

ALASKA LEGISLATURE COMMITTEE FILES 1987-1988 8672

5115 HSTA SB 395 - SB 420

687

Alaska State Legislature

Senator Paul Fischer
Senate District D
Box 784
Soldotna, Alaska 99669
(907) 262-9420 W
262-9269 H



State Senate

While in Juneau
P.O. Box V
Juneau, Alaska 99811
(907) 465-3791

April 16, 1988

I am taking this opportunity to write to clarify some misconceptions that have arisen from Senate Bill 395, an act relating to the school term. A copy of the bill is on the reverse side of this letter.

Certain children throughout the State of Alaska receive less than the standard 180 days of instruction that is mandated by law. Some of these absences are attributed to the subsistence lifestyles of parents requiring hunting and fishing time, as well as commercial fishing. The current law does not make allowances for these absences, and schools just show the children absent. The children lose valuable educational opportunities that are often not addressed.

SB 395 simply gives the local school board the discretion to adjust the school day to accommodate the different lifestyle needs of students. Current law allows adjustments for correcting asbestos problems. Conditions such as frozen pipes, flooding and lack of heat would also apply under this change. Changes must be approved by the Commissioner of Education to insure the changes remain within the guidelines of state law.

If you have any questions, or if I can be of any further assistance, please do not hesitate to contact me in Juneau. I will accept collect calls.

Cordially,

A handwritten signature in cursive script that reads "Paul Fischer".

Senator Paul A. Fischer

PAF/ssw

SB 395 Information

Alaska Association of Student Governments met this last week in Anchorage at West High School. There were approximately 250 students in attendance and over 26 schools represented. Weather did not permit some school's scheduled to arrive in time.

Schools that were definitely in attendance:

Giennallen
Kotzebue
Shevak
Mt. Village
Dillingham
Tok

Unalaska
Kodiak
Kenai
Soldotna
Homer
Seward
Seldovia
Nikolaevsk
Sitka
Juneau
Metlakatla
4 from Anchorage
West, East, Service, Bartlett
Lathrop
North Pole
Eielson
Monroe
Bethel
Ketchikan

Several smaller schools were in attendance, I don't have the names at this time.

AASG brought SB 395 before this body of student governments and after some discussion passed a resolution in favor of this legislation.

STATE OF ALASKA
1988 LEGISLATIVE SESSION

CS SB 395 (HESS)
BILL VERSION: ~~7-95~~
PUBLISH DATE: 2-11-88

FISCAL NOTE

REQUEST:

Revision Date: _____
Title: no relating to the
SCHOOL term
Sponsor: Sen Fischer
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	0	0	0	0	0	0
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	0	0	0	0	0	0

ANALYSIS : (Attach a separate page if necessary)

Steve Hoke

Prepared by: Steve Hoke Phone: 2800
Division: Commissioner's Office Date: 2-10-88

Approved by Commissioner: William S. Drameit Date: 2-10-88
Agency: Education

Distribution (by preparer):

- Legislative Finance
- Legislative Sponsor
- Requestor
- Office of Management and Budget
- Impacted Agency(ies)

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3 9 8

SB 398, "re ~~the~~ certain reports" ^{II}
+ records relating to genes
animals

Wage you to try + keep in present
Committee - kill the bill

~~Confidentiality bill~~
unconstitutional

Ms. Hild

Greenpeace

P.O. Box 104432

Ariz. 85710

~~277-8234~~

in H. State Affairs Committee

PUBLIC OPINION MESSAGE

DEAR: REPRESENTATIVE ULMER

NAME: ALAN C. JONES

TITLE:

ADDRESS: PO BOX 693

CITY: FAIRBANKS

ZIP: 99707

PHONE: 479-5458

BILL NO: SB 398

SUBJECT: CONFIDENTIALITY OF TRAPPING/HUNTING INFO

MESSAGE: I URGE YOU TO IMMEDIATELY GET THIS BILL TO THE HOUSE FOR PASSAGE.

I AM VERY MUCH IN FAVOR OF THIS LEGISLATION. THE FUTURE PROTECTION OF MY

RIGHTS TO HUNT AND TRAP ARE IN DANGER AND THIS BILL WILL DO A GREAT DEAL

TO THWART THAT DANGER. EOM/MJO

POMID: 07124449

DATE: 04/18/88

TIME: 12:44:49

LIONAME: FAIRBANKS LIO

COPIES: REPRESENTATIVES

BOUCHER
DAVIDSON
DONLEY
HOFFMAN
MARTIN
MENARD

SIA
Co

PUBLIC OPINICH MESSAGE

DEAR: REPRESENTATIVE ULMER

NAME: TOM HUDSON
TITLE:
ADDRESS: P.O.BOX 84075
CITY: FAIRBANKS ZIP: 99708
PHONE: 479-7232
BILL NO: SB 397
SUBJECT: OBSTRUCTING OR HINDERING HUNTING/FISHING
MESSAGE: I PERSONALLY SUPPORT SB397 AND ALSO SB398.

POMID: 07124948
DATE: 04/18/88
TIME: 12:49:48
LIONAME: FAIRBANKS LIO

COPIES: REPRESENTATIVES REPRESENTATIVES

ADAMS	BARNES
BOUCHER	BOYER
BROWN	CATO
COLLINS	COTTEN
DAVIDSON	DAVIS
DONLEY	ELLIS
FRANK	FURHACE
GOLL	GRUENBERG
GRUSSENDORF	HANLEY
HERRMANN	HOFFMAN
HUDSON	KOPONEN
LARSON	MARTIN
MENARD	MILLER
NAVARRE	PEARCE
PETTYJOHN	PHILLIPS
POURCHOT	RIEGER
SHULTZ	SPRINGER
SUND	SWACKHAMMER
TAYLOR	WALLIS
ZAWACKI	

PUBLIC OPINION MESSAGE

DEAR: REPRESENTATIVE ULMER

NAME: PHIL SUMMERS
TITLE:
ADDRESS: 1269 SUMMIT DRIVE
CITY: FAIRBANKS ZIP: 99712
PHONE: 457-2475
BILL NO: SB 397
SUBJECT: OBSTRUCTING OR HINDERING HUNTING/FISHING
MESSAGE: AND SB398. I AM IN FAVOR OF BOTH OF THESE BILLS AND WOULD LIKE
TO SEE THEM PASSED.

POMID: 07125132
DATE: 04/18/88
TIME: 12:51:32
LIONAME: FAIRBANKS LIO

COPIES: REPRESENTATIVES REPRESENTATIVES

ADAMS	BARNES
BOUCHER	BOYER
BROWN	CATO
COLLINS	COTTEN
DAVIDSON	DAVIS
DONLEY	ELLIS
FRANK	FURNACE
GOLL	GRUENBERG
GRUSSENDORF	HANLEY
HERRMANN	HOFFMAN
HUDSON	KOPONEN
LARSON	MARTIN
MEHARD	MILLER
NAVARRE	PEARCE
PETTYJOHN	PHILLIPS
FOURCHOT	RIEGER
SHULTZ	SPRINGER
SUND	SHACKHAMMER
TAYLOR	WALLIS
ZANACKI	

PUBLIC OPINION MESSAGE

DEAR: REPRESENTATIVE ULMER

NAME: RUSSELL M. CHACE

TITLE:

ADDRESS: PO BOX 16064

CITY: TWO RIVERS

ZIP: 99716

PHONE: 488-3708

BILL NO: SB 397

SUBJECT: OBSTRUCTING OR HINDERING HUNTING/FISHING

MESSAGE: SB 397 & SB 398: I URGE PASSAGE OF THESE BILLS. EOM/MJO

POHID: 07130508

DATE: 04/18/89

TIME: 13:05:08

LIONAME: FAIRBANKS LIO

COPIES: REPRESENTATIVES REF^ESENTATIVES

ADAMS	BARNES
BOUCHER	BOYER
BROWN	CATO
COLLINS	COTTEN
DAVIDSON	DAVIS
DONLEY	ELLIS
FRANK	FURNACE
GOLL	GRUENBERG
GRUSSENDORF	HANLEY
HERRMANN	HOFFMAN
HUDSON	KOPONEN
LARSON	MARTIN
MENARD	MILLER
NAVARRE	PEARCE
PETTYJOHN	PHILLIPS
POURCHOT	RIEGER
SHULTZ	SPRINGER
SUND	SHACKHAMMER
TAYLOR	WALLIS
ZAWACKI	

PUBLIC OPINION MESSAGE

DEAR: REPRESENTATIVE ULMER

NAME: ROY WILBUR
TITLE:
ADDRESS: 1045 GILMORE
CITY: FAIRBANKS ZIP: 99701
PHONE: 456-4284
BILL NO: SB 397
SUBJECT: OBSTRUCTING OR HINDERING HUNTING/FISHING
MESSAGE: THIS ALSO PERTAINS TO SB 398. I SUPPORT THESE TWO BILLS.
EOM-FZ

POMID: 07121420
DATE: 04/18/88
TIME: 12:14:20
LOCATION: FAIRBANKS LIO

COPIES: REPRESENTATIVES REPRESENTATIVES

CATO	COLLINS
HERRMANN	SPRINGER
ZAWACKI	ADAMS
BOYER	BROWN
DAVIS	FRANK
GOLL	LARSON
POURCHOT	RIEGER
SHACKHAMMER	NALLIS
DONLEY	ELLIS
GRUENBERG	HANLEY
HUDSON	KOPONEN
PHILLIPS	BARNES
COTTEN	NAVARRE
SUND	TAYLOR
BOUCHER	DAVIDSON
FURNACE	MENARD
HOFFMAN	PEARCE
SHULTZ	GRUSSENDORF
MARTIN	PETTYJOHN
MILLER	

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PUBLIC OPINION MESSAGE

DEAR: REPRESENTATIVE ULMER

NAME: LARRY VOORHEES
TITLE:
ADDRESS: PO BOX 83910
CITY: FAIRBANKS
PHONE: 479-2992

ZIP: 99708

BILL NO:

SUBJECT: SB 397

MESSAGE: SB 397/SB 398: I ENCOURAGE YOUR PASSAGE OF THESE BILLS. I FEEL
IT IS ESSENTIAL TO THE PRESERVATION OF THE TRAPPING INDUSTRY. THANK YOU
FOR YOUR CONSIDERATION. EDM/MJO

PC MID: 07114537

DATE: 04/18/89

TIME: 11:45:37

LICNAME: FAIRBANKS LIO

COPIES: REPRESENTATIVES REPRESENTATIVES

ADAMS	BARNES
BOUCHER	BOYER
BROWN	CATO
COLLINS	COTTEN
DAVIDSON	DAVIS
DONLEY	ELLIS
FRANK	FURNACE
GOLL	GRUENBERG
GRUSSENDORF	HANLEY
HERRMANN	HOFFMAN
HUDSON	KOPONEN
LARSON	MARTIN
MENARD	MILLER
NAVARRÉ	PEARCE
PETTYJOHN	PHILLIPS
POURCHOT	RIEGER
SHULTZ	SPRINGER
SUND	SHACKHAMMER
TAYLOR	WALLIS
ZAHACKI	

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PUBLIC OPINION MESSAGE

DEAR: REPRESENTATIVE ULMER

NAME: CAROL JENSEN

TITLE:

ADDRESS: 8451 GREENHILL

CITY: ANCHORAGE

ZIP: 99502

PHONE: 344-7078

BILL NO: SB 398

SUBJECT: CONFIDENTIALITY OF TRAPPING/HUNTING INFO

MESSAGE: PLEASE KILL THIS BILL. THE PUBLIC SHOULD CONTINUE TO HAVE ACCESS TO THESE RECORDS SINCE THEY CONCERN THE PUBLIC'S WILDLIFE RESOURCE. NO PROPRIETARY OR FINANCIAL INFORMATION IS CONTAINED IN THESE RECORDS. THE F & G DEPT. WANTS TO KEEP SECRET AS MUCH INFORMATION AS POSSIBLE, INCLUDING ABUSE OF OR UNETHICAL HUNTING/TRAPPING PRACTICES.

POMID: 03134257

DATE: 04/19/88

TIME: 13:42:57

LIONAME: ANCHORAGE LIO

COPIES: REPRESENTATIVES

BOUCHER
DAVIDSON
DONLEY
HOFFMAN
MARTIN
MENARD

9/18/88

PUBLIC OPINION MESSAGE

DEAR: REPRESENTATIVE ULMER

NAME: RICHARD HENDERSON

TITLE:

ADDRESS: 572 LINE DRIVE

CITY: FAIRBANKS

ZIP: 99709

PHONE: 479-6698

BILL NO: SB 397

SUBJECT: OBSTRUCTING OR HINDERING HUNTING/FISHING

MESSAGE: AND SB398. I AM FOR BOTH OF THESE BILLS TO GO THROUGH. THEY ARE IMPORTANT.

POMID: 07134845

DATE: 04/19/88

TIME: 13:48:45

LIONAME: FAIRBANKS LIO

COPIES: REPRESENTATIVES

BARNES
COTTEN
GRUENBERG
NAVARRE
SUND
TAYLOR
DAVIDSON
HERRMANN
HOFFMAN
PEARCE
SHULTZ
SPRINGER
BOUCHER
DONLEY
MARTIN
MEHARD

SJA
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PUBLIC OPINION MESSAGE

DEAR: REPRESENTATIVE ULMER

NAME: DEAN WILSON

TITLE:

ADDRESS: BOX 60729

CITY: FAIRBANKS

ZIP: 99706

PHONE: 479-4369

BILL NO: SB 397

SUBJECT: OBSTRUCTING OR HINDERING HUNTING/FISHING

MESSAGE: AND SB398. DEPARTMENT OF REVENUE REPORTS 27,886 LICENSED RESIDENT TRAPPERS DURING 1987. PLEASE HELP PROTECT OUR LIFE STYLE. AS LEGISLATIVE CHAIMAN FOR THE ALASKA TRAPPERS ASSOCIATION, WE URGE YOU TO SUPPORT SB397, ANTI HARASSMENT BILL, AND SB398 TO LOCK UP HUNTING AND TRAPPING RECORDS FROM ENVIRONMENTAL GROUPS.

POMID: 07150649

DATE: 04/18/88

TIME: 15:06:49

LIONAME: FAIRBANKS LIO

COPIES: REPRESENTATIVES REPRESENTATIVES

ADAMS	BARNES
BOUCHER	BOYER
BROWN	CATO
COLLINS	COTTEN
DAVIDSON	DAVIS
DONLEY	ELLIS
FRANK	FURNACE
GOLL	GRUENBERG
GRUSSENDORF	HANLEY
HERRMANN	HOFFMAN
HUDSON	KOPOHEN
LARSON	MARTIN
MENARD	MILLER
NAVARRE	PEARCE
PETTYJOHN	PHILLIPS
POURCHOT	RIEGER
SHULTZ	SPRINGER
SUND	SWACKHAMMER
TAYLOR	WALLIS
ZAWACKI	

S/A

PUBLIC OPINION MESSAGE

DEAR: REPRESENTATIVE ULMER

NAME: DOUG BRATTEN

TITLE:

ADDRESS: 1329 WAKE FOREST WAY

CITY: FAIRBANKS

ZIP: 99709

PHONE: 479-8872

BILL NO: SB 397

SUBJECT: OBSTRUCTING OR HINDERING HUNTING/FISHING

MESSAGE: SB 397/398: I WOULD LIKE TO SUPPORT BOTH OF THESE BILLS. THEY
BOTH SOUND LIKE GOOD BILLS THAT SHOULD BE PASSED. EOM/MJO

POMID: 07084446

DATE: 04/19/88

TIME: 08:44:46

LIONAME: FAIRBANKS LIO

COPIES: REPRESENTATIVES

BOUCHER
DAVIDSON
DONLEY
HOFFMAN
MARTIN
MENARD
COTTEN
HERRMANN
NAVARRE
PEARCE
SHULTZ
SPRINGER
SUND

S/A
C

PUBLIC OPINION MESSAGE

DEAR: REPRESENTATIVE ULMER

NAME: DONALD LATIMER

TITLE:

ADDRESS: 1714 PINE LANE

CITY: DELTA JCT.

ZIP: 99737

PHONE: 895-4714

BILL NO: SB 398

SUBJECT: CONFIDENTIALITY OF TRAPPING/HUNTING INFO

MESSAGE: AS A TRAPPER AND SEALING AGENT I SUPPORT THIS BILL. RELEASE OF THE NAMES AND ADDRESSES WILL CAUSE A LOT OF MISINFORMATION TO BE GIVEN, WHICH WILL RENDER THE VALUE OF THE REPORTS USELESS. I URGE YOU TO SUPPORT THIS BILL.

POMID: 02102910

DATE: 04/19/88

TIME: 10:29:10

LIONAME: DELTA JUNCTION LIO

COPIES: REPRESENTATIVES SENATOR

SHULTZ

COGHILL

BOUCHER

DAVIDSON

DONLEY

HOFFMAN

MARTIN

MENARD

5/A
CO

STATE OF ALASKA
1988 LEGISLATIVE SESSION

BILL VERSION: CSSB 398 (Jud)
PUBLISH DATE: SENATE 4/8/88

FISCAL NOTE

REQUEST:

Revision Date: _____ Agency Affected: Fish and Game
Title: An Act relating to certain reports BRU: Game
and records concerning game animals
Sponsor: Senator Coghill Components: _____
Requestor: _____

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		

CAPITAL						
---------	--	--	--	--	--	--

REVENUE						
---------	--	--	--	--	--	--

FUNDING: (Thousands of Dollars)

GENERAL FUND						
FEDERAL FUNDS						
OTHER						
TOTAL		0	0	0		

POSITIONS:

FULL-TIME						
PART-TIME						
TEMPORARY						

ANALYSIS : (Attach a separate page if necessary)

Prepared by: Don E. McKnight Phone: 465-4190
Division: Game Date: 3/1/88

Approved by Commissioner: *Don McKnight* Date: 3/2/88 3/31/88
Agency: _____ / ok'd by Don McKnight

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

STATE OF ALASKA
1988 LEGISLATIVE SESSION

BILL VERSION: SSB 398 (Jud)
PUBLISH DATE: (SENATE) 4/8/88

FISCAL NOTE

REQUEST:

Revision Date: _____
Title: "An act relating to certain reports and records concerning game animals."
Sponsor: Fanning, Faiks, et al
Requestor: Senate Resources

Agency Affected: Public Safety
BRU: Fish & Wildlife Protection
Components: Enforcement

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						
---------	--	--	--	--	--	--

FUNDING: (Thousands of Dollars)

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

POSITIONS:

FULL-TIME	0	0	0	0	0	0
PART-TIME						
TEMPORARY						

ANALYSIS : (Attach a separate page if necessary)

No fiscal impact is anticipated.

Prepared by: Captain Conrad G. Seibel Phone: 269-5509
Division: Fish & Wildlife Protection Date: 2/10/88

Approved by Commissioner: Walter H. ... Date: 2-25-88
Agency: Department of Public Safety 3-31-88

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

CS ok'd
by
Dep. Comm

S B

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HOUSE STATE AFFAIRS COMMITTEE

NEXT COMMITTEE: JUDICIARY

BILL: SB 399

CURRENT VERSION: CS SB 399 (RULES)

SCHEDULED: APRIL 20, 1988

SPONSOR: SZYMANSKI

PHONE NO: 4978

CONTACT FILE: _____

BILL SUBJECT: ALASKA AUTOMATED FINGERPRINT SYSTEM AND INCLUSION OF FINGERPRINT INFORMATION IN THAT SYSTEM

SPONSOR BACKUP: IN FILES

AFFECTED AGENCIES:

<u>DEPARTMENT</u>	<u>CONTACT/PHONE</u>	<u>COMMENT</u>
PUBLIC SAFETY	HORETSKI/4332	
HARRY BUCCILLI	563-4659	OFFNET TELECONFERENCE/ANCHORAGE

FISCAL NOTES

<u>AGENCY</u>	<u>REQUESTED</u>	<u>DATED</u>	<u>FY 88 AMT</u>	<u>FY 89 AMT</u>
DPS		3/28/88	-0-	-0-

ACTION

<u>DATE</u>	<u>COMMENT</u>
4/20/88	PASSED FROM HOUSE STATE AFFAIRS

HOUSE COMMITTEE REPORT

(7)

Date referred: 3/29/88

FURTHER REFERRALS: Judiciary

DATE: 4-20-88

The State Affairs Committee has considered CSSB 399(R1s)

"An Act relating to the Alaska automated fingerprint system and to the inclusion of fingerprint information in that system."

RECOMMENDS:

- [] replace with _____ [] the same title
[] attached amendment(s) [] a new title
[] 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 [] same as previous fiscal note published _____
[] zero fiscal note [same as previous zero fiscal note published 3/29/88
[] zero with analysis

SIGNING DO PASS:

[Signature]
[Signature]

SIGNING OTHER RECOMMENDATIONS:

[Signature] (no rec)
[Signature] (no rec)
[Signature] (no rec)

[Signature]
Chairman's signature

STATE OF ALASKA
THE LEGISLATURE

POUCH 4 - STATE CAPITOL
JUNEAU, ALASKA 99811
607 465-3800

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

4-20-88

3:00 p.m.



Alaska State Legislature

Senator Mike Szymanski

While in Session:
P.O. Box V
State Capitol
Juneau, Alaska 99811
(907) 465-4978/4979

Interim
3111 C Street
Suite 150
Anchorage, AK 99503
(907) 276-6739

M E M O R A N D U M

To: Representative Fran Ulmer, Chair
House State Affairs

From: Senator Mike Szymanski *MS*

Date: April 6, 1988

Subject: Scheduling of Hearings for SB 399: Fingerprinting

165 E. Parks Hwy.
Suite 104
Wasilla, AK 99687
(907) 376-MIKE

I understand that SB 399, my bill on voluntary fingerprint submissions, which passed the Senate on March 29 on a 20-0 vote, has been referred to the House State Affairs Committee in the House.

I would therefore like to formally request a hearing be scheduled for the bill in your Committee at your earliest convenient date.

The bill would allow people to put fingerprints on the state DPS computer system on a voluntary basis, for a variety of identification purposes, such as to identify a body, for amnesia victims, Alzheimers disease, runaways, or for whatever personal reason they may have.

The bill provides protection of confidentiality, and allows a child to remove the prints upon reaching the age of 18. The fiscal note is zero. In response to concerns expressed by some Senators, a detailed position paper to the Senate Judiciary CS explains the structure of the system and who does and does not have access to the information.

Notes on SB 399, March 29, 1988

Attached is a copy of the Rules CS. The CS adds the phrase "and by a person submitting fingerprints under (c) of this section".

This will allow the Department to collect user fees from people who want to add their names to the AAFIS. In actual practice, most larger communities have private businesses who already take quality fingerprints for a fee; so in those communities the Department will set up regulations so people will have to go through those private businesses to submit prints, to ensure their quality, etc. In smaller, bush communities where no such businesses exist, Department personnel can take the prints instead--and the language change in the CS will allow them to charge an appropriate fee for it. It is not anticipated that there will be very many of these.

Also, in an attempt to meet some of the concerns about privacy and accessibility raised on the floor by Coghill and Uehling, the Department submitted a revised Position Paper that attempts to spell out in more detail just who has access to the system. The basic point is that the fingerprint system is not connected to the criminal justice system--they are separate. Further, no state or federal agency has direct access to them; they have to request information from it. They will pretty much limit their requests to serious felony cases, or ID of dead bodies, etc. (Note: they may do background checks on people who are applying for top US Government posts). There is no reason for them to ask for the prints of someone who submitted the prints voluntarily, unless that person has committed a felony in another state and they are trying to get further information on him or her. Even then, the information they get would be practically useless; all they could get was the person's fingerprints, there would be no criminal record.

FISCAL NOTE

REQUEST

Revision Date: 3/28/88 Agency Affected: Public Safety
 Title: "An Act relating to the Alaska Automated Fingerprint System ..." BRU: DPS Administration
 Sponsor: Sen. Szymanski, Zharoff, etc. Components: Administrative Services
 Requestor: Senate Judiciary

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
CAPITAL						
REVENUE						

FUNDING: (Thousands of Dollars)

GENERAL FUNDS						
FEDERAL FUNDS						
OTHER						
TOTAL		0	0	0	0	0

POSITIONS:

FULL-TIME						
PART-TIME						
TEMPORARY						

ANALYSIS: (Attach a separate page if necessary)

No additional funds are needed to handle the relatively small number of fingerprints anticipated under this bill.

Prepared by: Ken Bischoff *KSB* Phone: 465-4336
 Division: Administrative Services Date: 3/28/88

Approved by Commissioner: Arthur English *A.A. English* Date: 3-28-88
 Agency: Public Safety

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

BILL NO: CSSB 399 (JUD)

DATE: March 25, 1988

TITLE: An Act relating to the Alaska automated fingerprint system and to the inclusion of fingerprint information in that system.

CONTACT: Kenneth E. Bischoff
Division of Admin. Services
465-4336

DEPARTMENT OF PUBLIC SAFETY

Passage of this legislation would allow people to submit fingerprints for entry into the Alaska Automated Fingerprint Identification System (AAFIS). Fingerprints from an adult would be entered at his or her own request; fingerprints of a minor over two years old or of a person under the protection of a guardian would be entered upon request of the parent or guardian.

Fingerprints entered into AAFIS under this bill would be contained in the AAFIS data base, but the actual fingerprint cards would be maintained separately and indexed so that a person whose fingerprints were entered by a parent or guardian can have those fingerprints removed upon reaching age 18, if the person requests.

The Alaska Automated Fingerprint Identification System is a separate ("stand alone") computer system; it is not connected to the Alaska Public Safety Information Network (APSIN) or any other state, regional, or national criminal justice information system. Criminal history record information is contained on APSIN and other criminal justice information systems, not on AAFIS. AAFIS is an identification device which will positively confirm, based upon fingerprints, the identity of an individual whose fingerprints are submitted for identification or verification. The FBI is not hooked up to AAFIS. The FBI maintains a central national storehouse of fingerprint cards of serious criminals. The FBI's basic purpose is to maintain a clearinghouse allowing positive identification of serious criminals who cross state lines. The FBI would not be interested in knowing if a person has voluntarily submitted fingerprints into AAFIS.

The Department of Public Safety controls access to AAFIS, and intends to continue to use the AAFIS data base for law enforcement purposes only. Law enforcement purposes would include, for example, using fingerprints on file to identify dead bodies.

Existing language in Title 44 allows the Department to charge a "reasonable fee" to a person requesting information from AAFIS. We understand that the Senate Rules Committee is considering an amendment that would add, on page 1, line 17, after "fingerprint system," "and by a person submitting fingerprints under (c) of this section." This would allow the Department to charge a reasonable fee to a person who wishes to submit his (or his child's) prints to the AAFIS system.

Generally, the Department of Public Safety staff does not take fingerprints for other than law enforcement purposes. Therefore, individuals desiring to take advantage of this bill's provisions would ordinarily be required to have their fingerprints taken by a qualified fingerprint technician in business for such purposes. Businesses offering these services exist in many of the larger communities in the state. In those areas where such services do not exist, procedures would be established to allow state troopers, VPSOs, or other trained DPS personnel to perform this service, probably for a modest fee.

CORRECTION

**THIS DOCUMENT
HAS BEEN REPHOTOGRAPHED
TO ASSURE LEGIBILITY**

BILL NO: CSSB 399 (JUD)

DATE: March 25, 1988

TITLE: An Act relating to the Alaska automated fingerprint system and to the inclusion of fingerprint information in that system.

CONTACT: Kenneth E. Bischoff
Division of Admin. Services
465-4336

DEPARTMENT OF PUBLIC SAFETY

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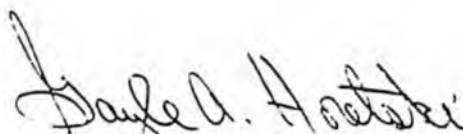
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Position Paper, CSSB 399 (Jud)
Department of Public Safety
Page 2

The Department of Public Safety supports this bill, including the proposed amendment discussed above.



for Arthur A. English
Commissioner

S B

4 2 0

HOUSE STATE AFFAIRS COMMITTEE

NEXT COMMITTEE: HSS

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:

<u>DEPARTMENT</u>	<u>CONTACT/PHONE</u>	<u>COMMENT</u>
-------------------	----------------------	----------------

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

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

<u>DATE</u>	<u>COMMENT</u>
-------------	----------------

4/18/88	PASSED FROM STATE AFFAIRS
---------	---------------------------

HOUSE COMMITTEE REPORT

(7)

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
- 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 same as previous fiscal note published _____
- zero fiscal note same as previous zero fiscal note published 2-23-88
- zero with analysis

SIGNING DO PASS:

[Handwritten signatures]

SIGNING OTHER RECOMMENDATIONS:

[Handwritten signature]

 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 advocacy 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)

March 3, 1988

Representative 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

CORRECTION

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Alaska
Association of the
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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


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

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Sincerely,



Albert Berke
Secretary

AB: cjp

MAR 15 1988

POSITION PAPER
SENATE BILL NO. 420

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

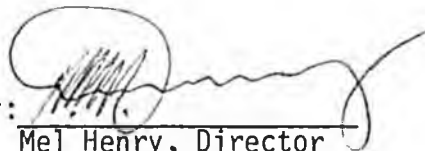
EFFECT OF BILL

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:

15th March, 1988

Approved by:


Myra W. Munson,
Commissioner

Date:

March 7, 1988



Official Business

Alaska State Legislature

Senate

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

469 1 4 188

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

JAMES H. OMVIG, Director

March 8, 1988

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

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.

March 8, 1988
Page 2

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 eight 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 cut. 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 mainstreamed 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 in learning 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 would no longer be unsuccessful speech clinics but successful 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.

1

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

2

THE OTHER SIDE OF SILENCE

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:

3

Prologue

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 age 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 sidral hearing, and the conduction of sound. They spend a deal of time describing to their deaf clients and pupils at 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 w 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 tl 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 percei 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 Sign 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 a qualified interpreter in criminal proceedings and in official 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 Sign Language is not familiar with Deaf Culture and is not aware of the needs of deaf people.

Sincerely,

Pamela S. Guy

Pamela S. Guy, President
Juneau Association of the Deaf

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		0	0	0	0	0
CAPITAL						
REVENUE						

FUNDING: (Thousands of Dollars)

GENERAL FUND		0	0	0	0	0
FEDERAL FUNDS						
OTHER						
TOTAL						

POSITIONS:

FULL-TIME						
PART-TIME						
TEMPORARY						

ANALYSIS : (Attach a separate page if necessary)

Prepared by: Steve Hole,
Division: Commissioner's Office
Approved by Commissioner: William G. Demmert
Agency: Department of Education

Phone: 465-2800
Date: 2-19-88
Date: 2-19-88

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

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-
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REVENUE	-0-	-0-	-0-	-0-	-0-	-0-
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FUNDING: (Thousands of Dollars)

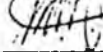
GENERAL FUND						
FEDERAL FUNDS						
OTHER						
TOTAL	-0-	-0-	-0-	-0-	-0-	-0-


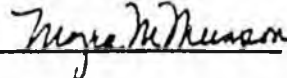
POSITIONS:

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  Phone: 465-3370
Division: Mental Health & Developmental Disabilities Date: 3-1-88

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

Distribution (by preparer):

- Legislative Finance
- Legislative Sponsor
- Requestor
- Office of Management and Budget
- Impacted Agency(ies)

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

3:00 p.m.



Official Business

Alaska State Legislature

Senate

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 Verttula
Alaska State Senate

JK/ent



Official Business

Alaska State Legislature

Senate

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

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- 4) Fiscal Note (Zero): Department of Health and Social Services
- 5) Fiscal Note (Zero): Department of Education
- 6) Louise Rude Center's letter:Carolynn Witcher, 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
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- 15) What is the Deaf Community: Article
- 16) American Sign Language: Article
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- 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
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- 29) Access Alaska: Article
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JK/emt

MAR 14 1988

MAR 15 1988

SENATE OF MARYLAND

8lr0060

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 _____

1 AN ACT concerning

2 Education - Academic Credit for the Study of
3 American Sign Language

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

7 BY repealing and reenacting, with amendments,

8 Article - Education
9 Section 4-110
10 Annotated Code of Maryland
11 (1985 Replacement Volume and 1987 Supplement)

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

14 Article - Education

15 4-110.

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

20 (1) Establish curriculum guides and courses of study
21 for the schools under its jurisdiction, including appropriate
22 programs of instruction or training for mentally or physically
23 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.

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

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

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

Approved:

Governor.

President of the Senate.

Speaker of the House of Delegates.

CARROLL COUNTY TIMES

WESTMINSTER, MD
DAILY & SUNDAY 19,030

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 Environmen-

tal 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.

O A D

INCORPORATED
1961**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 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. Recognize 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 chosen.)

-MORE-

CLEVELAND No. 1 • CINCINNATI No. 2 • COLUMBUS No. 3 • AKRON No. 4 • TOLEDO No. 5
DAYTON No. 6 • FINDLAY No. 7 • MANSFIELD No. 8 • YOUNGSTOWN No. 9 • PORTSMOUTH No. 10

• A COOPERATING MEMBER OF THE NATIONAL ASSOCIATION OF THE DEAF •

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) 385-1200
- 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) 287-3060

- 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) 694-6521
- 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 Theological 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 Street, 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
(212) 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 Community 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 Community
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.
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(715) 675-3331
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Brooklyn Park, Minnesota 55445
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- 69) Ohio University
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Grand Central and Utopia Parkways
Jamaica, New York 11439
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- 194) St. Louis Community College at
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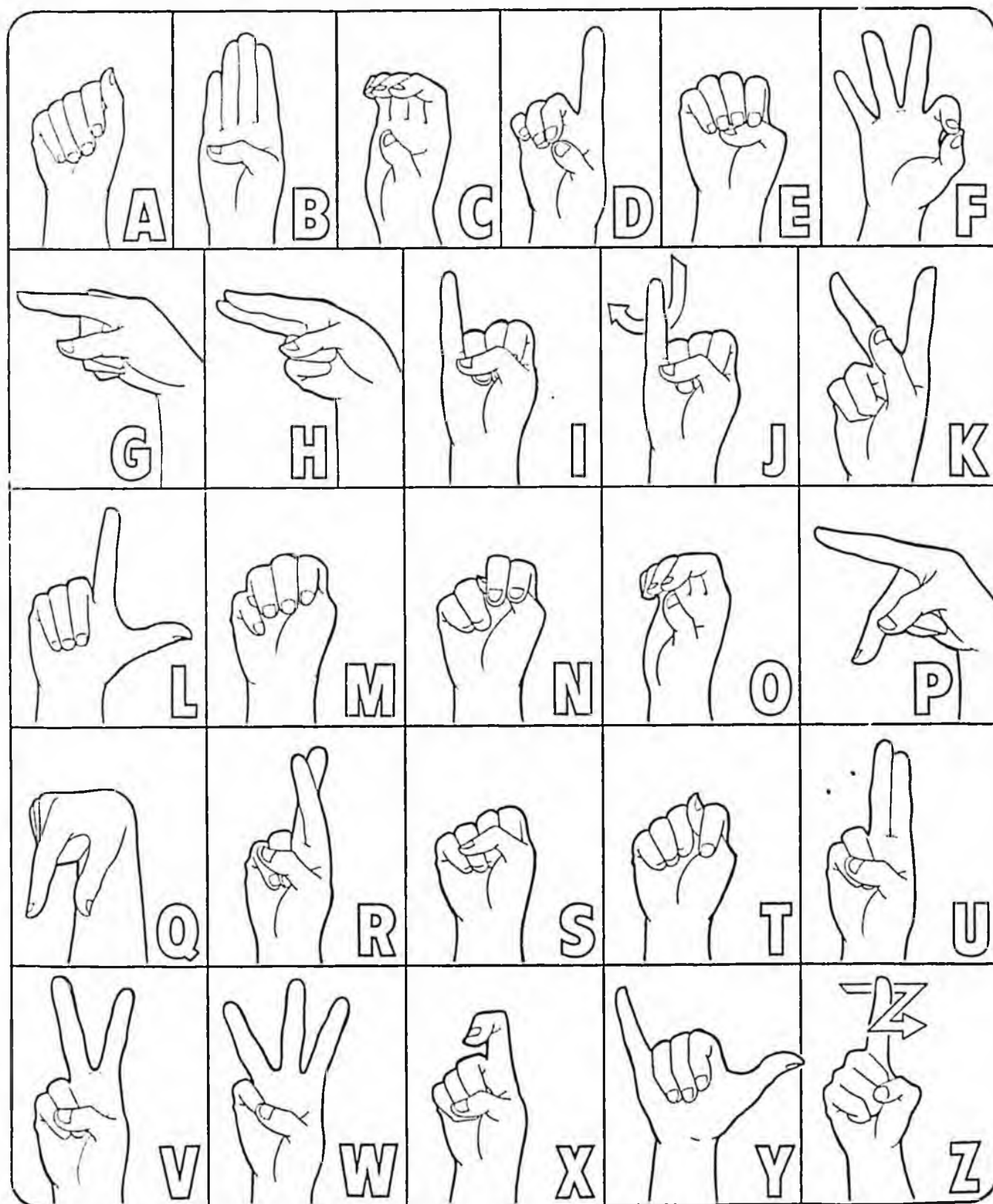
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*Programs added by C.S.P. staff to the list that appeared in The Reflector Winter 1983.

the American sign language alphabet



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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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Deaf

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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.²⁴

Draft Recommendation 20: The Commission on Education of the Deaf recognizes American Sign Language as a legitimate language.²⁵

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 English (SEE II), and Linguistics of Visual English (LOVE). All of these 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" hand-shape, 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.

there are different regional pronunciations of English words like "tomato" and "aunt."

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

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 advanced signers, it does not contain signs used in secular life. In order to converse in general terms with deaf people, it will be neces-

sary 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.

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, Épée 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. Épée'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 1972 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.

handshapes are cross-referenced next to the drawings. Learning these similarly formed signs together sometimes helps in remembering them.

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

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.

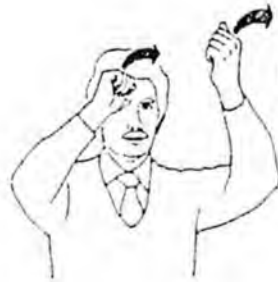
The Lord's Prayer

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



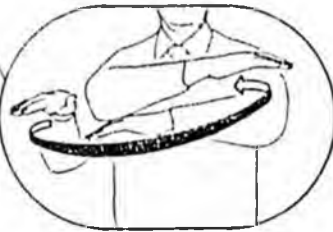
name.



Thy



kingdom



come.



Thy



will



be done



on



earth



as



it is



in



heaven.





Give



us



this



day



our



daily



bread.



And



forgive



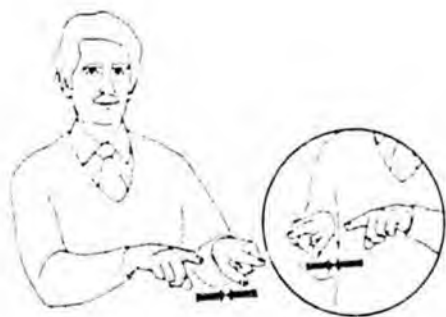
us



our



trespasses,



as



we



forgive



those

who

trespass

against

us.



And

lead

us

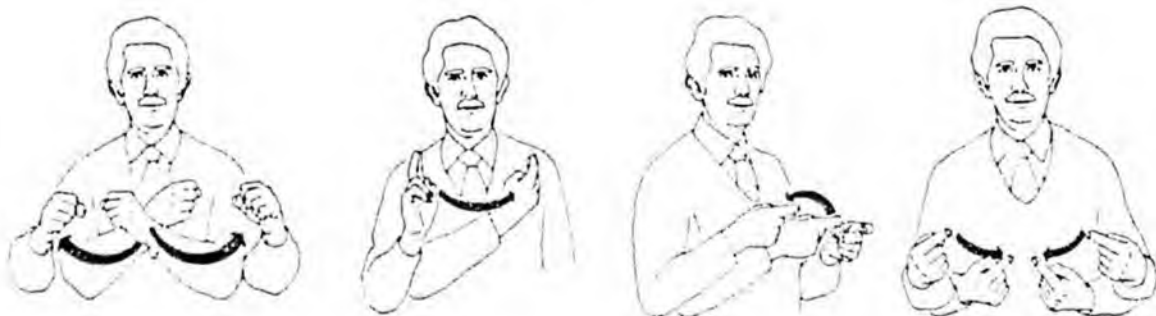
not



into

temptation,

but



deliver

us

from

evil.