 issue of *National Geographic*. The magazine printed a story of Patterson and her work with Koko entitled, "Conversations With a Gorilla." This interest in teaching chimps and apes sign language, of course, led to some wisecracks with oral-manual overtones. One went: "Which would you prefer: to be able to talk like a parrot or sign like a monkey?" In the hallway of a pure oral school was hung a picture of Washoe signing; under the picture was a handwritten note: "Do you want to be like her?"

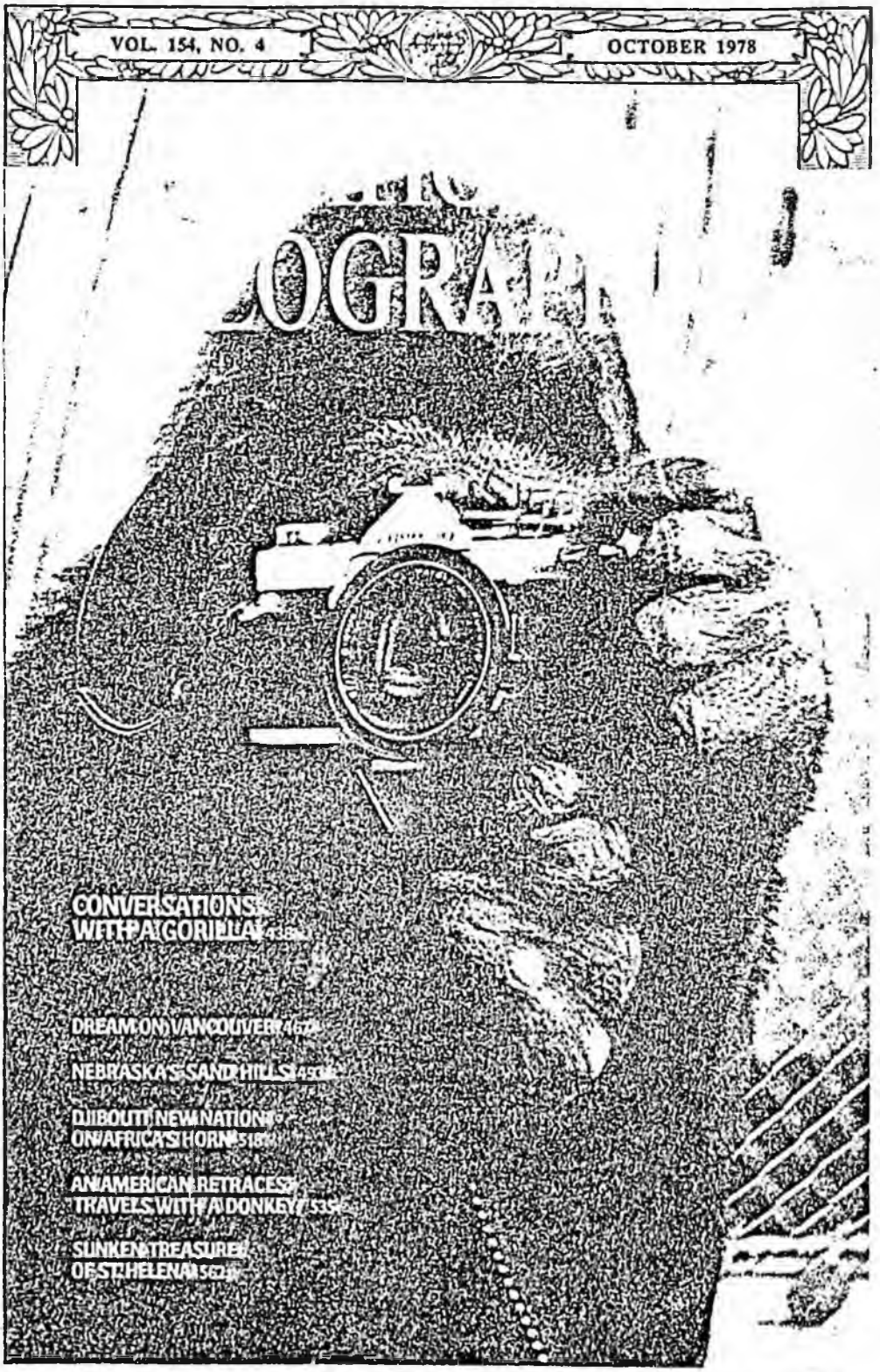
The I-Love-You symbol which dates as far back as 1905 was resurrected and became universally popular. The king and queen of Sweden used it when visiting a school for deaf children recently. President Gerald Ford learned it when he was visited at the White House by Miss 1972 Deaf America, Ann Billington Bahl, and Miss 1974 Deaf America, Pam Young. While running for president, Jimmy Carter learned it on the campaign trail in Kansas City, Missouri, when he met a group of deaf people at one of his rallies. A picture of him using the symbol appeared in the national press. Following his election, *Time* magazine printed a color picture of him using the symbol during his inauguration walk down Pennsylvania Avenue in response to greetings from a crowd of deaf well-wishers. (Vice President Walter Mondale, following in an open car, unfamiliar with the symbol, but gamely trying to respond to the same group, was seen innocently waving an obscene gesture!)

Sign language classes spread. Some congressmen took classes at Gallaudet College; others hired teachers for themselves and their staffs. During the Carter administration, members of the White House security staff learned sign language. Deaf tourists to the White House were surprised to be asked in sign language if they had any questions. More churches began offering interpreted services. Government agencies, private industry, museums, and dinner theaters began offering interpreter services or sign language classes. Many police and fire departments trained their firefighters in basic signs so they could deal effectively with deaf persons in emergencies. The U.S. Park Service added interpreters to some of their regional historical tour sites and hired deaf guides. Some television networks began brief interpreted news programs for their deaf viewers and a few others employed deaf newscasters.

Washoe (above) is signing "sweet" for a lollipop and "hat" (right) for a woolen cap. Photos by R. A. and B. T. Gardner.

Moja, another chimp, signs "tree."





Koko, who knows 375 signs, is also a photographer. This self-portrait in a slightly wavy Plexiglass mirror appeared on the cover of the October, 1978 issue of National Geographic. *The project to teach Koko sign language was partly funded by the National Geographic Society.*

Political candidates began including interpreters with their television ads. Ex-Lax Pharmaceutical Company became one of the first to include an interpreter with their national television commercial. Among those who saw it was Alan Coren, editor of the British humor weekly *Punch*, who commented: "Just the other night in Boston, we saw an Ex-Lax ad for the deaf on the telly. Ah, thank God for America, where the deaf get constipated, too."

Deaf customers around the country were pleased to note the increase in number of business establishments that had a person who could sign. Store clerks at a Washington, D.C., area store began wearing "I Sign" buttons. Fifteen Sears stores in Orange County, California, hired Santa Clauses who could sign for the benefit of deaf children. Macy's in New York City provided interpreters for its Puppet Theatre. Pan Am Airlines accepted sign language as meeting a foreign language requirement in their stewardess training program, and many stewardesses on that airline began using signs to serve their deaf passengers better.

Participants attending the National Association of the Deaf convention at the Olympic Hotel in Seattle, Washington, in 1974 were greeted with cheerful "Good morning" signs, or asked if they would like some coffee by waitresses using signs in the hotel restaurant. Larry Peterson had taught some 40 hotel employees basic signs prior to the convention.

So many people were using simultaneous communication that at times deaf people could not tell if the stranger signing and mouthing words was a deaf or hearing person. Perhaps the biggest surprise of all was the announcement that both oral and manual interpreters would be provided at the Alexander Graham Bell Association convention being held in St. Louis in the summer of 1978.

Community Theatres of the deaf using deaf and hearing actors became popular in the late 1970s. By 1980 there were over 50 such theatrical groups around the country.

In 1974, "Sign Me Alice," was written by Gilbert Eastman, a deaf playwright. It was the first play of its kind. It was a delightfully funny play in sign language, a comedy spoofing sign language and the various sign systems of the day. George Detmold called it "the most popular play ever shown at Gallaudet; it had the longest run, the largest audience, the greatest critical acclaim."

> ***Oh, Signs! What crimes are committed in thy name! Thou art kicked and browbeaten; thou art proscribed and outlawed. They have taken away thy birthright, and thou feedest upon husks and thistles. Wert thou not so inherently vital, so necessary to the complete happiness of the deaf, thou had'st long since been wrapped in thy winding sheet.***
>
> —GROVER C. FARQUHAR
> 1920s

"Tales from a Club Room," another original play, premiered at the National Association of the Deaf centennial convention in Cincinnati, Ohio, in 1980. Written by Eugene Bergman and Bernard Bragg, it was performed with heavy emphasis on American Sign Language.

But oralism was not without its influence. Times had changed. As more and more people learned more about American Sign Language many teachers of deaf children and deaf adults realized that what they had been using in everyday conversation was not pure ASL, as they had thought, but a combination of ASL and English. Some called it "Pidgin Signed English" and others, "Manual English." Signing in an English context, of course, was nothing new. It was the labels that changed. Signing in an English context, in the 1940s for example was referred to as using the "correct language of signs" and called "Straight English." G. Dewey Coats who coined the term, "Manual English" in 1948, called its users "the hallmark of the better educated deaf person."

There remained, of course, those who preferred "pure" American Sign Language. They believed that, since it was their natural language, they had the right to use ASL at all times. They believed that deaf children should be taught ASL before attempts were made to teach them English, their second language. They believed that deaf children should be introduced to deaf culture as early as possible. Said one ASL proponent: "ASL is very much a part of a deaf person. If you want to change ASL or take ASL away from that person, you are trying to take his or her identity away." Some ASL militants even went as far as to call post-lingual deaf persons who spoke well and used sign simultaneously, "hearing deaf persons."

Today an increasing number of deaf persons sign, fingerspell, and speak or mouth words simultaneously when talking in mixed crowds. Maintaining tightly closed lips is no longer in vogue. The old sign language masters would have winced at such a sight.

A Quota International candidate for office caught the I-Love-You spirit with this cut-out campaign sticker.

Outsiders Converge on School To Espouse Rights of the Deaf

By B. DRUMMOND AYRES Jr.
Special to The New York Times

WASHINGTON, March 8 — The stormy effort by students, faculty members and alumni to win appointment of a deaf president for the nation's only university for the hearing-impaired appeared today to be turning into an expression of the frustrations of deaf people all over the United States.

Representatives of national organizations for the deaf appeared on the campus of the school, Gallaudet University, and joined protesters in calling on Congress and civil rights groups to help reverse a decision by the Gallaudet board to name a president who is not deaf.

At campus rallies throughout the day, including one in which effigies the president-elect and school officials were hanged and burned, protesters repeatedly cited the appointment last weekend as symbolic of the "oppression" that they contended is often experienced by the nation's deaf people.

The demonstrators contended that there were deaf and hearing-impaired people who were qualified to run Gallaudet, some of them trained by the university itself. But they said their concerns were larger than the appointment of the school's president. The message was that, like the civil rights movement and the women's movement, theirs is a cause for reform.

"I'm not going to let my deaf rights get hurt," Eric Spanbauer, a 26-year-old student, told The Associated Press today. "I've been waiting too long. this is our time."

Among the outsiders who showed up, seemingly serving notice that the protest was becoming a national cause, was Gary W. Olsen, executive director of the National Association for the Deaf.

"The board doesn't understand the people it's governing," Mr. Olsen said, speaking in sign language that an interpreter put into speech. "The board is further behind on this issue than the population of the country in general. The school educates the deaf to lead, then won't give deaf people a chance to

Continued on Page 8, Column 1

New York Times
3-9-88

The New York Times/Jon Crowford

Elisabeth Ann Zinser, who was appointed president of Gallaudet University in Washington. She is shown making the sign for the university.

Students' Protest Becomes Rallying Point for the Deaf

Continued From Page A1

lead. We're tired of oppression and we're going to fight this all the way and make the issue a torch of hope.

Classrooms at the university, a fully accredited institution with a broad curriculum and a competitive sports program, reopened this morning after being closed yesterday because of demonstrations. But it appeared that few of the university's 2,200 students and only a scattering of its faculty members showed up.

More protests and meetings were scheduled for Wednesday, including one faculty meeting that may provide a better reading on just how much opposition there is to the appointment in that crucial area. The student body seems almost as one in its opposition.

Board Stands by Decision

The protest began late Sunday night shortly after the Gallaudet board announced that it had chosen Elisabeth Ann Zinser, vice president of academic affairs and a professor at the University of North Carolina at Greensboro, to be the seventh president of the 124-

National groups join the call for a deaf president at the school.

Continued

year-old university, whose 100-acre campus lies about a mile northeast of the Capitol. Two candidates for the position who had hearing impairments were passed over.

The protests have been almost nonstop since then. But the 18 members of the Gallaudet board, three of them deaf, have given no indication thus far that they intend to back off. "The board of trustees has made its decision, has announced it and stands by it," Jane Bassett Spilman, the board's chairwoman, said late this afternoon in a telephone interview from her home in Bassett, Va.

According to Mrs. Spilman, the board looked at the qualifications of 67 persons before deciding on Dr. Zinser. "I'm not saying there is no one out there who is hearing impaired who can do the job," Mrs. Spilman said. "I'm saying that the board found no one who was hearing impaired in the group of names that was brought forward who met the needed qualifications."

Late tonight, the university announced that Mrs. Spilman and Dr. Zinser would be in Washington tomorrow for a news conference. "They will explain the reasoning behind the board's decision," a school spokesman said.

Appointee Learning to Sign

The school has about 275 full-time faculty, about a third are deaf or hearing impaired. It has never had a president with serious hearing problems, according to school officials.

While many faculty and staff members have no hearing difficulties, all are required to learn sign language. School officials said Mrs. Zinser was learning to sign. Jerry C. Lee, who was the sixth president, left the university at the end of 1987 after three years as president to become vice president of a furniture company run by Mrs. Spilman's husband.

When it became known that Dr. Lee would be leaving Gallaudet, some students and faculty members began to press openly for appointment of a deaf or hearing impaired person as the next president. So fervent were their feelings on the issue that they underscored their demand with several campus marches prior to the board's weekend decision.

One of the leaders of the most recent protests, Jerry Covell, a 23-year-old senior from Bowie, Md., said that demonstrations would continue as long as it took to force the board to reverse its decision. "We will stay out of the classroom forever if we have to," he said, speaking, like most students, in sign language through an interpreter.

"We will be non-violent and will use civil disobedience. We are seeking outside help, including money and the support of other organizations."

Many of the protesters are looking to Congress for help. Gallaudet is a federally chartered school and receives more than three-fourths of its operating budget from Congress.

As of today, however, Congressional reaction had been limited.

During one rally in front of the main gates of the school today, protesters vowed not to end their demonstrations until four demands had been met. First and foremost, they said, the seventh president of Gallaudet would have to be hearing impaired. Then, they continued, Mrs. Spilman would have to resign from the university's board and a new board would have to be appointed with a membership more than one-half deaf. Finally, the protesters said, they want the school administration to promise that there would be no reprisals against any student or staff member involved in "our historical movement."

Among those who joined the protesters today was Gerald Burstein, the president of the Gallaudet University Alumni Association. "The Gallaudet University Board's decision to select a hearing president is a setback for deaf people everywhere," he said. "If Gallaudet does not exert leadership in this area, no one else will. Those members of the board who lack confidence in the abilities of deaf persons have no business serving on the board."

While Gallaudet is considered one of the foremost schools for the hearing impaired in the world, school officials, in lighter moments, like to point out that the school also should be given credit for one other notable achievement. It developed the football huddle in the 1890's to prevent opposing teams from seeing discussion of the next play.

3-14-88 New York Times

GALLAUDET PICKS A DEAF PRESIDENT

Leader of Board Resigns and Reassessment Is Planned

By B. DRUMMOND AYRES Jr.
Special to The New York Times

WASHINGTON, March 13 — The board of trustees of Gallaudet University, the nation's only institution of higher learning for the hearing impaired, moved tonight to end a week of unrest at the school by choosing a deaf person as its next president.

The 124-year-old university has never before had a deaf president.

At the same time, the board elected a new chairman, who also has a hearing impairment, and set up a study commission to study ways to restructure the board. The majority of the commission members also have hearing problems.

The outgoing chairman, Jane Bassett Spilman of Bassett, Va., resigned, acknowledging that her leadership had become too controversial and that she needed to "remove the obstacle."

National Rights Movement

By its actions, the board appeared to meet most of the demands of a coalition of Gallaudet students, faculty and alumni that had shut down the school and sparked a national movement for rights for the deaf after the board attempted to install a president who had no hearing problems. The coalition argued that Gallaudet could not be run effectively except by a deaf person because only a deaf person could truly understand the institution.

Meeting in special session much of today, the board picked I. King Jordan, dean of the Gallaudet college of arts and sciences, to be the eighth president

Continued on Page 11, Column 1

THE NEW YORK TIMES **NATIONAL** MONDAY, MARCH 14, 1988

Meeting Demands, Gallaudet Picks Deaf President

Continued From Page 1

of the 2,200-student institution.

Dr. Jordan was one of two hearing impaired candidates passed over by the Gallaudet board a week ago when it chose an educator with no hearing problems, Dr. Elisabeth Ann Zinser, to be Gallaudet's seventh president, and the first woman in the post. That choice set off a vehement round of campus protests that shut down classes and led to Dr. Zinser's resignation on Friday.

In announcing the appointment of Dr. Jordan, the new president of the board, Philip W. Bravin, International Business Machines Corporation executive from New York, said the 44-year-old dean had told him earlier in the evening "he is really pleased and ready to work." During the protests, Dr. Jordan initially backed Dr. Zinser but later, after a majority of the Gallaudet faculty had come out in opposition to her, sided with the protesters.

Protesters' Demands

Mr. Bravin said he also had been in touch with the leaders of the Gallaudet protest and they had promised him that the unrest would end, "not tomorrow but now."

In the weeklong impasse at Gallaudet, a federally chartered and supported institution situated on a 100-acre campus about a mile northeast of Capitol Hill, the coalition of protesters had demanded not only that Dr. Zinser be replaced by a hearing-impaired president but also that Mrs. Spilman be replaced and that the board be restructured so that at at least half of its members are hearing-impaired. Only four of the 21 trustees have hearing problems.

Mrs. Spilman said initially that she would not resign unless asked to do so by the board. Tonight she said she went "willingly" but did not elaborate except to say her departure was "in the best interest of the university" because she had become so controversial.

She had contended throughout the protest period that a person who is not deaf could run an institution for the deaf effectively. But she acknowledged she was surprised by the outburst the Zinser appointment caused. She also promised that no reprisals would be taken against any protesters, which was initially one of the coalition's major concerns.

Protesters Praise Zinser

Dr. Zinser resigned the president's post after being on the job for only five days and never being able to set foot on the campus. She returned to her previous position as vice president of academic affairs at the University of North Carolina at Greensboro, saying the Gallaudet protest was a "civil rights movement" whose time had come.

This morning, the protesters released a copy of a letter they sent to Dr. Zinser in which they praised her for a "graceful exit" and wished her "great success in future endeavors."

"History as it evolves is often difficult to grasp, but this time is the time for a 'revolution,'" the letter said. "You were, of course, an innocent victim and an unfortunate target of our collective anger. We will continue to fight for our cause until our demands are met. We will have our day in the sun."

New York Times 3-14-88

25

Fairbanks Daily News-Miner, Fairbanks, Alaska

NEW PRESIDENT—I. King Jordan is cheered by students Sunday as he talks to the media following his appointment as president of Gallaudet University in Washington, D.C. Jordan is the first deaf president in the 124-year history of the university for the hearing-impaired. *Associated Press*

University head proclaims win for deaf

WASHINGTON (AP)—I. King Jordan said today his appointment as the first hearing-impaired president of Gallaudet University, the nation's only liberal arts college for the deaf, is a victory for students and the deaf community across the country.

"What it means to the students, it means to the deaf community at large and that's—it opens up new horizons for deaf people," Jordan said on ABC-TV's "Good Morning America."

Jordan, dean of the school's college of arts and sciences, was selected by Gallaudet trustees on Sunday after what began as an isolated campus protest last week turned into an international forum on deaf rights.

Students had sought a deaf leader to serve as the school's eighth president, but last week the board of trustees selected Elisabeth Ann Zinser, a hearing woman who did not know sign language.

A week of protests shut down the campus as students called for the appointment of a deaf president and the resignation of board of trustees Chairwoman Jane Bassett Spilman, who had come under fire for her handling of the crisis. Sunday night, seven days after their protest began, the students were victorious on both counts.

Officials announced the appointment of Jordan, 44, to replace Zinser, who resigned Friday, and the resignation of Spilman, who also hears normally and had chaired the board for six years.

She will be replaced by Philip W. Bravin, one of four deaf members of the board.

"I took this step willingly," Spilman said. "In the minds of some, I've become an obstacle to the future of the university. I am removing that obstacle."

Jordan, who had endorsed Zinser's presidency at mid-week but later retracted his backing, today praised the students' efforts.

"I think that they really honestly believe that they were motivated in a positive way to do positive things, and the outcome has been very positive," said the new president. "It's our responsibility now as administrators, me and Phil Bravin, to make sure we channel that energy in a positive way."

Jordan, who also appeared on "CBS This Morning," said the students realize "this was something very special. There's not going to be an opportunity for this kind of movement again."

"The battle cry was, 'deaf president now;' it has become, 'deaf president forever,'" he said.

Student protest leader Jerry Covell said Sunday that the demonstrators' actions mark "the first time we've ever shown the world what we want, and that we can get it."

"God made the world in seven days and we have changed it in seven days," said Charles A. Giansanti, a deaf chemistry professor, after the decision was announced.

Bravin said the board would form a task force to study its own composition in reponse to student demands that deaf people comprise a majority of the 20-member panel. There also will be no reprisals against student protesters, Bravin said.

Gallaudet, which offers undergraduate and graduate degrees in 30 fields, receives 75 percent of its $76 million budget in federal funds. A House Education and Labor subcommittee plans to conduct hearings Tuesday into the school's bylaws governing presidential selection and composition of the board.

Zinser resigned two days after Rep. David Bonior., D-Mich. and a member of the university's board, hinted that the federal aid could be in jeopardy unless a deaf president were named.

Deaf groups and schools around the country had supported the students' demands, as had a majority of the Gallaudet faculty.

Jordan, 44, was a finalist for the position when Zinser was selected last Sunday. Before becoming dean in 1986 of Gallaudet's largest undergraduate department, Jordan served as a psychology professor at the school.

After students learned of Jordan's appointment, they attempted to put into perspective a struggle that had captured worldwide attention.

"This is not the end; this is the beginning," said Bridgetta Bourne, a protest leader.

"This is where we start from now. We have gained this, and we will never have deafness work against us again," she said.

FAIRBANKS Daily News-Miner March 14, 1988

Deaf Fairbanksans want to assure voices heard

By KELLY BOSTIAN
Staff Writer

Deaf people in Fairbanks heard the news of protesters' triumph on what has been called the "quietest college campus in the United States." Now they want to make sure those who can hear are listening as well.

Students and faculty shut down Gallaudet College last week to protest the appointment of a hearing president. Elisabeth Ann Zinser, who is not deaf and does not know sign language, gave in to mounting pressure for a deaf president and stepped down Friday.

Gallaudet University's board of trustees on Sunday chose the dean of the school's college of arts and sciences to become the first deaf president in the 124-year history of the school for the hearing impaired. Nearly all the protesters' demands were met before the weekend was out.

Members of the Farthest North Club of the Deaf plan to demonstrate their support for the Washington, D.C. students Tuesday at noon with a rally at B entennial Park at Cushman and 7th Avenue.

Noel Walker, a member of the Fairbanks club, explained at a meeting Friday night why the appointment of a deaf president was so important. "Gallaudet College is the only deaf college in the country," she spoke and signed in unison. "And like on TV, as the student body president said, it's a place where deaf people look to for role models, for people who succeed in their jobs. If they did it, I can do it."

New president of Gallaudet College proclaims victory for the deaf. Page 15.

Walker added that the school is not only a college, but also a community within a nationwide deaf community and culture that has close, emotional ties.

"I think that deaf people are ready to break away from what they call authority figures," she signed. "I think deaf people are ready to say, 'No, we want to run our own things. We want to tell you about ourselves. You don't really know us. We know us, and we want to tell you about us. We're breaking away from authority figures who think they know about us."

Emma Morgan signed her opinion with force. Her voice was loud, though the words were garbled. It emphasized the emotion in her hand signals. "I am so proud of what happened," she signed. "I am really proud to say that we can stick together and solve our own problems."

William Weis, president of the club, said he liked what presidential candidate Jesse Jackson had said, "It's not that the deaf people can't hear, it's that hearing people don't listen."

"I like that," Weis signed.

"Black people have fought for their rights and I think the deaf people are doing the same," Walker added. "They're fighting for their rights to do things that they are capable of doing and that hearing people say they're not capable of."

The oppression of the deaf may not be as clearly visible as discrimination on account of race or religion, but to the deaf it is both obvious and painful.

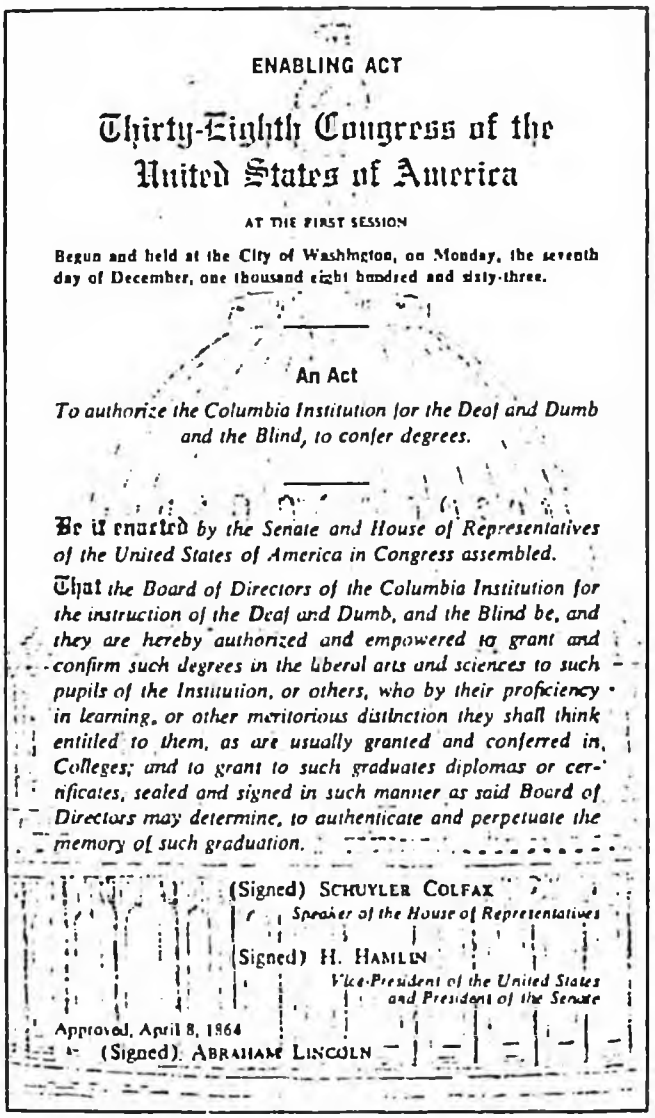
Candis Shannon, who works as a bookkeeper for Laborers Union Local 942, once could hear, and was a musician with the Fairbanks Symphony Orchestra. She lost her hearing to illness and learned of the prejudice firsthand.

She spoke in slow, careful words, "This world right now, where we live, has an unspoken acceptance that people who are different are not as good . . . I am deaf, and I am ready for a world where, hearing group, deaf group, it doesn't matter. It's not a group categorized as 'hearing is higher, deaf is lower.'

"People don't think about it, but people, hearing people, inside, think deaf people are not capable. I know because I became deaf, I was hearing before. I watched myself tell myself that 'I'm not good anymore,' and that's not true. And I'm ready for a world where deaf and hearing are equal."

SHOWING SUPPORT—Noel Walker and William Weis, president of the Farthest North Club of the Deaf, paint picket signs Saturday for a rally in support of students at Gallaudet College. The rally will take place Tuesday at Bicentennial Park.

Kelly Bostian News-Miner



ENABLING ACT

Thirty-Eighth Congress of the United States of America

AT THE FIRST SESSION

Begun and held at the City of Washington, on Monday, the seventh day of December, one thousand eight hundred and sixty-three.

An Act

To authorize the Columbia Institution for the Deaf and Dumb and the Blind, to confer degrees.

Be it enacted *by the Senate and House of Representatives of the United States of America in Congress assembled.*

That *the Board of Directors of the Columbia Institution for the instruction of the Deaf and Dumb, and the Blind be, and they are hereby authorized and empowered to grant and confirm such degrees in the liberal arts and sciences to such pupils of the Institution, or others, who by their proficiency in learning, or other meritorious distinction they shall think entitled to them, as are usually granted and conferred in Colleges; and to grant to such graduates diplomas or certificates, sealed and signed in such manner as said Board of Directors may determine, to authenticate and perpetuate the memory of such graduation.*

(Signed) SCHUYLER COLFAX
Speaker of the House of Representatives

(Signed) H. HAMLIN
Vice-President of the United States and President of the Senate

Approved, April 8, 1864

(Signed) ABRAHAM LINCOLN

The charter establishing Gallaudet College.

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WINTER 1988

are obligations . . . which are really optional; which ones are really the priorities, and then review whether those goals fit into the available time, energy, and money. . .

Try to balance activities for the family as a whole with individual needs. Find out what each member is willing to do toward meeting family goals. . .This may be the time to be assertive if someone else wants to do something but seems unwilling to help with preparations.

Plan who is to do what by when. Use calendar and checklist if these will be helpful. Frequent review of how things are going may be essential so that no one gets left out or over extended or resentful.

(Remember to review in January how the past holiday season has gone. . . this is the opportunity for evaluation, feedback, and writing down some ideas for next year. . . .)

Being with others can be fun and offer chance to share good wishes. . . is there someone who might otherwise be alone who might be included in your family?

If you are likely to be lonely, could you invite other individuals or other families to join you in meals, crafts, or other activities?

Try scheduling two parties on consecutive days which may allow you to prepare in quantity and have table and serving pieces set up for use.

Also think about cooking double recipes of family favorites. . .one to eat and the other to freeze for a later busy day.

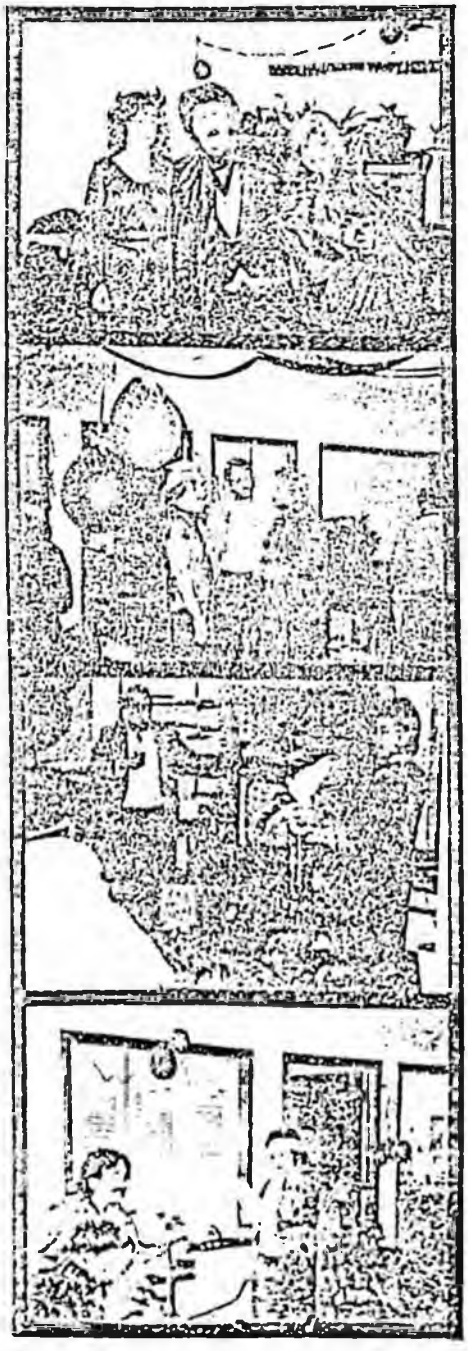
If finances are tight, think snacks and beverages rather than a big, sit-down dinner. Or arrange a potluck where each member of a group makes and brings a dish to share. . .less work for one person.

Let small get-togethers be a time to accomplish things as well as to visit. . .craft projects, decorate the tree, help someone in need, etc. . .work plus refreshments plus conversation can equal fun!

Remember to think "dual purpose". . . could make a centerpiece and present it to a guest to take home. . . or use poinsettias as decorations and give . . . or make candles and offer one to each person or family when they leave. . .use your imagination.

Rhoda Vander Voort,
Happier Holidays Workshops

Lynnette Angell



DEAF AND BLIND PERSONS NOW ELIGIBLE FOR JURY SERVICE

As a result of a change in state law, deaf and blind persons are now eligible to serve as jurors in state courts. This law took effect on September 10, 1987.

Prior to this change in the law, the names of persons who returned jury questionnaires indicating that they were blind or deaf were *permanently removed* from the master jury list.

If you are blind or deaf, and if you returned a jury questionnaire in past years indicating that you were disabled, your name WILL NOT appear on the master jury list *unless you notify the Alaska Court System that you want your name reinstated on the list.*

To request reinstatement on the master jury list, send your full name, address, phone number, social security number and date of birth to:

Richard Delaplain
Manager, Technical Operations
Alaska Court System
303 K Street
Anchorage, Alaska 99501

The Other Side of Silence
Arden Neisser
1983

Thomas Hopkins Gallaudet was born in Philadelphia in 1787. He graduated from Yale in 1805, and taught there for several years before going to the Andover Theological Seminary. He had just become a Congregational minister when he met Alice Cogswell, and was twenty-seven years old when he made the trip to Europe. Accounts of the trip give the impression that he went somewhat reluctantly and did not plan to stay long. He still had hopes of spending the rest of his life as a minister. He was gone for more than a year.

In England, his first stop, he encountered the Thomas Braidwood family, proprietors of several schools teaching an oral method. He spent almost two-thirds of the year negotiating with various members of the family about enrolling at one of their schools as a student teacher. Control of the schools amounted to a profitable monopoly that the Braidwoods aimed to keep. One member of the family, John, was in America at the time of Gallaudet's arrival trying to set up an oral school in Virginia. John's trip was only partly business; the other part was exile and rehabilitation—he drank—and the family did not have high expectations. When John failed, the Braidwoods attempted to come to terms with Gallaudet. They offered to open a school in Connecticut and run it exactly as they ran the other schools, as a franchise. They tried to extract an oath of secrecy from Gallaudet before offering him training, and refused to release any of their teachers from similar oaths of secrecy.

Exasperated, Gallaudet got in touch with Sicard and was invited to Paris to learn the *signes méthodiques.* Three months later, he returned to America accompanied by Laurent Clerc, a

former deaf pupil of Sicard and a teacher at the Paris school. Clerc accompanied Gallaudet on speaking tours and demonstrations; he lobbied state legislatures as well as Congress in his already excellent written English (he is described as carrying a small slate and chalk), and was received at the White House by President Monroe. He helped Gallaudet establish the first school in this hemisphere, the American Asylum in Hartford, and became the first deaf teacher of the deaf in America. Together, Gallaudet and Clerc adapted the French method to English.

Pedagogy being what it is, the two teachers tinkered with the language, trying to make it more efficient, inventing and adding new signs. The methodological signs, originally intended to make written grammar easier, made signed grammar more difficult as more signs represented English words rather than meanings. (These signs required a double translation: from sign to word to meaning. Natural signs go directly from sign to meaning.) The situation was further complicated by the fact that since there were deaf individuals on the American continent, there was also an indigenous natural sign language. Historians call it Old American Sign Language.

Within a rather short time the methodological signs proved too unwieldy, and except for the signs already absorbed into the language, it was abandoned for a more natural system: a merger of the Old American signs and the French signs of Clerc that evolved into American Sign Language.

Clerc not only instructed children, he trained teachers—many of whom were also deaf. Teachers skilled in ASL spread the language throughout an expanding network of schools and taught it for more than sixty years before oralism forced it underground (there are deaf people living today who were educated by students of Clerc). Despite its suppression, ASL is the language used by the deaf throughout the United States and Canada. It is probably the most widely known and used sign language in the world. Deaf Europeans are tremendously impressed at the nationwide use of ASL and express envy that deaf

persons from all over North America can understand each other, whereas in Europe, people from neighboring cities often cannot.

People with normal hearing learn spoken language by hearing it, and by hearing the sound of their own voices. The deaf, who can't hear and get no auditory feedback, cannot learn spoken language naturally. The inability to hear and to acquire speech is the only serious consequence of deafness; in comparison, all other sounds in the environment are trivial. For centuries the link between hearing and speaking was poorly understood. No functional relationship was considered. There was thought to be some deficiency in the brain, or a single obstruction that stopped both ears and vocal cords. Language itself had mystical qualities, a gift of God, bestowed.

Deaf individuals being taught to speak have been noted only rarely in the past. There were one or two in the sixteenth century, around the time that the manual alphabet was developed, and a few in the seventeenth. Most of the stories emphasized the miraculous powers of the teacher while giving few details regarding the pupil. Some teachers made distinctions about degree of hearing loss in their students, and some did not. Many used manual alphabets and signs, and reports of speech ability varied widely.

Beginning in the eighteenth century, and erupting in the nineteenth, a real battle began for nothing less than the identity of deaf human beings. It is called the oral/manual controversy, as inaccurate a term as the mind/body split which it also reflects. It added an unbearable dilemma to a crushing handicap.

Oralism became not only a teaching method but a philosophy of life, a model for deaf behavior, and a strong religious belief. As speech was God-given, that which separated man from beast, it was a sin to permit the deaf to remain silent. Gestures were like tools of the devil. The oralists maintained and still maintain that because signing is easier for deaf children to learn,

it inhibits the acquisition of speech, that children who learn sign language lose the will to speak. Critics of oralism have called it a denial of deafness. The method is built around artificial speech production and substitute hearing: lipreading.

A great deal of mystery surrounds lipreading. It seems uncorrelated with intelligence, unaffected by motivation. "It's a talent," more than one teacher has told me. "Some kids just have it. Like perfect pitch." Most speech sounds are not made at the lips at all; only 40 percent of English phonemes are visible. Four words out of an average eleven-word sentence is considered good. The rest is gathering meaning from context, from facial expression, and from guessing. A few are remarkably good at it.

Occasionally, deaf persons will become skilled at reading the speech of certain family members and no one else; or they may be successful only under ideal conditions: face to face, and one on one. Oral interpreters are now being trained for those deaf persons who do not use sign language, though the entire rationale for oral education should make this sort of service unnecessary.

Hearing people with one practice session do just as well on lipreading tests as deaf people who have had years of training. Lipreading is not a good way to learn English, but a thorough knowledge of English appears to be necessary in learning to lipread. Adults who already know English and who are losing their hearing benefit considerably from lipreading instruction. It is also a valuable skill for persons with moderate hearing loss. Modern hearing aids often pick up enough additional information to make lipreading possible and efficient.

Speech is a different problem. There have always been two populations of deaf: those born without hearing, the congenitally deaf, and those who lose their hearing later in life, sometimes called the adventitious deaf. Modern physicians and language experts prefer to call them pre-lingually and post-lingually deaf: those who lost their hearing before or after the acquisition of language.

Estimates of the incidence of deafness in the United States range from 2 million deaf, to 14 million with some kind of hearing impairment. The most recent census, published in 1974, *The Deaf Population of the United States*, reported a total of 1.8 million deaf persons. Almost a million of those had lost their hearing after the age of fifty. The target population sought by the census was called the pre-vocational deaf: "those who had lost, or never had the ability to hear and understand speech before the age of nineteen." There were about 420,000 people in this group. Most of them had become deaf before they were three: they had grown up deaf.

The demographers identified the pre-vocationally deaf as the population receiving the maximum number of services—educational, medical, vocational—and by implication, recognized them as a cultural and political entity. The age range (birth through adolescence) is exactly the period when human beings learn and develop language skills. The size of the population corresponds closely to the estimated number of ASL signers in the country: nearly 500,000. During the years when language learning is natural and easy, deaf youngsters, whether they master English or not, learn ASL.

How children acquire language, all language, all over the world, and under every possible condition of life, is not precisely understood. All children seem to be born with the ability. It's not quite imitation and it's not exactly learning. "There are none so depraved," said Descartes, "that they cannot arrange different words together, forming of them a statement by which they make known their thoughts."

Children acquiring spoken language not only hear the words, they also notice the arrangement, the syntax. By the time children are five years old, most of them have learned the syntax of their native language. They know how to order words, and they know that words in different arrangements mean different things. This aspect of spoken language is particularly inaccessible to deaf children, especially those born deaf. They cannot

hear the rhythms of spoken utterances, and develop little feeling for English syntax. Deaf children have no difficulty understanding the syntax of ASL, and pick up the rhythms of sign as spontaneously as hearing children pick up English.