

PART III

THE CLIMATE OF CHANGE

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INTRODUCTION TO PART III

There are considerable changes taking place in matters affecting deaf people at the present time and it is evident that deaf people, by their campaigns, are an important element. Another reason for change is that more is now known about deaf people and their way of life, in particular through research into Sign Language and the deaf social group. Although there has been gradual change over the past twenty years, the last decade has seen a considerable acceleration. Ladd (1989:p:15) speaks of 'the 80s, clearly the most successful decade for deaf people this century'; and the writer of an editorial in the British Deaf News (1980:p:203) at the beginning of 1980 foresaw this when he wrote 'the years since 1880 have seen argument and bitterness. But at the beginning of the 1980s we see many hopeful signs for the future - argument and acrimony have given way to a spirit of co-operation; adult deaf people and their organisations are helping educationalists to understand the uses of manual communication methods used by deaf people throughout the world; linguists are working with deaf people to identify the basic structures of sign language....'.

Jones (1985:p:1) writes 'people seem to understand much better now the need for the existence

of the deaf community and its importance to the individual deaf person. The deaf person, presented by himself, is emerging as a credible individual belonging to a community which, because the need is obvious, has its own integrity. The concept of "normalising" the deaf person through a reliance on lipreading is giving way to the more realistic notion, preached by deaf people themselves, that "normal" should be measured by deaf people's social needs, and how these are met. And central to this idea is inter-personal communication, as the means of satisfying the individual's psychological needs of group membership and friendship. The rapidly growing respectability of sign language, and its part in the integrated means of communication known as Total Communication, seems to be the key to this new public acceptance, and the consequent acceptance of the fact and necessity of the deaf "community".

Considerable changes are taking place and central to these changes is the part played by deaf people in influencing opinion, by stating clearly what their special needs are; and mostly these can be seen to do with inter-personal communication. The findings of the present study show that communication affects all areas of deaf people's lives; and the major changes can be seen to involve

Sign Language in some degree, in the parental family and at work in particular. If a trend can be seen, it is towards the use of Sign Language as the means of access to "hearing" society, with deaf people and their way of life being accepted as different rather than deviant.

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CHAPTER 20 'Deaf People, Disabled People And Disability'

In earlier parts of the present study discussion has centred around the fact that deaf people have perceived their deafness in different terms to some of those "hearing" people who have taken an interest in their education and welfare (p:88f). It has been noted, for example, that the British Deaf Association was formed at the end of the 19th century following the report of the Royal Commission on the Blind Deaf and Dumb, which showed a dislike of Sign Language and of deaf people coming together socially, fearing that they would become a 'race apart' (p:91f). Further examples were given (p:89f), of the Committee of the Association in Aid of the Deaf and Dumb disagreeing with the deaf people they purported to serve, about the need to have separate church services in Sign Language; and Alexander Graham Bell's antagonism to Sign Language and marriage between deaf people (p:92).

Deafness has been considered deviant by educators of deaf children since at least 1880, when the Milan Conference agreed that "oralism" should be the means of educating deaf children. Sign Language has been repressed by schools for the deaf (Conrad: 1979:p:317) until recently, when the

philosophy of Total Communication entered the argument, together with the idea of British Sign Language as the natural language of deaf children, and English as their second language (LASER:1987).

Services to deaf people appear to have followed the way of "care"; 'to protect them from a cruel and competitive world' as the managers of the Old Kent Road school for the deaf put it (Heasman: 1962:p:201). Ladd (Miles: 1988:pp:33-34) writes 'by the 1950s, many Welfare Officers to the Deaf were running the deaf clubs themselves, acting as self-appointed representatives from the club to the management committee, made up for the most part of local hearing notables who knew nothing about the deaf. Thus they gradually became benevolent despots in their local deaf community. So, over a period of generations the missionary passed from being an ally to being an active agent in keeping deaf people "in their place"'. This came about, according to Ladd, because deaf people had 'lost confidence in their ability to solve the problems an oralist education had omitted to prepare them for' (Miles: 1988:p:33).

According to Ladd (1988:p:196) there were, at the end of the 19th century, 'vigorous moves to suppress sign language, deaf marriages and clubs, deaf teachers, and replace it by the teaching of

speech alone as a means of communication (known as oralism). And unlikely as it may sound, this was successful. Starting in 1880, by 1910 there were no more deaf teachers, and sign language was banned from classrooms right across Europe and America....The effect on the community was drastic. Literacy standards plummeted and after one or two generations had passed, even deaf leaders had internalised feelings of self-worthlessness. In social welfare policy, for example, hearing missionaries took over the running of the deaf community locally and nationally. The early missionaries, who worked hand in hand with deaf people died out, and were replaced by people who saw all around them deaf adults unable to read, write and cope with life. The policies and beliefs which then took over were based around "caring for the deaf"....'.

Although Ladd welcomed the fact that social workers with deaf people in the 1970s were more objective in their outlook towards deaf people (1988: pp:196-197), he states 'unfortunately, it also reflected the pathological approach that became so entrenched by the mid-twentieth century. Deaf people were seen as individual "cases" in need of social treatment to solve their problems. They were also seen as separate hearing impaired individuals, who just happened to be deaf, rather than members of

a community'. Kyle and Pullen (1988:p:53) suggest also that the professionals will place the deficiency in the client, and Oliver (1983:p:15) writes that there is a struggle for professional status on the part of the social workers which causes them to emphasise the medical model.

Brien (1981:pp:2-3) states that the clinical/pathological approach considers that 'the behaviour and norms of the hearing majority are the norm - thus deaf people and deaf culture are seen as "deviant"'. He continues (1981:p:4) 'the cultural approach provides a way to call into question the deeply entrenched view that profound deafness is to be automatically associated with disability, and thereby, inability. In a society which sought to accommodate rather than assimilate difference, to maximise potential rather than reify differences as unacceptable, the position of deaf people would be different'.

Writing of the United States of America, Lane (1984:p:1) says that '....the history of the deaf in the US is the history of a struggle in which, by a bitter irony, the community of signers is pitched against their would-be benefactors, those English speakers charged by the nation with improving the plight of the deaf'. And Lane continues (1984:p:4) 'the deaf community itself, however, has

historically spurned this pathological model of its situation favouring instead a social model'. Later (1984:p:12) Lane suggests 'the renewed appreciation of cultural pluralism in our society today invites us to re-examine the conviction that others should speak as we do'. Brien (1981:p:5) makes a similar suggestion, stating that in recognising that Britain is a pluralistic society, and taking into account Conrad's work (The Deaf School Leaver: 1979), it should be possible to have a proper 'child-centred' approach to the education of deaf children, which would require the ending of discrimination against deaf adults in deaf education, and the introduction of a bi-lingual education programme'.

Discussing the deaf "community" and deaf "culture" Kyle and Pullen (1988:pp:50-51) write of 'a growing movement in the UK which has come to question the whole basis of our special education and our services for disabled people....This movement has seen as a central point, a medical model which has never been challenged but has been the underpinning of our provision for so long'. They state 'it is time to begin to question some of the basic assumptions about services to deaf people. Difference is inevitable in a community of people but the importance of certain differences is determined by society. The extent to which a society

can adopt a collective responsibility for these differences is the extent to which the disability will be accepted. In this context collective responsibility is a belief in difference and its value. It requires us to realise that the difference does not come solely from the individual and that we are all involved in accepting difference in society. Deafness may have to be seen in this way.'

A similar point is made by McNeill (1988: p:26), who suggests that disabled people are looked upon as deviant; 'they are not handicapped so much by their disability as by the social reaction to it, for their every action is interpreted in terms of their disability'.

'Society has chosen to identify deafness as a deficit and deaf people come to be objects of our care. Yet deaf people are a community and a culture which has to be understood. To offer to help deaf people to adjust to your culture and your (emphasis in the original) world is to fail to understand' (Kyle and Pullen:1988:p:60). The challenge, writes Lane (1984:p:12) is 'to find a synthesis of the pathological and social models better suited to the reality of the deaf experience than any single model has proven'. Bearing in mind that deaf people value their speech, and are known to use personal hearing aids and other modern technology,

this seems a good basis from which to start.

Deaf People's Experience Similar To Other Disabled People

The experience of deaf people appears not to be different from that of other disabled people. Wood (1988:p:16) writes 'indeed, there are those who maintained that the view of disabled people encapsulated in service delivery models had reinforced the image of disabled people as being those in need of care and protection in society'. And he goes on 'changing this perception is a mammoth task. "Professionals", society at large and even many disabled people have adopted a stereotyped image of disability that is firmly entrenched in the medical model'.

Wood (1988:p:16) says that in 1981 disabled people collectively rejected the medical model as '....it did not equate at all to our experiences of the problem which faced us in society....disabled people concluded that disability would be more appropriately placed within a social model. It appeared that providers and recipients of services held dichotomous views about the nature of disability'. He puts this down to the fact that disabled people are never consulted about the issues which affect their lives, so that services are 'delivered to disabled people on the basis of the

observation of their needs' (1988:p:16).

Having decided that the cornerstone of the disabled people's movement was to be the social model, they then had to decide how best to promote their own integration. Some organisations decided to promote the political dimension of disability, whilst others worked to formulate pragmatic solutions to the problems they faced (Wood:1988:p:16). Wood (1988:p:17) describes how the Derbyshire Centre for Independent Living has worked with social services departments and health authorities, as well as education authorities and the Manpower Services Commission. He makes a number of points, the overriding theme being that society must support and recognise the right of disabled people to have control over their own lives. Not only must they move to the situation where they are consumers rather than passive recipients, possessing knowledge of what is available from the services and how these services might meet their needs, they must also become active participants in designing these services. Disabled people, says Wood, will need training and support to be part of the planning of services, bearing in mind the historical background of other people making decisions on their behalf. They will also need time to gain experience in assessing and advocating their own needs, using the direct experience of disabled

people to inform good practice and shape services to meet their real needs.

In other words, this represents a disabled perception of disability. It is clear that over the past few years there have been attempts to create a "deaf" perception of deafness, but this has had difficulty in gaining ground because of the fact that inter-personal communication is the deaf person's particular problem; and those who educate deaf children are in a position to influence matters considerably.

It has already been noted that membership of the deaf "community" is achieved rather than ascribed (p:327f), and that deaf children are frequently discouraged from using Sign Language or associating with other deaf people. So, in spite of the fact that deaf adults, individually and through their national organisations, have made it clear how they feel about the social experience of deafness, the parents of deaf children, wanting their children to be "normal", have discouraged deaf "community" membership. They have been encouraged by the educators (for example, Nolan and Tucker:1988), who have held to the theory of "oralism". Speech has been held to be the most important acquisition for deaf children, in spite of the fact that the reception

of speech has proved to be the deaf person's greatest barrier to fluent inter-personal communication.

In spite of this there is evidence of change at the present time. Whilst practical changes are slow to appear, a sympathy with the idea of a "deaf" perception of deafness is growing amongst all parties, social workers, teachers of the deaf, and parents of deaf children (p454f).

The similarity between deaf people and the general classes of disabled people is very strong

1. They have been seen as needing care.
2. The medical/pathological model is in evidence.
3. The providers and receivers have different views of disability.
4. Deaf people have not been consulted about services.
5. Services are based upon observed need by non-deaf people.

Deaf people can also be seen to be approaching the task of changing attitudes in two ways, as other disabled people are. First, politically, by asking for access to information from the mainstream of society, through access to television, party political meetings, conferences and so on (p439f); by asking for Sign Language to be accepted as a minority national language (p:430),

by suggesting an alternative education programme for deaf children (p:459f), and by asking for consultation on the provision of services (p:416f). Second, pragmatically, by asking for their "real" needs, those of access, information and advice, to be met through communication services, rather than social work services (p:414f).

The changes needed are also similar to those suggested by Wood (p:406f):

1. To be active participants in the design of relevant services.
2. To become consumers rather than passive receivers.
3. The need for support to achieve these objectives because historically they have been passive.
4. The need to possess knowledge of what is available.
5. Time to gain experience in assessing and advocating their own needs.
6. The direct experience of deaf people so as to shape services to meet real needs.

Summary

There is a movement for change amongst disabled people in general, in which deaf people are included. The change is towards acceptance of difference and away from assimilation, as is only reasonable in a pluralistic society. Deaf people's experience of

services to meet their peculiar needs has been similar to those of other disabled people; they have been provided on the basis of the observation of their needs by non-disabled people. The providers have been entrenched in the medical model, in the case of deaf people, the social work/pathological model.

A particular feature of the present time is the emergence of disabled people who are asking to be thought of as different rather than deviant. They want to be involved in the delivery of services, with the services related to their own experience, on a social model. In order to become properly involved, disabled and deaf people need training and time to gain experience, following a history of passive reception of services.

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CHAPTER 21 'The Influence Of Deaf People'

Deaf People began to emerge, or in the minds of some authorities to re-emerge, as a force for change in the United Kingdom during the late 1960s and 1970s. Lane (1984:p:376) writes of a 'tidal wave of oralism' sweeping over Western Europe at the end of the last century and 'drowning all signing communities'. He continues 'now, one hundred years later, the waters seem to be receding ever so slightly in a few American states, in Denmark and Sweden, in France, allowing a glimpse of a few tentative stirrings of life: here, the hands of an interpreter are seen to move; there, a deaf actress signs; elsewhere a teacher signs to his class'.

In 1974 the British Deaf Association published a report entitled 'Review of Developments in Welfare Services for Deaf People' (BDA:1974) in which it is stated (p:12:para:75) 'it is not true, as is often assumed, that all deaf people need the constant support and assistance of the social services. Most deaf people manage their personal, domestic and working lives as well as other members of the community. In times of crisis, however, deaf people may need help - as may hearing people in similar circumstances'. This is echoed by the ACSHIP report (1977:p:17:para:57) which asserts 'the

prelingually deaf usually attain a large degree of stability and independence'.

In the former statement by the British Deaf Association deaf people are seen to be establishing their right to be considered as ordinary people leading independent lives. Not only leading their lives without undue help, but wanting to contribute and to be involved with services to deaf people; the report (BDA:1974:p:13:para:92) states 'no other subject caused the Working Party more concern than the lack of adequate opportunities for deaf people to put forward their views in matters concerning their handicap and the services to alleviate it'; and they express concern (1974:p:14:para:97) that 'this lack of involvement in matters of concern to them has led to a feeling of apathy amongst some deaf people and a reluctance to take an interest in the direction of their own affairs'. Deaf people, according to this statement, appear to have feelings of powerlessness, but their leaders in the British Deaf Association see the need for training so that they can take leadership roles, not only in the deaf "community", but in society at large (BDA:1974:p:14:para:99). Ladd (1989:p:15), puts it this way; 'the old mould of apathy and non-involvement is cracking'. The truth of this is illustrated by a report of the British

Deaf Association delegates' conference in 1988 (British Deaf News:1988:p:3). A motion was passed calling for an investigation into deaf rights on management committees of local and national voluntary organisation for deaf people. It was agreed that the numbers of deaf people on these committees would be ascertained, and there was a call for training for this sort of work. There was indignation at the meeting when it was reported, by way of example of deaf people not having control over affairs which affect them, that the Lancaster deaf club was recently sold without the knowledge of the members.

Recently, some deaf people have been consulted about services (see below) and the Social Services Inspectorate report 'Say It Again' (1988:p:30:para:3.2.5) recommends 'hearing impaired people should be involved and consulted in the development of services to meet their needs'. At field level this is not widely carried out, as the survey of social workers with deaf people reveals (table:36:p:171).

However, consultation is taking place in Strathclyde (British Deaf News:1988:p:3). Two hundred deaf people assembled to 'debate, discuss, suggest and criticise the work of the social work unit in Strathclyde Regional Council'. The purpose of the meeting was 'to give the deaf the chance to advise

the social workers what was wrong' and the main point that came out was that 'interpreting was very important and there should be a separate service for those deaf who did not need a social worker, also that some of the social workers needed advanced training in sign language, as complaints of poor service were in some cases due to lack of good communication skills'. Interpreters should be paid for by the local authority, but based at the deaf clubs, according to the report of the meeting and the social workers should also work from the deaf clubs, perhaps working shifts so they could be more easily available. It was thought that deaf people could act as community workers, or assistants to social workers. Many of the points raised demonstrate that deaf people are beginning to take an interest, not only in particular services but in the quality of those services - in fact they are becoming consumers rather than passive receivers of services, as Wood (p:407) suggests disabled people should.

The British Deaf Association report (1974:p:9:para:42) emphasises the importance of deaf people's community life; 'we wish to stress the value of group and community opportunities for deaf people, who have to cope with the problems of isolation and frustration arising from their handicap'. They

suggest that deaf people could contribute by organising their own community life, but stress the need for training (BDA:1974:p:9:para: 43).

The subject of training has been given prominence recently and it shows how seriously deaf people are taking their bid for participation. The British Deaf News (1988:p:1) reports on a pilot scheme being developed jointly by the British Deaf Association, Salford youth service and the Greater Manchester Youth Association, for training youth workers who are deaf. The means of communication on the course is Sign Language. The report states 'mainstream courses for youth workers are not easily accessible for deaf people whose first or preferred language is Sign Language'. The courses is paid for by the Department of Education and Science, a fact which demonstrates that "hearing" society is beginning to understand that deaf people need special services such as youth clubs and that deaf people need to, and are capable of, running them, given the training.

A more striking example of deaf people's involvement is that of the appointment of a deaf man, Philip Kilgour, as principal officer and secretary to the Leicester and County Mission for the Deaf in May 1989 (British Deaf News:1989:p:3). The Leicester Mission employs social workers with

deaf people, as well as a chaplain and provides a full range of social activities. According to the report, Kilgour has no social work qualifications and had worked in the electronics industry until his appointment, though he had served on the management committee of the Mission. Whilst the fact that a deaf person has become involved at this level of participation is to be welcomed, there must be a question mark over his qualifications for the job of managing an organisation which provides a wide range of services. His deafness should not be regarded as a qualification, because, without training, one person's experience of a disability does not render him an expert. However, Kilgour's appointment is welcomed because he is not a social worker, thus enabling the Leicester Mission to break away from the social work/pathology model.

It is clear from the survey of social workers with deaf people (p:483f) that they think that deaf people should be more involved with services, though, again, they stress the importance of training. In a lecture to the National Council of Social Workers with the Deaf (NCSWD) in 1975 entitled 'Please may we participate', Davis, a deaf social worker, states (1975:p:1) 'generally speaking, deaf people continue to function below their potential throughout each stage of their life. Society's low

expectation of them means they are often under-employed, rarely involved in policy making, do not get involved in central or local government, few of them are promoted to senior positions; in fact they have to combat prejudice even to get to the bottom rung of the professions'. Kyle and Pullen (1988:p:57) agree in stating 'deaf people are socialised into an expectation of subordinate roles in society and may be powerless to alter their situation politically, socially or economically'.

Davis (1975:p:2) suggests that the seeds for deaf people's participation have been sown, citing as examples North London Polytechnic which welcomes deaf students on the social work course, the City Literary Institute and the British Deaf Association using interpreters and special teachers for deaf students in open colleges, a teacher training college accepting deaf students, a few schools for the deaf employing deaf teachers and house staff, and deaf chaplains, social workers and community workers. He goes on to list the areas in which he thinks deaf people should be working (1975:pp:5-6), which include all levels of teaching deaf children, counselling parents of deaf children and fostering and adopting deaf children. Deaf people, he suggests could also be social workers and chaplains with deaf people and serve on the committees of management of deaf

associations.

Regarding fostering and adoption, it should be mentioned at this point that significant progress has recently been made. A working party composed of the British Agencies for Fostering and Adoption, the National Deaf Children's Society, SENSE (a national organisation which looks after the interests of deaf-blind and other rubella damaged children and adults) and the British Deaf Association has recently reported its confidence in the ability of deaf people to be involved in this field (British Deaf News:1988:p:3). The report states 'the needs of many deaf children in care could often be met by deaf people. Their experience of being deaf in a hearing world and their skills in Sign Language and communication are under-used. More deaf people could provide foster/adoptive families for deaf children, offer other forms of informal help and support and be encouraged to use their experience and skills to support hearing families with a deaf foster or adoptive child'.

The value of this participation will be that 'a rich source of ideas and creativity will arise from the deaf person's personal experience. The grass roots level knowledge of the Deaf Scene is unobtainable from any other source. Thus policy makers will have important information available

before deciding on policy' (Davis:1975:p:3). Wood (p:407) makes this same point about disabled people in general. Davis (1975:p:3) goes on 'participation will help deaf people to raise the standard of their contribution to the cause by giving them experience of making decisions and standing by the consequences; develop their maturity and sense of responsibility' This echoes the point made by Wood (p:407f) about disabled people needing time to gain experience.

In spite of the fact that 'it is now the case that none of the major organisations for the deaf have a deaf person in control' (Kyle and Pullen:1988:p:52), it is true that deaf people are beginning to be involved in the organisation of services to deaf people, though generally outside the social services departments. A deaf person, Clark Denmark, established the British Sign Language Training Agency at Durham university in 1985 (British Deaf News:1985:p:1) on behalf of the British Deaf Association. The aim was to train British Sign Language users to teach that language to 'hearing' people. Denmark is quoted as saying 'this will give deaf people confidence in themselves'. The first twelve students received their certificates in 1988 (British Deaf News:1988:p:1). Another national organisation involved in a practical way is AIDS Ahead, a consortium of deaf people's organisations

which has the support of the Terrence Higgins Trust; the secretary is a deaf person. The Deaf Broadcasting Campaign has a deaf man as secretary; it was formed in the early 1980s with the aim of campaigning to achieve a weekly television programme for deaf people. It now has regional committees and a newsletter (British Deaf News:1986:p:3). The National Union of the Deaf was another organisation formed about this time (1976) and was composed entirely of deaf people. They felt that the British Deaf Association was not campaigning hard enough. According to Ladd (British Deaf News:1987:p:6), he and other deaf people thought they could not change organisations like the Royal National Institute for the Deaf and the British Deaf Association, so they went out on their own. He states 'a major by-product was that deaf people started to get more opportunities to run their own organisations, because if we, a bunch of enthusiasts, could do it, others should be allowed to'. In 1981 the National Union of the Deaf recognised that the British Deaf Association was stronger under new leadership and they decided to work within it (Ladd:1987:p:7). It should also be noted that the organisations Breakthrough and Friends of the Young Deaf, both national organisation, have deaf secretaries.

Whilst deaf men might occupy the few

administrative posts available, deaf women have not taken a back seat by any means in effecting change. The first presenter of the BBC television programme "See Hear" was Maggie Wooley, now promoted within the BBC, and Maureen Denmark is currently a presenter. The most recent popular book on Sign Language 'BSL. A Beginners Guide' was written by Dorothy Miles, and the television series of Sign Language lessons which accompanied it was presented by Lorna Allsop. At the British Deaf Association Lilian Lawson is the senior administrator and Lorna Allsop and Gloria Pullen are part of Dr.J.Kyle's research team at Bristol University.

Summary

Deaf people are seen to be leading the way in the movement for recognition of their means of communication and way of life. They are doing this principally through the campaigns of the British Deaf Association, as well as by occupying prominent positions in other organisations which aim to promote better understanding of deafness and deaf people. Both deaf men and deaf women are involved in this movement.

In particular deaf people are protesting that they do not need social work help any more than "hearing" people, and that they should not only be

consulted in the planning of services, but have the opportunity to be involved with the provision of those services.

Deaf people are also demonstrating that they are capable of organising their own community life, though they recognise that they need training in order to do this.

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CHAPTER 22 'The Recognition Of Sign Language, Deaf
"Community" And Deaf "Culture"

The re-emergence of the deaf person has been one of the major features of the changes taking place in respect of deaf people at the present time; closely allied to this has been the recognition that their language can be compared favourably with spoken languages, and that they make sub-cultural adaptations generally referred to as the deaf "community" and deaf "culture".

Sign Language

Bellugi (1976:p:1) refers to the fact that attitudes towards Sign Language and deafness are inextricable woven. At one time, according to Bellugi (1976:pp:1-2), people thought Sign Language to be limited to concrete ideas, that it was a collection of gestures, that it had no grammar of its own. She states that these ideas are not usually held by linguists or deaf people and such ideas are quite wrong; 'our work, along with the research of other laboratories like ours, shows that American Sign Language is indeed a language (Bellugi's emphasis), in every sense of the term, and in fact a language of a very interesting and illuminating sort'. Bellugi continues 'we are finding that there is a very rich grammar, and that it is based on interesting kinds

of principles that are perfectly suited to a visual language'; she concludes 'deaf people should take pride in the language they have developed: it is a language specially suited for vision; it is a language which is capable of very fine nuances of expression; it is a language capable of wit, drama and poetry; and finally, because it evolved for the eye rather than the ear - it is a language which gives us many clues to the nature of human language itself'. Bellugi's work on Sign Language started in the early 1970s.

Bergman (1978:p:2) writes that research into Sign Language in Sweden began in the early 1970s and she concludes (1978:p:3) by saying 'I should like to see sign language established as a subject of its own in the schools for the deaf. Deaf people have a right to be proud of their language and to feel at ease with it. So, it is not sufficient for the schools to accept that the children use their own language. The schools must sooner or later take responsibility for ensuring that the primary language of deaf children is treated with the same respect as vocal languages'

About British Sign Language Kyle and Woll (1985:p:27) write 'BSL is therefore a dynamic language, developed and passed on within a community, rather than a poor gesture system'. They also assert

'Sign Language certainly has a grammar, but it is unlike the grammar of English'.

As has been noted from Bellugi and Bergman (p:429), Sign Language research is a recent phenomenon and according to the British Deaf Association report 'BSL - Britain's Fourth Language' (1987:p:6) 'even up to fifteen years ago, BSL (British Sign Language) was largely unknown in the professional literature of linguists'. The report (1987:pp:7-8) states that there are up to 50,000 British Sign Language users in the United Kingdom and that it is at least entitled to the same status and benefits as Welsh and Scottish Gaelic. This report on British Sign Language was published in support of the campaign for recognition of that language in 1987. In fact, in 1988, the European Parliament issued a Regulation calling on all member states officially to recognise native Sign Languages (British Deaf News:1988:p:1).

Eileen Lemass (1988:p:1), an Irish Member of the European Parliament, the chairman of the youth, culture, education, information and sport committee of the European Parliament, is quoted as saying she believed that this could lead to equal opportunities in education, employment, the provision of interpreters in a variety of settings, more television programmes in Sign Language and a greater access to the political scene through the provision of Sign

Language interpreters at party political conferences.

This action was anticipated by the Swedish Parliament (British Deaf News:1986:p:11), which passed a law officially recognising Swedish Sign language in 1981. The report in the British Deaf News states 'the law said that profoundly deaf people have to be bi-lingual to enable them to function properly in society. This means that they have to be fluent in Sign Language (their first language) and in Swedish (their second language)'.

That British Sign Language is recognised by academic linguists has given encouragement to deaf people. It has conferred recognition and standing upon them and their way of life. As Wikstrom (1986:p:11), chairman of the Swedish Deaf Association says 'if you suppress Sign Language you suppress deaf people and their organisations. But if you respect Sign Language then you respect deaf people, their organisations, their interpreters'. This gives point to deaf people's call for political recognition and impetus to their campaign for Sign Language in the classroom. No longer can deaf people be looked upon as a group whose language is 'a loose collection of pictorial gestures', or whose language can be described as dealing 'mainly with material objects. It dreads and avoids the abstract....there is, of course, a wide gulf between such a language as this

and the cultivated and refined languages of the world' (Bellugi:1976:p:1). Deaf people are now able to take pride in their language, which is no longer regarded as an inferior means of communication.

Deaf "Community" And Deaf "Culture"

It has always been known that deaf people come together for social/recreational activities, but, as the reasons for the establishment of the British Deaf and Dumb Association (now the British Deaf Association) at the end of the nineteenth century show (p:91f), "hearing" people have not always approved. However, as with Sign Language, the deaf "community" and "culture" are now coming under academic scrutiny. Combined with the recognition of Sign Language, this has made it difficult for those who wish to demonstrate that deaf people have a poor cultural life shut away in a deaf ghetto and who suggest that they would be better off by being assimilated into "hearing" society using lipreading as a means of receiving spoken communication. Deaf people need no longer aspire to be the same as the "hearing", when they have their own language and way of life in which they can take pride.

Social scientists have not taken up the study of deaf "community" and "culture" to the same extent that the linguists have Sign language however, perhaps because there is something deceptively obvious

about the deaf social group. Once the language was recognised as grammatical it was assumed there was a "community" and "culture". As has been suggested (p:384), this can be misleading, as deaf people lead much of their lives in "hearing" society and their "culture" reflects very strongly the majority culture which goes on around them. However, the discussion of this subject (p:323f) demonstrates that some work has been done on the subject; in particular it has been revealed that deaf people have a strong need to meet, which in turn suggests how much they miss by not being able to communicate fluently with "hearing" people. It is suggested by the present study that social scientists have taken too much for granted in this area and that more detailed research is needed; in particular, a detailed analysis of what comprises deaf "culture" and its relation to "hearing" culture.

Nevertheless, the concept of deaf "community" has been emphasised in recent years. It is one of the major changes affecting the lives of deaf people and has led them to be confident enough to call for the end of discrimination against deafness and Sign Language in a report entitled 'Deaf Discrimination: a challenge to the hearing community' (British Deaf Association:undated:about 1985). The writer states (undated:p:2) 'the British Deaf

Association is becoming increasingly worried about deaf discrimination and its members are increasingly impatient with the lack of political will to outlaw it'. The report (undated:p:2) goes on to say that attempts in parliament to introduce anti-discrimination legislation for disabled people had failed and states 'changing Government attitudes is becoming a high priority for disabled people's organisations because only legislation can ensure the affirmative action, the legal protection and the access to the law needed to give deaf people equal choice, equal treatment and equal opportunity. Passive and unthinking discrimination can be combatted by persuasion and education. But when this fails, and when faced with more overt discrimination, deaf people must (the report's emphasis) have the protection of the law'.

This is followed by examples of discrimination; in deaf education (undated:pp:3-5) because Sign Language is not used; deaf people have difficulty becoming teachers of the deaf and there is less access and funding in further education; in employment (undated:p:6) deaf people 'are at the back of the jobs queue'; in technical communications (undated:pp:7-8) they are not able to benefit from television or the national telephone network to any extent; and there is discrimination against deaf

drivers (undated:p:9). The report states 'however conclusive the evidence, however authoritative its source, examples abound of discrimination against deaf drivers - discrimination that can seriously affect their livelihood'.

This report (British Deaf Association: undated:about 1985) has on page 1 a 'Manifesto' which was first published in 1982, the demands of which remain unmet, according to the report. The manifesto draws public attention to the discrimination suffered by deaf people; it makes known their need for equal access to education and employment opportunities, public facilities and the nation's communication services. It goes on to make a series of demands under the following headings (undated:p:1)

- '1. Recognise British Sign Language.
2. Give deaf children access to Total Communication.
3. Let deaf adults teach deaf children.
4. Stop the closure of schools for deaf children.
5. Make BSL (British Sign Language) interpreters available at public gatherings.
6. Make television accessible to deaf people.
7. Improve employment opportunities for deaf people.
8. Give deaf people access to the telephone.'

It is significant that the demands made by deaf people represented by the British Deaf Association in the United Kingdom, now have the

support of UNESCO (p:462f) and the European Parliament (p:430f).

Summary

It is clear that having gained academic acceptance for Sign Language, deaf people now have the confidence to take political action to gain recognition as a social group with particular needs, in the same way that the Swedish Association for the Deaf became more politically aware in order to achieve legislation for Sign Language (Wikstrom:1986:p:11).

In order to effect change, both political and pragmatic, deaf people need to bring pressure to bear in a number of areas, as decisions on matters of education and social welfare are influenced not only by the local authority committee concerned, but by the attitudes of the officers advising the committees, parents of deaf children, current teaching methods and so on. Wikstrom (1986:p:11) suggests, for example, that without the support of the parents of deaf children progress in Sign Language legislation in Sweden would have been slow.

In this complicated mass of knowledge, opinion, prejudice and emotion it is evident that the central point, as always, it would seem with deaf people, is communication, in particular Sign

Language. It is also evident that the pressure being exerted by deaf people is beginning to take effect, in the informal and formal education of deaf children, amongst parents of deaf children, and in social work services. These matters will be discussed more fully in chapters 24 and 25. .

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CHAPTER 23 'Sign Language As Access To "Hearing" Society'

Now that Sign Languages are recognised by academic linguists as languages in their own right deaf people are beginning to press for them to be officially recognised as their means of access to "hearing" society (p:430). This is a reasonable aspiration, bearing in mind the findings of the present study (p:220f) which show that deaf people have difficulty in communicating with "hearing" people through lipreading alone. This aspiration can be achieved in two ways, though a combination of both is more likely; first, through the medium of interpreters and second, directly, through individual "hearing" people learning to sign. The former is already accepted as a service that is needed (p:488f); the latter involves individual members of "hearing" society accommodating to deafness - something it appears to find difficult.

Although the use of Sign Language interpreters is important, it is argued that their use further marginalises deaf people, because the communication is through a third party rather than directly. The more "hearing" people learn to sign fluently, the better integrated deaf people will be. However, it must be accepted that the best that

can be expected is for key people such as parents of deaf children and disabled resettlement officers, to be fluent in Sign Language and for members of the public generally to be aware of it, perhaps gaining some basic ability as in the case of the counter assistant quoted earlier (p:387).

Lawson writes (British Deaf News:1986:p:7) that Sign Language was 'a marvellous tool helping me to understand lectures. With interpreting services available I understood the subject better and quicker and I also read textbooks with greater ease'. Lawson, who was on a Master's degree course, said that Sign Language helped her to take part in tutorials and ask questions in lectures, though she was worried at the shortage of interpreters. The case of the three deaf people taking a course for education of the deaf at Hatfield Polytechnic is also worthy of mention. The report in the British Deaf News (1988:p:1) suggests that this is the first time that trainees have been given equal access to information through a Sign Language interpreter.

The shortage of interpreters mentioned by Lawson above (p:440) is highlighted by a court case at Acton Crown Court (Soundbarrier:1987:p:4), in which it is reported that three defendants and 'an unprecedented number of deaf witnesses' had to

appear. The case revealed a widespread shortage of interpreters, specially those with legal experience. The report states that there are only sixty fully qualified Sign Language interpreters on the register of interpreters, but three hundred are needed. Another case involved a deaf man wanting to take a photography course at a college of technology and art but was unable to do so because of the lack of an interpreter (British Deaf News:1988:p:3).

Sign Language is beginning to help deaf people become involved in politics. Hawcroft (1987:p:17) writes 'the vast majority of deaf people play little active part in the political processes of the country. Amongst some leaders of the deaf community, there is an awakening of political consciousness and they are now finding their way into political meetings, conferences, etc. Whilst all the major political parties now allow interpreters to their National Conferences, they all had to be persuaded that this was necessary and none of them welcomed the idea. Trade Union groups have now started to take on board the problems of their deaf members but this has happened quite recently and the impact has been small'. Nonetheless it is happening. The British Deaf News (1986:p:7) reports that in 1985 there were nine interpreters altogether

at the Labour, Conservative and Liberal annual party conferences; and in 1984 Mrs Christine Reeves, a deaf person, was able to address the Liberal party assembly in Sign Language, using an interpreter to "reverse" interpret (British Deaf News:1984:p:1).

Regarding the trade unions, it was found (p:269f) that deaf respondents in the present study did not attend meetings, though some of them were members. A shop steward of the Bakers, Food and Allied Workers Union is quoted as saying 'we want to ensure that our members, who are deaf, are not isolated through their hearing impairment'. That trade union was making arrangements for interpreters at local meetings (British Deaf News:1988:p:3).

The Association of Cinematograph, Television and Allied Technicians went even further (British Deaf News:1989:p:1), supporting a motion calling for official recognition of Sign Language and deaf "culture", for information to be translated into British Sign Language on video, for the bi-lingual education of deaf children, for news programmes on television to have Sign Language and teletext sub-titles, for the acceptance of British Sign Language as Britain's fourth language and for the right of deaf people to function as bi-lingual. Such support as this is a clear indication that deaf people are recognised as "deaf", at least in some

quarters.

Sign Language interpreters are opening up artistic areas of "hearing" society to deaf people as well. In Soundbarrier, the magazine published by the Royal National Institute for the Deaf, a notice (May 1989:p:26) informs deaf people that there will be a series of signed lecture tours and talks at the Tate Gallery . The idea of interpreters is also taking hold in the theatre; 'Macbeth' was performed in Stirling, Belfast, Eastbourne and Swindon with an interpreter in 1988 (British Deaf News:1988:p:6); The Liverpool Playhouse put on a performance of the 'Ragged Trousered Philanthropists' with an interpreter (British Deaf News:1988:p:6) and the Actors Touring Company gave two interpreted performances in Scotland (British Deaf News:1988:p:4).

The Sign Language interpreter has been a feature of services to deaf people since the time of the early Missions, particularly in relation to finding work (p:101f) ; it was found by the present study that deaf people thought that they might not be promoted at work because of difficulties of communication (p:268f); and it is known that deaf people cannot operate well in groups of "hearing" people because of the shortcomings of lipreading (p:221f). Training for the job is clearly a difficulty and such things as meetings and changes

of routine in a particular job are fraught with communication problems for someone having to rely upon lipreading and perhaps an inadequate understanding of English. The Royal National Institute for the Deaf have responded to this situation with their report 'Communication Works' (RNID:1987). The report and its recommendations are discussed elsewhere (p:104f), but it is evident that this matter is beginning to be addressed by "hearing" society.

The question of training for young people was considered by the Manpower Services Commission in 1986, and a policy was agreed of 'off the job' training to include Sign Language interpreting, language training, note taking, preparation and support for tutors and trainees and fellow "hearing" trainees, and technical aids (British Deaf News:1986:p:1).

Sign Language using a third party is clearly of considerable use to deaf people in their everyday lives. It is likely to be the way forward for them to gain access to "hearing" society because it is unreasonable to expect all "hearing" people to learn Sign Language fluently. However, there can be no doubt that where it is possible for "hearing" people to have a good command of Sign Language, particularly where they deliver a service, there are advantages.

It can be seen, for example, that social workers with deaf people have the ability to sign (p:159f); in the sorts of situations in which they might have to work with deaf people the one to one relationship can be established without the interference of a third party.

An isolated, but significant example of "hearing" society making some accommodation to deafness is reported in Soundbarrier (1989:p:5). 'Abbey Life are offering a free advisory service to hearing impaired customers in their own homes'. The report goes on to describe how an employee of the company, who has deaf parents and can use Sign Language, feels that deaf people do not always have the correct insurance advice. He says 'most deaf people with a mortgage have repayment ones. Therefore they are more expensive and they don't offer as many benefits. I want deaf people to be given the same access to financial advice as hearing people'. The disadvantage of this, of course, is that deaf people will probably get only Abbey Life advice. If they were to use an interpreter and visit an insurance broker they might gain more impartial advice, but through a third party.

Another example of direct Sign Language use is at Durham university, where an Advanced Diploma/M.A. course has been established in deaf

studies (British Deaf News:1988:p:1). This course is being sponsored by the British Deaf Association and the Deaf Studies Research Unit at Durham University; all lectures will be given in Sign Language, or interpreted.

The communication centre at Derby school for the Deaf is mentioned later (p:468f) and the Manpower Services Commission initiative has already been noted (p:444), as well as the British Sign Language Training Agency (p:422). Mention should also be made of The Council for the Advancement of Communication with Deaf People. Set up in 1980 with twelve member organisations under the auspices of a communication skills project, administered by the British Deaf Association, with financial help from the Department of Health and Social Security, this organisation began by providing courses for experienced Sign Language practitioners in order to build up a register of interpreters (CACDP information Leaflet:1988). As Simpson (1989:p:8) states, 'interest in, and recognition of, communication skills has grown rapidly over the past few years and is likely to continue in the foreseeable future. There is much greater awareness of the needs of deaf people in a hearing world and progress has been made in meeting those needs. Some indication of the growth in interest is to be seen in the demand

for examinations administered by the Council for the Advancement of Communication with Deaf People'. Simpson goes on to show that in 1984 approximately one thousand candidates took CACDP examinations, whilst in 1988 there were nearly four thousand.

The example has already been given of the young person who greeted a deaf couple in a MacDonalds with Sign Language, who had passed a level one course with CACDP (p:387f). Another example, in a different setting, shows how deaf people can be positively helped by members of the public using Sign Language, even at an elementary level. There have been regular Sign Language classes in Lincoln for several years, resulting in there being in the region of fifty people with their level 1 communication skills certificate, to the present writer's personal knowledge. A deaf man who regularly attends a hospital clinic does not always need an interpreter now because a nurse in the clinic, who had attended a class and gained a level 1 certificate, can communicate sufficiently for him to understand what the medical staff say to him. He has good English and relatively good speech and says that he is glad to have someone to give him a little communication help and he will ask for an interpreter if he thinks it necessary.

It can be readily understood that this spread of Sign Language will have its effect upon deaf people in their everyday dealings with "hearing" society, particularly if it extends to schools. Hawcroft (1987:p:35) reports the 'exciting new development occurring in education in Leeds, where sign language is to become a normal curriculum subject. Any school child wishing to study the subject will be able to do so, and the benefits to deaf people will be very far reaching'.

Clearly, deaf people will benefit from more people knowing Sign Language; as Hawcroft (1987:p:35) says, 'the fact that people have been interested to learn their language and will be able to use it, to some extent, is bound to reflect positively on attitudes. If this trend continues and sign language could become part of further and higher education provision, then the door is open to many more opportunities for deaf people'.

It is necessary, however, to be cautious in approaching this topic, because there are difficulties. It has already been mentioned (p:445) that the Abbey Life might not necessarily give disinterested advice, but if the deaf person uses an interpreter to go to an insurance broker they will have the disadvantage of operating through a third party. In the case of social workers with

deaf people, even assuming they have fluent Sign Language, the situation does not put deaf people on a par with "hearing" people. "Hearing" people can consult child care social workers, as well as those who specialise in probation, marriage guidance, old age and so on. Deaf people have no choice. They might also lose out on professional expertise and knowledge; for example, the child care social worker will have considerable experience of professional practice, whilst the social worker with deaf people might not have dealt with many "deaf" child care cases. Thus deaf people are restricted in choice; although the choice of professional worker is extended by use of an interpreter, the deaf person is having to use a third party and loses the one to one relationship. Another consideration is the fact that if a large number of people can use Sign Language at say level I of the communication skills examination, there might be the danger that they will be tempted to use that ability in an interpreting capacity. Thus although the spread of Sign Language use is important and valuable, a cautionary note is necessary.

From this discussion it can be clearly seen why deaf people have such strong need for fellowship with other deaf people who use Sign Language. If their everyday experience of

communication is halting, through lipreading and gesture; or with someone with whom they have to deal simply because he or she is the only person able to use Sign Language (and perhaps not fluently); or through a third party, which, although it extends their choice, has the disadvantage of having to trust to the professional expertise of someone else to say what they want and tell them what the "hearing" person says, then their joy in the unrestricted communication of the deaf social group can be understood.

Summary

It is seen that deaf people are inevitably marginal members of society because of the lack of inter-personal communication between them and "hearing" people (p:220f). The use of Sign Language by the whole population would help the integration of deaf people, but this is an unreasonable expectation. However, if key "hearing" people, such as parents and disablement resettlement officers, use Sign Language directly with deaf people; if others use Sign Language interpreters for special occasions (such as visits to the doctor, hospital, driving test); and if other members of the general public have a basic understanding of communication with deaf people, including some Sign Language, deaf people

are likely to be as well integrated into society as can be expected. Their marginal status will be reduced from what it presently is.

However, it is also necessary for large institutions such as the BBC, the political parties, the trade unions and educational establishments to recognise the needs of deaf people to be part of their processes, and to understand the function of Sign Language in facilitating access.

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CHAPTER 24 'Deaf Education And The Parents Of Deaf
Children'

Although this study suggests a philosophy of deafness which accepts the different experience of deaf people (p:542f) and has noted the greater acceptance of Sign Language in deaf people's everyday lives (p:439f), it does not enter the debate on deaf education. However, it is important to remark that considerable changes are evident and, again, these centre round the subject of communication. Whilst it is understood that what goes on in the classroom is vitally important, it would be wrong to suggest that any changes could be recommended in that area from this study's findings.

However, it is evident from the communication and other issues related to deaf education which deaf people are now raising, that there are considerable problems to be resolved before unanimity of outlook can be achieved between those who educate deaf children, the children's parents, and the organisations (particularly the British Deaf Association) which represent deaf people. Although there is debate, much of it is of a polemical nature revolving around the use or not of Sign Language in one form or another. It is not in the competence of this study to judge the merits of the arguments,

though it can be said that there does not seem to be a solution to the problem at present. One of the barriers to a solution seems to be the preoccupation with method, in particular the extremes of method, from natural auralism (Powell:1989:p:6), to the application of bi-lingualism (British Deaf News:1985:p:3). There does not appear to be a dialectic, in the sense of reasoned argument and dialogue; rather, there is a debate about which method is best. Watts (1976:p:22) suggests that arguments about manual or "oral" methods complicate matters when 'there is a far greater urgency for discussions about the "why" of the educational process before we get down to the "how". No one seems to have questioned what deaf children are being trained for and most people have only been concerned with controversy about methods'.

The point to be made about the findings of the present study is that they demonstrate that deaf adults, if they cannot hear conversation, have difficulty with inter-personal communication in all areas of their lives where they involve "hearing" people who do not use Sign Language, including their parental families (p:256f). It is also seen that Sign Language allows deaf people a means of inter-personal communication through which they can express themselves fluently (p:276f); and it is clear that

through Sign Language interpreters they are able to have access to certain areas of "hearing" society which would otherwise have been closed to them (p:439f). This being the case, it is suggested that whatever the classroom means of communication, it is essential that deaf children should have Sign Language in their family and peer groups. Therefore the only judgement about educational methods arising from this study is about those which suggest that deaf children should not be allowed Sign Language at all, or which stigmatise it. It is essential that deaf children are able to grow up in an atmosphere sympathetic to their communication difficulties and understanding of the social nature of their disability; and it is necessary that parents of deaf children should be counselled along these lines.

"Oralism" has been the method used to teach deaf children since the end of the nineteenth century(Jones:1982:p:303). There was little challenge to this until the Lewis committee, under the chairmanship of Professor M.M.Lewis, was convened in 1964 and reported in 1968 under the title 'The Education of Deaf Children: The Possible Place of Fingerspelling and Signing' (HMSO:1968). Although the findings of the report are inconclusive, it was the first opportunity since the Second World War

for organisations such as the British Deaf Association to air their views about deaf education. It is unfortunate that at the time there was not a well marshalled argument for the use of Sign Language. This was mainly because there was no evidence that it was a language, as well as the fact that the British Deaf Association was inexperienced in campaigning and the prevailing opinion was still that deaf, and other disabled people, needed "care".

However, the report made one notable recommendation which might be said to have breached, in an unobtrusive way, the, until then, impenetrable wall of "oralism"; paragraph 294 (1968:pp:94-95) states 'we were also presented with a great weight of experienced opinion which favours the use of manual media of communication for some deaf children. Although this opinion is divided on the question of numbers and type of deaf children likely to be involved, its unanimity on the general principle is important, representing as it does the policies of the professional body of which the great majority of teachers of the deaf are members and of the comparable body to which belong virtually all welfare officers to the deaf. The view that there is a place for manual media for some deaf children was supported in the evidence of all our witnesses. In a number of overseas countries the same view is held and in

some instances is being tested by inquiry and investigation. We recommend that studies should be undertaken in this country to determine whether or not and in what circumstances the introduction of manual media would lead to improvement in the education of deaf children'. It is interesting to note, and a sign of those times, that the evidence was 'a great weight of experienced opinion'. Research evidence was not brought to bear.

The British Deaf and Dumb Association formed a working party 'to study and report on the Lewis report', which reported in 1970 (The British Deaf and Dumb Association:1970). Interestingly, the working party was not in total disagreement with the idea of "oral" education. The report states (1970:p:8) 'There was unanimous agreement that the education of all deaf children should be basically oral and that all communication should be based on and support written English. There was equal agreement that the living evidence of the immediate past and present generations of deaf people demonstrated, irrefutably, the inadequacy of exclusive oral methods and that, if the avowed aim of achieving the "full potential" was to be more than a pleasing hope, this would be more nearly attained by adding manual aids to the oral means of communication in a manner which preserved normal grammatical structure.

It is also clear from the last sentence of the statement that the concept of Sign Language with its own grammar was still to be learned.

The working party made a particular statement (1970:p:6) which points out the reality of deaf people living in "hearing" society and coincides with the findings of the present study; 'it was unanimously agreed, disagreeable as it may be to idealists in education and to the emotionally based hopes of parents, it is an inescapable fact that the well-being of the great majority of the deaf depends on deaf social life in varying degrees and that such life inevitably demands manual communication. To ignore this proven fact is to be completely unrealistic and to plan an educational programme without its acceptance is to render present and future generations of deaf children a great disservice' (the report's emphasis).

From the time of the Lewis report the movement for the use of Sign Language in deaf education has gathered force, culminating in the British Deaf Association report 'Raise The Standard' (1985). This report starts by listing the educational rights and needs of deaf children in the form of a 'Declaration' (1985:p:3). These are:

1. The right of access to Total Communication.
2. The right to clinical assessment and educational

assessment.

3. The right to effective pre-school education.
4. The right to attend special schools for the deaf.
5. The right to attend partially hearing units.
6. The right to annual reviews of educational needs.
7. The right of equal access to further education.
8. The right to be taught by deaf teachers.

The report starts with the words (1985:p:4) 'an education system that causes any child to leave it with a reading age of $8\frac{3}{4}$ (sic) must be judged a failure. Yet that is the prospect for deaf children; and that is the judgement of the deaf community'. At the heart of the report is the suggestion that Total Communication should be adopted as the method of teaching deaf children; it states (1985:p:6) 'Total Communication was born out of the failure of the traditional oral method of instruction: the method that uses residual hearing and sight as the primary means through which language and speech-reading skills are acquired. Those who believe in this oral way of teaching and learning, oppose the use of Sign Language because they think it inhibits the development of speech. Those who advocate the use of Total Communication, on the other hand, argue that the oralists are too inflexible; that the oralist way has led to a needlessly low standard of reading composition and a range of

academic subjects; and that every method of communication has its place, according to situation'. The BDA believes that the oralist tradition '....perpetuates the discrimination and paternalism of those who assume the dependence of deaf children whatever their intellect and talent'. This is illustrated by the statement of a young deaf man (a third year B.Ed.student) (Harrison:1989:p:17); 'what worries me is the rather patronising attitude which prevails in adopting a rigid stance to language and communication. In my own case I was fortunate to have been introduced to deaf adults on leaving school who used a 'total communication' approach. This has encouraged me to face the discrimination and ignorance of the hearing world and enabled me to overcome the prescribed ideology of oneself. I now feel a more valued and respected member of society'.

According to Turfus (1985:p:3) 'the term Total Communication was first used in 1968 by an American educator, Dr.Roy Holcomb, to describe a flexible approach to communication by using both oral and manual media in teaching deaf children in Santa Ana in California. From that time the term has been in general use. It was adopted by Dr.David Denton to describe the philosophy of the Maryland School for the Deaf which he stated to be an approach

comprising "the full spectrum of language modes, child derived gesture, the language of signs, speech reading, fingerspelling, reading and writing and the development of speech and speech reading skills". Turfus goes on to explain that Denton 'stressed the obligation of both hearing and deaf people to adjust their skills to meet the needs of the situation - "Total Communication involves the use of all means of communication with deaf people and by deaf people"'. This last point is important because it puts an obligation on "hearing" people to accommodate to deaf people, rather than impose the complete responsibility upon deaf people; and it fits in with the philosophy of deafness (p:542f) which includes acceptance of deaf people's social disability and expects "hearing" people to accommodate to deaf people's communication needs.

The UNESCO report on education of the deaf (1985:p:12) states 'in recent years the term 'total communication' has emerged and has been defined as a philosophy incorporating appropriate aural, manual and oral modes of communication. It also includes mime, gestures, reading, and any mode that will result in clarity and ease of communication'. The report also states that Total Communication is endorsed by the World Federation of the Deaf (1985:p:12) and goes on to assert (1985:p:13) 'as a result of this

better understanding (of Sign Language), it is no longer acceptable to neglect sign language, or to avoid taking an active part in its development in educational programmes for the deaf'. Earlier (1985:p:12) the report says 'the old idea that the use of "sign language" will be a hindrance to the development of spoken and written language is no longer valid'.

Total Communication is also operating in Leeds (LASER:1987:p:40). The local education authority recognise the role of deaf adults and educational interpreters. The writer notes (1987:p:41) that they are trying to 'build up relationships between children, teachers, and families so that others, and deaf children themselves, accept deafness'. In the same document the parents of a deaf child recount their difficulties in finding facilities for their child after they had chosen to have Sign Language as the basis for their relationship with him (Kittel:1987:pp:1-9). They state (1987:p:1) 'we could find no school using or planning to use BSL as the language of teaching, where he could be educated. We could see no current or immediate prospect of the employment of either teachers or interpreters who would be skilled, qualified and fluent in BSL. We could find no courses, instructions or literature on BSL. We had

no confidence in our own ability to learn a new language either quickly enough or, in the long term, fluently enough'. They say that on the last point they were wrong.

Whilst the use of Total Communication in the classroom is a matter for educational debate, the adoption of a Total Communication philosophy in the everyday lives of deaf children and adults is to be welcomed, and will be incorporated in the philosophy of deafness which is discussed later (p:542f). Lane is quoted earlier (p:405) as suggesting that a synthesis of methods is necessary in order to break the deadlock in argument over the medical/pathological model and the social model. It might be that Total Communication is the answer. An example will illustrate this. A severely deaf student with good speech who is known to the present writer, uses a radio aid in order to follow lectures, together with lipreading. Occasionally she has difficulty with a particular lecturer or subject, so she makes use of a note-taker. In seminars, because there is group conversation, she asks for an interpreter. In her social life this student has "hearing" friends whom she sees individually; and for other social life she attends deaf clubs, or goes out with groups of deaf people. This is Total Communication in everyday action, which might

also be termed bi-culturalism (p:538f).

There are other indications that the education of deaf children is more receptive to the use of Sign Language and thus more accepting of the idea of ascribing "deafness", rather than aspiring to total assimilation. A working party convened by the Council for the Advancement of Communication with Deaf People, 'Teacher Training for Teachers of the Deaf and Sign Communication', recommends that trainee teachers of the deaf should have access to deaf adults and their language (CACDP::undated probably 1988). This working party included the British Association of Teachers of the Deaf and the National Deaf Children's Society, which gives this recommendation considerable weight.

Another indication of the more liberal attitude to deaf children's communication disability is contained in a draft statement produced by a working party on access to communication and education for the hearing impaired, published in the association magazine of the British Association of Teachers of the Deaf (July 1988:p:11). The statement starts 'at last year's National Conference for Heads of Schools and Services for the Hearing Impaired in Manchester, a group of about thirty "Heads" expressed concern at the lack of adequate training for staff and parents in signing skills for use with the Hearing

Impaired. Subsequently meetings of this group have been held to consider how the situation can be improved'. The statement then goes on to suggest that parents and children should have access to information about all communication systems available to deaf people, access to the full curriculum, access to linguistic communities of both deaf and "hearing" people, peer groups and appropriate adult deaf role models, access to choice of type of education from mainstream to special school, access to qualified teachers of the deaf. The statement concludes 'to achieve the above all those who work with deaf children and deaf students, including teachers and parents, require training to appropriate levels of communication skills. In order to meet the changing educational demand this must include training for deaf people to play their full part in the education of the hearing impaired'. This statement is encouraging in that it recognises the place of parents and deaf people, as well as teachers, in the education of deaf children and understands the need for appropriate communication skills. Above all the statement is ascribing "deafness".

There are a number of examples of education authorities adopting Total Communication including Bradford City Council which decided to use it in all schools with deaf children in the area (British

Deaf News:1988:p:5). Less frequent, but more striking, is the adoption of bi-lingualism. A bi-lingualism project unit for deaf children is reported as being set up in Nottingham in 1985 (British Deaf News:1985:p:3). The report states 'the project is designed to give deaf children a solid language base in BSL and then they can use that language base to learn English as a second language'. There were deaf adults working on the project and a team of workers to produce bi-lingual teaching materials.

This is a remarkable innovation, bearing in mind the views of the educational establishment; as the writer suggests, 'to adopt a bi-lingual approach involves a profound change in attitude towards the deaf. Instead of insisting first and foremost they learn the language of those around them (English), priority is given to communication whatever form this may take. Accepting that the child may never speak intelligible English, but that he or she is capable of becoming a first rate deaf adult is not always easy for parents and teachers to grasp, but is essential'.

Another innovation, not called bi-lingualism and involving only one child, is that of having what is termed a Sign Language resource assistant in a nursery class (British Deaf News:1985:p:1). This

project was financed by Kirklees local education authority for one year and involved having a deaf person in a nursery class with a deaf boy. According to the report the use of Sign Language made family life more relaxed and the boy's language improved in quality. The children and staff at the nursery school began to learn to sign and one girl learned to communicate so well she became a sort of interpreter for the teacher. This project became well known through being incorporated in the book 'A Language for Ben', written by the boy's mother (Fletcher:1987).

There are other examples of parents becoming involved and making special demands for their deaf children. One family is reported to have waited four years for the local education authority to finally agree to send their child to a residential school for the deaf (British Deaf News 1986:p:1); another wanted Sign Language in a "hearing" class, rather than have to send the child to residential school (British Deaf News:1988:p:3).

One of the most interesting innovations is that of the appointment of a communication officer at the Edgbaston school for the deaf (which has since closed) in 1984 (British Deaf News:1984:pp:1 and 9). This was followed by the opening of the communication centre at the Royal School for the

Deaf, Derby in 1987 (Ashmore:1987:p:8). Ashmore writes 'when the special needs department was set up seven years ago, the main area of concern was communication - which modes to use and who needed help? Parents had for many years talked about their inability to talk with their own child'. The centre now runs 25 weekend courses for parents 'reinforcing the parent/teacher/child links, easing any day to day management problems'.

Hawcroft (1987:p:38) suggests that the introduction of deaf teachers of the deaf into deaf education would be the most important step in encouraging the future development of autonomy in deaf school children. It can be seen that there is change in this direction as well. Mabel Davies (deaf herself) (British Deaf News:1987:p:3) deputy head of Hamilton Lodge school for the deaf, writes 'it is high time deaf people took part in the management of deaf education....if deaf people want some say in the education of deaf children they must get into a position of influence in order to put their ideas and beliefs into practice'. It was reported in 1988 (British Deaf News:1988:p:1) that three deaf people were undertaking a one year training course at Hatfield Polytechnic school of education, to be teachers of the deaf. This is perhaps one of the most significant indications of change taking

place at the present time. Similarly significant is the support of Mr Jack Ashley M.P., who became deaf in middle life but continued to be a Member of Parliament. It is reported (Soundbarrier:1987:p:5) 'Jack Ashley tabled the following "Early Day Motion" in the House of Commons on 8th April. That this House believes that all born deaf children have the right to learn sign language which enables them to acquire a vocabulary; deplores the denial of this right in many schools for the deaf in Britain; notes that current oral educational methods give deaf children a vocabulary and reading ability far below those of hearing children; and calls upon the Government to include signing as part of the training of teachers of the deaf, and to ensure that deaf children are permitted to use all methods of communication, including signing, which will facilitate their education'.

Finally, the most recent recognition of the use of Sign Language is reported in Talk, the magazine published by the National Deaf Children's Society (1989:p:4). The report states 'The National Curriculum Council Consultation Report on English for ages five-eleven has achieved a major breakthrough for deaf children who receive their education through BSL or one of the signing systems'. It continues 'for example, the profile component "Speaking and

listening" now reads that "pupils unable to communicate conventionally may use other means such as the use of technology, signing, symbols and lipreading as alternative to talking and listening" and the profile component "Reading" says that "pupils physically unable to read aloud may use other means such as signing".

Summary

It can be seen that there are indications that change is taking place in the education of deaf children and some of the parents of those children are also involved. In some areas it is recognised that deaf people have a part to play and generally it is clear that there are tentative moves towards ascribing "deafness" to deaf children and adults. Hawcroft (1987:p:12) suggests 'from the position of ten years ago when the majority of schools in the country offered education employing lipreading and speech, the oral method, at least 50% of schools now offer some form of manual communication'. Because the research of the present study did not include close examination of the education of deaf children, it is not possible to state with certainty how widespread these changes are, but the fact that they are happening at all is remarkable, bearing in mind that fifteen years ago it would have been difficult

to find any indication of deviance from the "oral"
line in the United Kingdom.

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CHAPTER 25 'Changing Attitudes Within Social Work
 With Deaf People'

Some of the most significant changes in attitudes to deafness and deaf people have taken place amongst social workers with deaf people; indeed, this was essential if there were to be changes in provision of services. Symbolically, in 1987 the National Council of Social Workers with the Deaf changed its name to the National Council of Social Workers with Deaf People (Minutes of the National Council: May 1987), signifying that social workers thought their professional relationship with deaf people was a partnership.

The establishment of the Open University course for social workers with deaf people, which has already been mentioned (p:158), is an important milestone. Full details of the course content are awaited. Whilst the need for the course is recognised, it is suggested by the present study that a course for Sign Language interpreters might have been given greater priority at the present time, with the social worker course coming later. The reasons for suggesting this are based upon the fact that the survey of deaf people's referrals, carried out for this study (p:313), shows that they have more communication problems than social work problems, though clearly the social work problems, when they do occur, will be more time consuming. Also, there

is already a social work profession in existence, with qualified social workers who have some communication ability. Though the communication qualifications might not be adequate, it has already been noted (p:162) that the new course at the Open University does not propose to demand more than stage II communication skills on completion of the course. On the other hand, there is a shortage of Sign Language interpreters (p:440f) and the demand for their services is likely to grow as deaf people learn more about how they can use them. The ideal, of course, is to have courses for both professions, but if it is necessary to make priorities, it is suggested that interpreting should take precedence

Another important advance is the recognition of the special needs of deaf people by the Department of Health and Social Security (now the Department of Social Security) through the report of the Social Services Inspectorate 'Say It Again' (DHSS:1988). The report gives support for those who advocate a "re-think" for local authority social services department provision for deaf people, by recommending a review of present services (1988:p:29:para:3.2.1) and asking them to define their working philosophies and policies to ensure they are written into an operational strategy (1988:p:29:para:3.2.2). They also recommend that 'hearing impaired people should be involved and consulted

in the development of services to meet their needs' (1988:p:30:para:3.2.5), and suggest that 'consideration should be given to the tasks for which interpreters (not social workers) should be employed and available to work in conjunction with social services staff' (1988:p:30:para:3.2.12). There is also a recommendation (1988:p:30:para:3.2.10) that social workers working with prelingually deaf people should have at least stage II level and preferably stage III of the Sign Language skills examination. The report states 'the acquisition of appropriate levels of skill should be a prerequisite of the appointment of established staff'. A final point which is thought to be of particular importance is the recommendation which states that 'senior management should promote understanding of its policy throughout the department and facilitate the attainment of policy objectives by ensuring that they are an integral part of the department's work' (1988:p:29:para:3.2.3). These are important points which give recognition to deaf people's needs and the professionals who are involved. Whilst it might be said that the recommendations are not strong enough and the Inspectorate has no "teeth", there is no doubt that coupled with the recommendations of the 1986 Disabled Person's Act in relation to disabled people in general, some of which relate to deaf people, and the political pressures being brought to bear by deaf people themselves (p:409), this report will

carry weight within social services departments.

Thus it can be seen that changes are taking place in the social work field, with social workers realising that deaf people should have choice and that this cannot be attained through the "one person" service delivery which denies them the full benefits of professional social workers and interpreters (McPherson and Read:1987:p:3).

Because it was thought that the attitudes of social workers with deaf people give an "enlightened" view of deaf people, the results of the survey carried out for this study are given here in some detail. Respondents were asked how they felt about the deaf "community", the involvement of deaf people in work with deaf people, post-qualification training for social workers with deaf people and Sign Language interpreting as a separate service. In view of adverse comments made about the paid workers (p:401) and the fact that it was thought that these comments had some justification, the attitudes of present day workers are of considerable importance.

a. The Deaf "Community":

It can be seen from table 92 (p:482) that respondents appear to accept the fact of a "community" of deaf people, and their comments (appendix:6:p:696f) reveal some interesting views, most of which recognise or reflect the changes taking place; that deaf people should

run their own "community" life was a generally agreed principle by about half the respondents (table:92:p:482). The one worker who was employed as a community worker took a positive view about the "community" and the need for its recognition by deaf and "hearing" people; but without questioning the professional impartiality of the person involved, the fact that a "hearing" person should hold such a post might be questioned. A number of respondents suggested that community workers should be involved.

One comment was that a deaf "community" in a particular area was in "crisis" because 'it has fewer older members and younger members do not have the skills or wish to allow them to manage their centre'. This echoes Ladd (p:87f) who suggests that deaf people lack English language skills and ability to manage deaf clubs. Other respondents remark that deaf "communities" need encouragement to achieve their self-help potential, to recognise their abilities and to campaign for their "rights" (appendix:6:p:696f).

It is noteworthy that a few respondents challenge the idea of 'deaf community'. One writes 'I question if there is only one type of deaf community as only 30% of known deaf people attend this centre. The community as such are those people who do prefer social clubs for the deaf but the other 60% seem to manage elsewhere. I question the use of definitions

currently in vogue such as "Deaf Community" and "The Psychology of Deafness".'

This topic is discussed in chapter 19 (p:347f) and it is noted here because it reflects the discussion in the present study and demonstrates the changing attitudes of social workers with deaf people, which will doubtless be welcomed by people such as Ladd, who have been critical of past attitudes (p:401). Another respondent comments in similar vein; 'which "community" do you mean? that centred on deaf clubs? British Deaf Association? informal groups?' Another suggests that the present deaf "community" is either 'going to break up completely or change' and recognises the necessity of catering for the 'different needs of integrated kids'.

Evidently respondents recognise the potential of the deaf "community" and the need for a catalyst to encourage self-help and political awareness. The fact that some respondents recognise that the deaf "community" extends beyond the deaf clubs reveals a degree of perception not always apparent amongst social workers with deaf people in the past, in particular that the integrated young person also has deaf group needs. This last point can be illustrated by the author's observation of ex-pupils of the Mary Hare Grammar School (for deaf children) (p:362f); at least one group are known not to attend deaf clubs regularly

table 92

Social Worker Respondents: by grade and by their comments
on the deaf "community"

<u>Social Worker Respondents</u>							
Comments on Deaf "Community"	Soc.Work Assnt	Soc.Wkr Level 1	Soc.Wkr. Level 2	Soc.Wkr Level 3	Senior Worker	Total	%
Doubts about it	0	0	0	3	2	5	14.7
Soc.Wkrs out of touch	0	0	0	0	2	2	5.9
Source of Info for Soc.Services	1	0	0	1	1	3	8.8
Well provided for	0	0	0	1	3	4	11.8
Needs Independence	0	0	1	0	2	3	8.8
Needs community wkrs	0	0	0	1	2	3	8.8
Soc.Wkrs patronising	0	0	0	1	0	1	2.9
Needs Interpreters	0	0	0	0	1	1	2.9
Needs more self-help	0	0	0	6	5	10	29.4
Needs access to generic services	0	0	0	0	1	1	2.9
More services needed	0	0	0	0	1	1	2.9
	1	0	1	13	19	34	100
Did not answer	0	1	7	13	11	32	
	1	1	8	26	30	66	

but some have difficulties in socialising with "hearing" people and although living considerable distances apart, form a recognisable social group amongst themselves.

b. The Involvement Of Deaf People In Work With Deaf People

It has already been noted (p:480) that respondents think that deaf people should be encouraged to become involved with their own "community" in management or campaigning roles, and their views on the involvement of deaf people generally in work with deaf people coincide with this (table:93:p:485).

One respondent asked 'why are there so few deaf social workers and teachers?'; another would like all the social workers and community workers who are involved with deaf people to be deaf themselves and another suggests there should be more provision of interpreters and note-takers on social work qualification courses.

There is the suggestion that deaf people should be involved with Sign Language teaching and this is already happening (p:422). It is also suggested by respondents that deaf people should become involved as trained volunteers and again this is now happening in a number of areas, in particular the training of youth leaders (p:418). At least two respondents think that deaf people's involvement will take a long

time to achieve; this is a reasonable comment if it is not meant in a negative way. The 'paternalism' mentioned by some respondents in their comments and remarked upon by Ladd (p:401) has gone deep into the deaf "community" and only training and encouragement to take responsibility, as one respondent put it, will rectify the situation and allow deaf people 'self-confidence and self-esteem', in the words of another. 'It is vital' commented a respondent, 'that deaf people have more understanding of the cultural, economic and political influences required'.

Several respondents comment that deaf people are a source of information and knowledge about deafness and deaf people's needs, and should be consulted by the service providers, 'when staffing is being considered or a new service provided'. Others thought deaf people should be involved in campaigning for their rights but through the voluntary organisations because 'local authority workers cannot organise clients against their own local authority services but this is often needed'.

This last point raises the question of advocacy, a topic which is highlighted in the Disabled Persons Act 1986. Self-advocacy has been a feature of the changes which have taken place during the 1970's and 1980's, particularly in relation to the recognition of Sign Language and the validity of the deaf "community", and the 1986 Act is doing no more than

table 93

Social Worker Respondents: by grade and by their comments on
the involvement of deaf people in work with deaf people

Comments on the Involvement of Deaf People	Soc.Work Assistant	Soc.Wkr. Level 1	Soc.Wkr. Level 2	Soc.Wkr Level 3	Senior Worker	Total	%
To be encourage	1	0	4	14	15	34	79.1
To be encouraged but see difficulties	0	0	0	2	6	8	18.6
Deaf people should seek leadership roles in "hearing" society	0	0	0	1	0	1	2.3
	1	0	4	17	21	43	100
Did not answer	0	1	4	9	9	23	
	1	1	8	26	30	66	

giving recognition and power to the trend.

As can be seen from table 93 (p:485) the majority of respondents were positively for the involvement of deaf people in work with deaf people and their comments reveal a range of roles which they might play.

c. Post-Qualification Training For Social Workers With Deaf People

It has already been noted that post-qualification training for social workers, previously undertaken at the North London Polytechnic and Moray House College, Edinburgh, no longer exists (p:159). However, during the past three years negotiations have been taking place between various organisations involved with deaf people and the Open University, with a view to starting a two year post-qualification course for social workers (p:158).

All respondents who answered the question were in favour of special training for social workers with deaf people (table:94:p:487). The majority (35:74.5%) simply agreed that training was necessary, whilst others qualified their agreement by suggesting, for example, that deaf people should be consulted on the form of training or even, radically, that there should be a re-think of what social workers do. 'Is the social work model right?' one respondent asked, reflecting the conclusion of the present study (p:610f).

Social Worker Respondents: by grade and by their comments on training for social
workers with deaf people

Social Worker Respondents

Comments on Training	Soc.Work Assistant	Soc.Wkr Level 1	Soc.Wkr. Level 2	Soc.Wkr Level 3	Senior Worker	Total	%
Local authority interest needed	0	0	0	2	2	4	8.5
Training needed/ communication skills separate	0	0	0	0	1	1	2.1
Training needed to include community work	0	0	0	1	1	2	4.3
Training needed unspecified	1	0	5	13	16	35	74.5
Training needed/deaf people need soc.Wk. training	0	0	0	1	1	2	4.3
Role of SWD needs clarification & definition	0	0	0	0	2	2	4.3
Deaf people should be considered in training	0	0	0	1	0	1	2.1
	1	0	5	18	23	47	100
Did not answer	0	1	3	8	7	19	
	1	1	8	26	30	66	

A respondent remarked 'the outlook is very depressing', and others, though perhaps more constructive, implied that some local authorities did not seem convinced of the need for specialist training. This state of affairs is noted by Peckford & Smallridge (1987:p:14).

The need for research was mentioned by one respondent. There is no doubt that there is still a great deal to be learned about the special needs of deaf people, and little literature on the subject. Margaret Kennedy (1989:pp:9-12) has brought to the fore the previously unconsidered matter of the physical abuse of deaf children, and there is concern in some quarters (Marvin and Checinski:1989:p:6)) about deaf people whose mental health breaks down; both of these topics are the proper concern of social workers, amongst others. There are also the problems sometimes shown by deaf adolescents (Denmark:1979) and the whole area of the counselling of the parents and families of deaf children. A review of the situation as suggested by one respondent, would seem to be in order. Fortunately, respondents appear to be under no illusions about the need for training and will no doubt avail themselves of it, when it is offered - subject, of course, to their employers allowing them the time to do so.

d. Sign Language Interpreting As A Separate Service

Sign Language interpreting is the one large

area of work which is the subject of much debate at the present time and is discussed later (p:567f). The suggestion is that Sign Language interpreting should be a separate service with its own professional workers qualified in communication with deaf people. It is clear that the section of the social worker profession represented by the respondents is fully behind this idea.

Forty-one (77.4%) of those who replied to the question were in complete agreement with the idea of a separate Interpreting service (table:95:p:491). Their reasons for welcoming such a radical change were first, that their own Sign Language skills were not of a high quality in many cases; this is confirmed by the fact that few are more than level II standard of the Council for the Advancement of Communication with Deaf People's communication qualifications (table:30:p:161). In the second place, some respondents thought there might be a conflict of role, as one put it 'why should a deaf person have to drag 'their' social workers to the doctor, solicitor etc.? The interpreter should be an independent and disinterested party - not someone who knew all about them, so making it difficult for them to be anything more than honest'. Thirdly, it was thought that through the use of an interpreter the deaf person could make a choice, rather than have to depend upon the social worker. Not only that, but the deaf person could also go to another "hearing" social

worker if he wanted.

Several respondents made the point that deaf people would have to learn how to use an interpreter properly (in fact a course was held in Manchester in 1989:British Deaf News:1989:p:8) and it was also suggested that the "hearing" agencies would have to learn how to use the new service.

Again the point about research was raised; research into the best way to operate Sign Language interpreting as a separate service. This is an important matter because as can be seen from table 91 (p:315) it is likely that a substantial proportion of work with individual deaf people which is not face to face Sign Language interpreting, is not social casework requiring a worker with social work qualifications but is communication work. For example, a deaf person might have to arrange a funeral and might never have had to do anything like this before. This is the sort of job the missionary or welfare officer for the deaf would have helped with in the past - but it is not social work, neither can it be said to be Sign Language interpreting. It is this sort of problem which the respondent who raised the matter probably had in mind.

Another point raised was that of specialisations within the profession of interpreting, a matter touched upon by Kyle (1989:p:5). It is evident that as interpreting services develop, some

table 95

Social Worker Respondents: by grade and by their comments on interpreting as a separate service

Comments on interpreting as a separate service	Social Worker Respondents					Senior	Total	%
	Soc.Work Assistant	Soc.Wkr. Level 1	Soc.Wkr Level 2	Soc.Wkr Level 3				
Don't agree or have reservations	0	0	1	1		2	4	7.5
Qualified agreement	1	0	1	2		4	8	15.1
Complete agreement	0	0	5	17		19	41	77.4
	1	0	7	20		25	53	100
Did not answer	0	1	1	6		5	13	
	1	1	8	26		30	66	

specialisations will emerge; law court work and further and higher education spring immediately to mind, where not only technical knowledge is necessary but familiarity with certain procedures might also be helpful.

Employment interpreting might be another specialisation, though here it becomes a question of whether the interpreter role fits or whether some other solution might be found in the field of job seeking and job training (p:584f).

Summary

There are changes taking place in the provision of social work services to deaf people. Post qualification training is being planned for social workers with deaf people and social workers themselves have come out against the idea of the "one person" service which started in the nineteenth century and has persisted to the present time. The Social Services Inspectorate in their report (DHSS:1988) recognise the need for separate social work and communication services, though perhaps more importantly they recommend that social services departments should review their services to deaf people and ensure that senior management integrate these services into mainstream provision.

From the survey of social workers with deaf people it is clear that many respondents were in favour of change. They felt the need for formal

post-qualification training and for a separate professional Sign Language interpreting service. In relation to deaf people, they recognised the potential of the deaf "community", though with the reservation that this "community" encompassed a wider variety of deaf people than was usually thought. Respondents had no doubt that deaf people should have more involvement as social workers, community workers and trained volunteers.

These enlightened attitudes to their own work and to deaf people are an added impetus to the changes taking place in the lives of deaf people.

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CONCLUSION TO PART III

There are changes taking place in attitudes to deaf people, their language and their way of life. These changes are being brought about by deaf people themselves, helped by the fact that research has shown that Sign Languages are languages in their own right (p:428f). Deaf "community" and deaf "culture" - the deaf way of life, are now more acceptable, because in a pluralistic society, or in a society which has pretensions to being multi-cultural, total assimilation of the individual is no longer thought necessary (p:403f). Sign Language is seen by deaf people as their means of access to "hearing" society. The establishment of such organisations as the British Sign Language Training Agency and the Council for the Advancement of Communication with Deaf People, has ensured that deaf people are trained to teach Sign Language to those "hearing" people coming forward as Sign Language interpreters and communicators.

Deaf people's campaigns have been helped by the wave of strong feeling from general classes of disabled people, that their disabilities are social in nature (p:402f); together with this has been the realisation on the part of disabled people, deaf people included, that they have become clients of

the social work/pathological model of disability, when in fact they should be part of the planning and provision of services (p:410) based upon a social model of disability.

Changes can be seen to be taking place in the education of deaf children as well, with "oralism" giving way in some areas to the use of Sign Language in either Total Communication or bi-lingual (British Sign Language as first language) programmes. Parents of deaf children are also becoming more aware of the alternatives to the pure "oral" method of educating their children and are beginning to influence the educational policy makers (p:468). Similarly, the teaching profession, at one time solidly "oral", is now indicating that changes would be welcome (p:465f), particularly in view of Conrad's (1979) findings on the reading and communication abilities of deaf school leavers.

Within social work with deaf people, attitudes are changing as well (p:476f), and social workers with deaf people can be seen to be supporting the setting up of a separate Sign Language interpreting service, and the greater involvement of deaf people in their own community life. there is now a move away from the "all purpose" worker with deaf people, though this move is in attitude rather than fact, with a considerable proportion

of social worker respondents (p:175f) still doing most of the tasks undertaken by their Victorian predecessors, including interpreting services.

It can be seen that deaf people are beginning to benefit from the technological revolution of recent years, particularly in relation to information and telecommunications.

Although this study has concentrated on inter-personal communication, there is no doubt that changes are evident in the use of technical aids to help deaf people's access to "hearing" society, in particular in relation to the gathering of information, an area in which they have special difficulties. Deaf people's referrals (p:313f) show that they need help with information and general advice and some of their campaigns have been to encourage "hearing" people to accommodate to deafness in this respect. The Deaf Broadcasting Campaign, for example, has done much to improve access to television for deaf people, through sub-titling of some programmes; and the Ceefax and Oracle written news and information pages are innovations which have done much in the last 10 years to give deaf people up to date news, as well as weather, travel and other information.

The London Deaf Video Project (Wilson:1989:p:10) maintains, as one of its leaders

puts it, that 'the deaf community had a right to information just like anyone else'. Wilson (1989:p:10) also asserts that because deaf people have an average reading age of eight and a half years, Sign Language on video is a good medium through which to explain official forms and topics of current interest such as HIV and AIDS.

The British Deaf Association has complained that deaf people do not have access to the national telephone system (p:435), but the recent advent of the minicom telephone adaptor (British Deaf News:1989:p:21), which enables a printed message to be communicated between two such devices attached to ordinary telephones, has made telephoning possible, though expensive, for deaf people. It has also enabled them to have access to certain mainstream services, because, by installing these devices, the West Yorkshire Police, for example, and the Automobile Association have made it possible for them to make emergency calls, assuming the caller has a minicom adapter as well (British Deaf News:1989:p:4). In the same way deaf people can communicate with "hearing" people, using the Royal National Institute for the Deaf or the Sheffield "deaf" telephone exchanges, which use minicon adapters and "hearing" speakers to act as an interface between deaf and "hearing" people (NNTS:BBC Ceefax:6/4/89).

Deaf people are aware of what they miss by not having access to the technical communication networks which "hearing" people use, and it is clear that their requests to be part of those networks are beginning, in a small way, to be heeded. However, in spite of this encouraging climate of change, a word of caution is necessary. There does not appear to be any relation between some of the areas of change. For example, a new social worker's training course at the Open University is being planned and is scheduled to start in 1991 (p:158). Yet there is already a body of professionally qualified social workers, whose main need is the acquisition of Sign Language communication skills. The priority, it is suggested by this study, should be for Sign Language interpreters, of whom there is a shortage (p:440). The British Deaf Association has been stating for several years (p:414f) that deaf people do not need social workers any more than "hearing" people do, and the findings of the present study (p:313f) show that deaf people in the referral study mostly refer communication problems. Yet considerable capital investment has been placed in the field of social work.

Whilst there are encouraging signs of a willingness to change, there is no evidence of a philosophy of deafness, informed by face to face

research with deaf people, which properly takes into account deaf people's peculiar needs. Such a philosophy of deafness is suggested in the next part of this study, taking into account the findings of the research undertaken with members of the Lincolnshire deaf social group, in relation to their inter-personal communication with "hearing" people (p:220f), the study of referrals of deaf people (p:313f), and deaf people's views on their own welfare (p:312f).

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PART IV

THE MODEL FOR AUTONOMY, A PHILOSOPHY OF DEAFNESS AND SERVICES FOR DEAF PEOPLE

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|---------|----|--|
| Chapter | 26 | 'Services To Deaf People And The Model For Autonomy' |
| Chapter | 27 | 'The Peculiar Needs Of Deaf People: The Model For Autonomy And A Philosophy Of Deafness' |
| Chapter | 28 | 'Implications For Service Provision' |

INTRODUCTION TO PART IV

Having established what are the peculiar needs of deaf people through face to face questioning (p:234f) and observation (appendix:2:p:645) and having concluded from examination of the development of services to deaf people and of present policies (p:113f) that what is lacking is a realistic philosophy of deafness, attention is now focussed upon how this might be formulated.

The first point which is most noticeable from a consideration of deaf people and their way of life in "hearing" society at the present time, is their lack of autonomy. Deaf people themselves complain of their education (p:459f) in terms of their language (Sign Language) being discriminated against and about the paid workers in the field of "welfare" caring for them rather than allowing their independence (p:402). A second most noticeable feature about deaf people is their peripheral membership of "hearing" society. Whilst it is inevitable that deaf people will have marginal status, their marginality is increased by society's present unwillingness to accommodate to deafness; this is epitomised in the "oral" education of deaf children, which forbids the use of Sign Language on the grounds that if deaf people are to live in "hearing" society

they must learn to accomodate to that society's method of communication.

Therefore, a philosophy of deafness is formulated which accepts the inevitability of impediments to fluent inter-personal communication between deaf and "hearing" people and their need to make certain sub-cultural adaptations in order to lead "normal" lives (p:542f); these include Sign Language and the deaf "community" and deaf "culture". In addition, the right of deaf people to manage their own affairs in their own social/recreational lives, and in their domestic lives through Sign Language interpreters is recognised.

In order to reduce deaf people's marginal status the philosophy incorporates the requirement of "hearing" people to accommodate to deafness not only through acceptance of their sub-cultural needs, but by the use of Sign Language to help deaf people to gain access to "hearing" culture.

As well as being based on the research mentioned above (p:503), this philosophy is indebted to Hawcroft's model for autonomy, which, it is suggested, is an apposite framework for understanding and satisfying the peculiar needs of deaf people.

The implications of a philosophy of deafness which has as it's basis the autonomy of deaf people are then considered in relation to policies for

service provision for deaf people. Current policy suggestions are rejected as clinging to the social work/pathological model (p:518) and the model which is suggested radically alters the framework of provision; the role of the social worker is reduced and, in the long term, deaf people are responsible for planning, training and co-ordination. As befits the importance of appropriate parenting of deaf children, the counselling of parents, by trained parents and deaf people, is given prominence; and in the short term, the training of deaf people in all aspects of provision is emphasised. Wherever possible, it is suggested that services such as employment-seeking should be supplied from mainstream services, through professionals with Sign Language ability, in order to lessen deaf people's marginal status in society, as well as other goals.

CHAPTER 26 'Services To Deaf People And The Need For Autonomy'

Whilst the attitudes of social workers with deaf people show that they see the need to get away from the "one person" service and for the greater involvement of deaf people in the planning and provision of services (p:488f & p:483f), the few suggestions for policy changes have kept to the social work/pathological model, with the professional worker, whether social worker or interpreter, retaining a high profile

Current Policies And Suggestions For Future Policies Retain Social Work/Pathological Model

Jones (1985:p:10) starts an article on social care planning with the words 'let us first take the notion that deaf people are working towards the day when they do not need social workers, except in times of crisis, when anyone else may need one'. This statement assumes that deaf people constantly need social workers, in spite of the fact that eleven years before Jones' statement the British Deaf Association had said that this was something they did not need (British Deaf Association:1974). Jones (1985:p:10) continues 'professional social workers must encourage deaf people to manage the problems in their lives that do not constitute crisis, that

is everyday problems which they should be able to cope with themselves'.

Again, the assumption is made that deaf people cannot manage their lives. This sort of unsupported statement is not helpful and perpetuates the myth that deaf people need constant social work support. The article goes on to discuss social care planning and at no stage considers that deaf people should be involved in their own services, either in planning or provision, except to teach Sign Language, and throughout is stressed the need for assessment, planning and evaluation.

In making suggestions for new services for deaf people Taylor (1986:p:4) correctly assesses that services to deaf people have been determined on the missionary model, and he suggests that now that British Sign Language is recognised as a language it should be possible to align deaf people with other linguistic minorities (1986:p:5). However, Taylor does not examine whether deaf people act like a linguistic minority; had he done so he would have found that they acted like deaf people. Members of ethnic or linguistic groups do not normally have communication difficulties in their families, for example, and do not have to achieve membership of their group, and they have the opportunity to learn the language of the dominant culture. They have

an alternative culture in some cases, whereas it is by no means certain that deaf people have anything more than a "way of life" which more than anything else reflects "hearing" culture (p:366f).

Taylor is substituting one model of service to deaf people with another, without properly considering the social effects of deafness. This is not to say that some of what he writes does not make sense; the suggestions (1986:p:13) for using Sign Language interpreters and involving deaf people in policy planning are both along the right lines, and the idea of grants by local authorities to parents of deaf children (1986:p:11) to organise self-help groups is good in that it shifts responsibility from the social worker. But the deaf person is not particularly involved, except as advisor through deaf advisory groups or as social workers, so that the model of service is still social work based to a considerable extent; if parents are to do counselling then training is essential; and if there is to be training there needs to be a pool of knowledge, and people with access to this knowledge to teach it. Taylor (1986:p:13) writes that 'the employment of full-time interpreters by local authorities would create the single most radical departure from current practice'. This may be so, but it is not radical enough because the paid worker

is still the central theme in the policy, not deafness and deaf people - there is no philosophy of deafness which gives deaf people autonomy and which allows policy-makers to create a totally new policy.

Hawcroft (1987:p:37) makes this point about autonomy in relation to policies for deaf people: 'whilst the deaf group is often seen as a linguistic minority or a disabled group, the application of this theory (of autonomy) sets them firmly amongst other people in that their basic human needs are similar'.

The idea of a service to deaf people in which Sign Language interpreters play a major part is also suggested by Hynes (1988:p:26), though he makes the interesting suggestion that agencies such as hospitals, courts and job centres should employ their own Sign Language interpreters, and that the local authorities should provide interpreting services independent of the social services departments. It is important to note here that Taylor and Hynes write in terms of an interpreting service; both writers appear to have based their suggestions for service needs upon observation rather than investigation or research. The findings of the present study show that although deaf people need interpreting, they refer most frequently for advice and information services, which have a strong element

of communication (p:320f).

Hynes (1988:p:24) introduces his 'Model For Future Social Work Provision' by writing that 'in a society that truly accepted deaf people as equals, and strove to accommodate them as such, a specialist social work service would not be necessary'. He (1988:p:25) goes on to make this statement '....in addition to their child care and mental health responsibilities, social workers with deaf people may be seen to operate in those areas where society has failed to make sufficient accommodation to enable deaf people to function as independently as, and on equal terms with, hearing people. The aim of social work in such cases then, is, as far as possible, to redress the balance; to increase the client's ability to function independently, and to work with them to improve their status and opportunities in relation to those of hearing people. The social work methods used to carry out these tasks will range from individual and family casework, to, in appropriate areas, involvement with the deaf community'.

Again, the paid workers are the key figures. Deafness and deaf people do not figure, except for a brief mention of the importance of consultation with the local deaf community. And although Hynes recognises that "hearing" society does not properly

accommodate to deafness, his solution is social work help, at individual and community level, to deaf people. Whilst it might be true, as Hynes (1988:p:31) suggests, that the deaf "community" needs more resources, it is not the entire solution and is inward looking.

This fault is repeated in his assertion (1988:p:24) that society is unlikely to make the accommodations to deaf people that Groce (1985:p:60) records in her book about Martha's Vineyard, where the whole population used Sign Language to some extent. It was the case that this was a relatively small population, with a large proportion of deaf people, and it might also be that in the United Kingdom, with a large population and a small proportion of deaf people, the comparison cannot be made; but a deaf person known to the present writer recently returned from a visit to Bullmershe College, Reading, excited by the fact that when she was taken to the Student Union everyone was using Sign Language; 'you couldn't tell who was hearing and who was deaf'.

Bullmershe College evidently has a "mission" to deafness and there are a number of deaf students there; in 1987 a deaf person was President of the Student's Union and the college makes special arrangements for deaf students following any course, mounting courses specifically with and for deaf

people (Soundbarrier:1987p:8). This is an isolated example, but it has been seen that "hearing" society is making efforts to accommodate deaf people in other areas as well (p:446f); it is essential that policies for deaf people, although they might perhaps be developed incrementally to allow for the fact that deaf people, like other disabled people (p:407f), need time to gain experience and training, should state at the outset that they are concerned with the independence of deaf people, and with the aim of inducing society to accommodate to deafness. As Shearer (1984:p:10) writes, the real question is 'how far is society willing to adjust its patterns and expectations to include its members who have disabilities, and to remove handicaps that are now imposed on their inevitable limitations'? She goes on to say that a disability is something that has to be taken as given, 'but a handicap is something that is imposed on that disability to make it more limiting than it must necessarily be'.

Harris (1971:p:3:para:1.1) defines impairment as the defect; disability as the loss or reduction of functional ability; and handicap as the disadvantage or restriction of activity caused by disability. As Finkelstein (1980:p:3) points out, disability has been seen as a personal misfortune; Harris' definition, although useful in

some respects, continues the personalisation of disability. The same concept of disability is contained in Townsend's (Oliver:1983:p:41) definition; 'disability itself might be best defined as inability to perform the activities, share in the relationships and play the roles which are customary for people of broadly the same age and sex in society'. As Oliver (1983:p:47) states '.... the underlying assumption locates the problem within the individual and fails to take into account the way the physical and social environments impose handicaps upon impairments. Services are therefore geared to the problems of individual limitations rather than to alleviating the restricting effects of physical and social environments'.

It is suggested that deafness has been viewed in this light, with the paid worker providing services to alleviate the communication handicap, whilst the rest of "hearing" society looks on. Finkelstein (1980:p:16) writes that 'the existence of helpers implies a number of problems have already been involved. Firstly, it implies a problem to be solved. Secondly, it implies that those who are helped have (Finkelstein's emphasis) the problem. Thirdly, it implies the problem is within the individuals helped or legitimately part of the existence of those helped'. Deaf people are

marginalised by this social work/pathological model, which further handicaps them by restricting their independence. As Hawcroft (1987:p:37) states 'it is clear that the development of autonomy in deaf adults is not being specifically fostered by service provision as it is presently arranged'.

Services To Deaf People And Deaf People's Autonomy

Hawcroft, whose concept of autonomy for deaf people is outlined in chapter 27 (p:523f), suggests (1987:p:24) that if deaf people are to become involved in defining their own needs, then their ability to take part in this process will be determined partly by their capacity for autonomous action. To facilitate this, she suggests (1987:p:25) the deaf community should be given financial help to build on the existing strengths available there. This money could go to training for deaf people as youth leaders, advocates, and community workers, to work in their own community, allowing the flowering of self-confidence and autonomy. She (1987:p:25) writes 'rather than deaf networks being seen as segregation as they are by some people at present, these networks would become stepping stones and the links into wider society. Society in general would be able to see that deaf people have the same abilities as everybody else and have their own special contribution to make to the well-being of the whole

community'. Hawcroft (1987:p:25) continues, deaf community '....is the ideal setting for parents who have a deaf child and for deaf children themselves to see active and successful deaf adults'. This is Hawcroft's suggestion for 'coherent culture', and she goes on to outline policies for other areas of action.

For 'appropriate parenting' Hawcroft (1987:pp:26-27) suggests that parents of deaf children need to know about deafness and to have services to support them. Having stated that professional support is narrow in outlook, and that the professionals do not always share information, she writes 'one way to improve on this narrow conception of service provision, would be to have both deaf adults who are parents, and hearing parents who have deaf children available in each locality. A small amount of state resources would equip such groups of parents with the necessary pamphlets, booklists, etc., which would allow new parents to explore all the implications of their child's diagnosis'. Hawcroft rightly concludes that this approach may '....then allow such parents to use professionals on equal terms, when they required them, and would break the strangle-hold of information, and therefore, power which professionals often have in such situations'.

The 'significant support group' is seen by Hawcroft (1987:p:28-29) as the deaf community, though she acknowledges that there can be limitations to this, particularly as there is a smaller number of people from which to choose friends and marriage partners. Jones (1982:p:323) also regards this as a feature of the deaf "community" in South Humberside.

Hawcroft (1987:pp:30-31) has two major suggestions in relation to 'literacy/formal education'; first, the introduction of deaf adults into deaf education. She writes that at present deaf people are barred by medical definitions and discouraged by the concentration on the development of speech skills which has been a feature of deaf education. Hawcroft continues 'the inclusion of deaf adults in education would give (deaf) children at all ages role models and allow them to envisage their future lives as useful members of society....The use of born deaf adults in education would also endorse the acceptance of society of their first language and to some extent this is starting to happen in general in this country, but only very slowly within education'.

Second, Hawcroft (1987:p:31) wishes to see in deaf education to enhance autonomy '.....a move in emphasis from concentration on the development of speech, which whilst it is important, should not

detract from the academic content of school life'. She says that it is quite clear that deaf children who cannot speak intelligibly when they leave school have a sense of failure, whereas, in fact, '....once in the real world, it is the deaf people who have better language and literacy skills who are able to make most sense of their environment. It is really quite amazing how far the temptation to believe speech is everything, has influenced deaf education'.

Finally, Hawcroft (1987:p:32) touches upon the employment of deaf people in relation to 'employment and security'. Having stated that poorly paid jobs and low levels of employment are partly influenced by low levels of academic achievement, she goes on 'deaf people face similar barriers to other disabled and minority groups particularly in gaining employment. For example, assumptions may be made by employers and even by government officials that deaf people are unable to undertake certain tasks. Where there is a willingness to look at this with an open mind, there are very few tasks that deaf people are unable to perform within employment'.

In her concluding remarks Hawcroft (1987:p:37) states that the development of autonomy is not being specifically fostered by present service provision for deaf people; she suggests that the important areas for development are those mentioned

above namely, the need for a coherent culture, appropriate parenting and significant support groups. Hawcroft adds that attention also needs to be paid to formal education, in particular literacy levels, and economic and personal security.

Credit must be given to Hawcroft for putting a new perspective on services to deaf people; for placing the responsibility upon deaf people to develop their own services and upon "hearing" society to understand the needs deaf people are advocating. It is apparent that the other policy suggestions considered above (p:506f) do no more than tinker with the present system, giving the impression that a separate Sign Language interpreting service and "consultation" with deaf people are sufficient. It is suggested that they epitomise the poverty of thought evident in work with deaf people at the present time and should be rejected because they do not make radical changes based upon a philosophy of deafness which accepts the social model and in which the experience of deaf people is paramount.

Summary

It is clear from the examination of the ideas of Jones, Taylor and Hynes, and from reports such as ACSHIP (p:506f & p:130f), that the professional model is still being advocated, and

that the autonomy of deaf people is not a fundamental consideration.

Examination of the development of services to deaf people in the present study shows that there are some positive features and some negative ones. First, the positive ones. Deaf people have a clear idea of their needs, and through their sub-cultural adaptations are able to create a positive self-picture which accepts their "deafness". They have a need for a means of communication, and have created Sign Language to fulfil this. They also need fellowship, and their main adaptations centre around the deaf social group (p:287f), from which they gain their individual and group satisfactions. Deaf people are not shy of social contact with "hearing" people, however; their attitudes to them are positive, including individual friendships, and they operate in "hearing" society on a continuum of communication ability (p:377).

Negatively, it was found that deaf people lack autonomy in that they are unable to perform in "hearing" society to the limits of their individual potential, because "hearing" people have not perceived deafness in terms of autonomy (this is exemplified by deaf people's low economic status (table:11:p:64)). Services have been caring rather than enabling and have been seen in terms of the pathological rather

than the social model (p:506f). In particular, deaf people have had to achieve membership of the deaf social group in spite of their parents and their teachers (p:381), and their views have not been represented in planning and provision of services. The onus has been upon deaf people to accommodate to "hearing" society, rather than "hearing" people making allowances for deafness. Thus deaf people have become marginal members of society due to lack of autonomy.

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CHAPTER 27 'The Peculiar Needs Of Deaf People;
A Model For Autonomy And A Philosophy
Of Deafness'

It must be emphasised at the outset that needs in this context refers to the peculiar needs of deaf people in relation to their deafness. Doyal (1987:p:15) states 'they (individuals) learn who they are through the internalization of the attitudes of others about how they interpret and follow the rules which constitute their immediate social environment. If they find their ability for successful action artificially impaired for physiological reasons related to disease or handicap then their well being will suffer, not just because they will subjectively feel bad but in the more profound sense that their perception of themselves as potentially successful and fulfilled persons will be limited'.

This reinforces Ladd's point about deaf people having feelings of 'self-worthlessness' because of "oral" education's failure to prepare them for independence (p:402). It is suggested that deaf people's 'successful action' is inhibited by deafness because the services provided for them make them dependent rather than independent, and because the idea of assimilation into society through the

application of the theory of "oralism" is impracticable.

Autonomy Within A Framework Of Deafness And Personal Growth

The reason it has been suggested that deaf "culture" is a limiting term which might lead to misunderstanding (p:383f), is that in a model of deaf people's autonomy which aspires to their acceptance into society as participating citizens, deaf people will need to be as much part of "hearing" society as they are of the deaf social group. However, in the philosophy of deafness (p:542f) this is seen to be qualified by the need to understand that although deaf people need to be part of "hearing" culture, and need services to enable them to do this which preserve their autonomy, they also need to make certain sub-cultural adaptations, one of which is the deaf "culture". But Doyal (1987:p:17) states that the benefits of increased autonomy need not depend upon the culture in which the individual lives. He suggests, for example, that 'it makes perfectly good sense to say that an isolated Los Angeles housewife who suffers from loneliness, depression and the helplessness associated with agoraphobia has less autonomy than the Islamic woman in Cairo who, despite her Purdah, is the respected matriarch of her extended family and has a wide range of

supportive female friends in a similar situation'. Similarly, it is suggested that deaf people can experience autonomy within the confines of their deafness, if services to meet their needs are designed to extend their autonomy to the limit their deafness will allow.

This raises another point; Doyal (1987:p:17) writes that 'autonomous self expression is on a continuum of personal growth'. The same can apply to deaf people, with the added factor of the extent of their deafness. It has already been suggested that deaf people's participation in "hearing" society is on a continuum, depending on their ability to hear and speak, and their personal inclination to mix with "hearing" people (p:377f). The extent of their autonomy will be affected on the same continuum.

A Deaf Perception Of The Peculiar Needs Of Deaf People

It has been noted that one of the features of the development of services to deaf people is the difference in perception of deaf people's needs, between deaf people themselves, and some "hearing" people (p:88f). Therefore it is suggested that any philosophy based upon the idea of the autonomous deaf person must have as its basis a "deaf" perception of deafness. As Ignatieff (1984:p:15) states 'there cannot be any eternally valid account of what it

means to be human. All we have to go on is the historical record of what men have valued most in human life'. What deaf people have to say about their deafness takes on added significance when this statement is taken into account.

Ignatieff also writes (1984:p:12) 'we have no right to speak for needs which those one represents cannot intelligibly recognise as their own', and elsewhere (1984:p:11) he states 'there are few presumptions in human relations more dangerous than the idea that one knows what another human being needs better than they do themselves....In politics this presumption is a warrant to ignore democratic preferences and to trample on freedom. In other realms too, the arrogation of the right by doctors to define the needs of their patients, of social workers to administer the needs of their clients, and finally of parents to decide the needs of their children is in each case a warrant for abuse'.

Doyal (1987:p:1) suggests that 'individual success in any culture will be proportional to the degree to which the basic needs for health and autonomy have been met'. In the context of deaf people, and for the purpose of the present study, it is suggested that deaf people's health needs are met in the same way as those of "hearing" members of the population. Their need for autonomy, however,

is considered to be restricted by their deafness, by the way in which services are provided for them. Autonomy is defined by Doyal (1987:p:15) as 'the understanding to act creatively and successfully within a given culture, the psychological capacity to at least try to do so over sustained periods of time and the opportunity to do so in practice'.

Ignatieff writes (1984:p:10) 'when we talk about needs we mean more than the basic necessities of human survival. We also use the word to describe what a person needs in order to live to their full potential. What we need in order to survive, and what we need in order to flourish are two different things'. In fact, the services deaf people receive, although they satisfy some of their needs, do so in such a way as to restrict their autonomy; they do not allow them to flourish. For example, Kyle and Woll suggest that the social worker accompanying a deaf person to a job interview might answer for the deaf person (p:569). A Sign Language interpreter performing the same service would allow the deaf person to answer for himself, thus preserving his autonomy. Similarly, socially a deaf person can attend the local public house and play in the darts team, his lipreading ability enabling him to exchange limited conversation, helped out with gesture. To flourish socially, however he needs

Sign Language and a deaf social group to enable him to have fluent inter-personal communication in an unhandicapped environment.

The problem now arises of how to find a "deaf" perception of deaf people's peculiar needs. In order to do this a number of topics were examined in the present study, all of which might reveal the peculiar needs of deaf people, to some extent. The development of services to deaf people were examined and the main features noted. The referrals deaf people made to specialist agencies for deaf people were also examined, and a survey was made of the reports of agencies providing specialist services to deaf people. Social workers with deaf people were questioned about their work and deaf people were questioned about their inter-personal communication with "hearing" people in various situations. In addition, the deaf social group was observed by the present writer, through participation in social/recreational activities. Finally, the literature on the social effects of deafness was studied.

The present study is unique in that it has made an objective assessment of the peculiar needs of deaf people; in particular, it has given prominence to the everyday communication experience of deaf people in "hearing" society, through guided

interviews, a study of their referrals to social workers with deaf people and by noting their comments. This communication experience, it is suggested, is crucially important and is the justification for the growth of Sign Language and the deaf way of life; it is what sets deaf people apart: only when the extent of the inter-personal communication problems between deaf and "hearing" people and the significance of Sign Language are properly understood, can attempts be made to reduce deaf people's marginal status in society.

Main Features Of The Examination

A number of features are revealed by the examination of the development of services to deaf people. First; the paid worker, who acted as communication intermediary and advocate for the employment of deaf people, was a prominent feature from the nineteenth century onwards. It is evident that these workers, successively known as missionaries, welfare officers and social workers, have provided a "one person", all purpose service up to the present day (p:210). The survey of social worker respondents (p:144f) confirms that the services provided by the social workers and the services mentioned by the Royal National Institute for the Deaf and the National Council of Missioners and Welfare Officers to the Deaf contain all the features that are seen at the

beginning of services in Victorian times.

Second; deaf people's need for communication intermediaries who serve two purposes; first to act as Sign Language interpreters in the varied situations in which deaf people need to communicate in precise terms with "hearing" people, for example with a doctor; and second, to provide information and advice on a variety of everyday subjects which have a communication content, but do not necessitate face to face contact with a "hearing" person (p:320f).

Third; deaf people's ability to work is an outstanding feature. Unlike some other physically disabled people, they are not prevented from doing physical work. However, it appears to have been necessary for them to have someone to speak for them in work-seeking; it is now clear that they are, in many cases, under-employed in the sense of not having work commensurate with their latent abilities (p:339).

Fourth; deaf people were seen to have a strong need to meet together for social/recreational activities (p:287f); they probably first came to the attention of "hearing" people as they sought somewhere to meet. This need for communication with other deaf people who use Sign Language is a prominent feature which, together with Sign Language itself, constantly recurs.

Fifth; Services to deaf people are not based upon the results of research into their peculiar needs, but appear to rely on the subjective observations of "hearing" people, who apparently see deaf people as needing care (p:207), whilst deaf people see themselves as having a communication disability (p:410). This dichotomy has been a feature from the time of the first missions to the deaf and was the reason for the founding of the British Deaf and Dumb Association (now the British Deaf Association) (p:91).

It cannot fail to be noticed from the examination of the development of services to deaf people that inter-personal communication is the recurring theme; fluent communication through Sign Language to provide fellowship; and interpreted communication to provide official contact with "hearing" society. The gap, it should be noted, where there is little or no communication link, is in everyday informal social contact, in the parental family, at work and with "hearing" people in social/recreational activities (p:234f).

However, there are signs of change with suggestions being made for improved interpreting services, separate from social work services, together with the greater involvement of

deaf people in the planning and provision of services (p:488f & p:483f).

Main Themes Of The Topics Examined

It is now possible to identify the main themes which run through all the topics which have been examined. It is clear that deaf people have a communication problem because they are deaf. It is evident in their education, their family lives, at work, and in their social lives. The lack of fluent inter-personal communication is the basis of deaf people's peculiar needs.

The findings demonstrate that lipreading, which is the main alternative deaf people have to being able to hear speech, does not allow fluent inter-personal communication. Their response to being in this situation has been to make sub-cultural adaptations so as to make life tolerable for themselves. Ignatieff (1984:p:44) writes 'we are creatures of reason and speech, and it is as creatures who, alone of all the species, can create and exchange meaning that we all have intrinsic needs for respect, understanding, love and trust'. Unfortunately, as Ignatieff (1984:p:44) points out 'as soon as one enlarges the definition of the human, real human beings begin to be excluded: the Tom O'Bedlams of our time, the mad beings, the insane, the retarded, the deaf and dumb, the crippled and deranged'.

Deaf people's answer to their non-communicating predicament has been to create Sign Language (p:276f), a means of communication which suits their remaining major communication sense, sight. And through this they have created a social group which allows them all the social-psychological satisfactions denied them by their lack of fluent inter-personal communication with "hearing" people - which include Ignatieff's respect, understanding, love and trust, all of which are communicated, in the main in "hearing" society, through spoken language.

Deaf people's next response to their non-communicating situation, having first created Sign Language and the deaf social group, is seen to be the use of communication intermediaries, who assist them in their everyday dealings with "hearing" people (p:302f). This is seen to be done at different levels; in the parental family, another family member will help; at work, a fellow worker; in "official" situations, and in seeking advice and information, the social worker with deaf people will render the service. This situation comes out clearly from all the topics examined.

Therefore the primary need of deaf people which is peculiar to their deafness, is a means of inter-personal communication. Through this they

can satisfy their social-psychological needs, and they can conduct their everyday communication contact with "hearing" people. This is the principal finding from the examination of the various topics mentioned above.

Five Features Of Deaf People In "Hearing" Society

There are five other features which stand out after considering the situation of deaf people in "hearing" society, namely, deaf people's view of their needs which differs from that of "hearing" people, the fact that membership of the deaf "community" is achieved rather than ascribed, the fact that deaf education does not prepare them for autonomy in adult life, the lack of involvement of deaf people in their own services, and their low social status.

In the first place, it is evident that deaf people see themselves as having a social/communication disability, and it is equally clear that this is true in view of their referrals to the specialist agencies, most of which are for communication help, advice, or information (p:320f).

Secondly, a striking feature of the deaf social group is that membership is achieved rather than ascribed. Not only is this the case, but it is evident that there is considerable reluctance

on the part of parents to allow their children membership (p:327f).

The third feature, associated with the point made in the previous paragraph, is the fact that deaf education does not prepare deaf children for autonomy in the adult world, in particular by not recognising the significance of sign language, and by denying deaf children deaf role models.

That they do not take a part in the planning and provision of their own services is the fourth feature of deaf people in "hearing" society. Although there is now talk of "consultation", it is suggested that this is merely tokenism. For deaf people to be realistically involved the services should be planned by deaf people and based upon their experience of deafness.

Fifth, and finally, deaf people's communication difficulties are highlighted by their employment. It is suggested they are "under-employed" as a group in that although they are in full-time employment, they do not reach their individual potential because of the limitations imposed by deafness and, speaking in general terms, there are a number of reasons for this. They have a poor educational record from school, so they start at the bottom of the job-seeking pile for lack of "paper" qualifications; for the same reason they have

difficulty training for non-manual jobs; at work deaf people have communication difficulties which render it difficult for them to gain promotion. This means that they do not have the full satisfactions which can be conferred by a satisfactory working life. All the disadvantages of being deaf come together to make it difficult for deaf people to have jobs commensurate with their innate abilities, which, had they not been deaf, would have been able to flourish.

It must be concluded that deaf people are marginal members of society. Whilst it is true that their deafness will inevitably cause impediments to fluent inter-personal communication with "hearing" people, there can be no doubt that deaf people's marginality is increased because of the attitudes of "hearing" people, who are unwilling to accommodate to deafness (p:385f).

A Model For Autonomy

Bearing in mind what has been said about the peculiar needs of deaf people, the fact that they are marginalised members of society because "hearing" people generally do not understand their needs, and that the services to meet their needs are "caring" rather than "enabling", a model for autonomy outlined by Hawcroft (1987) will now be considered.

Hawcroft bases her model on part of a theoretical framework for understanding and satisfying basic human needs suggested by Doyal and Gough (Hawcroft:1987:p:2). She (1987:p:1) looked at the needs of deaf people '....in a holistic rather than detailed way' and used the theoretical framework to begin '....to formulate a coherent framework firstly, of the basic needs and secondly, of how they may be met'.

The model defines autonomy as 'the capacity to successfully participate in cultural forms of life with self respect and the respect of peers' (Hawcroft:1987:p:3) and goes on to enumerate the intermediate needs required to develop autonomy:

1. Coherent culture.
2. Appropriate parenting.
3. Significant support group/close confiding relationship.
4. Literacy/formal education.
5. Labour employment.
6. Security: economic/personal.

It has been suggested (p:531) that deaf people's primary need is for a means of inter-personal communication; through this they can satisfy their social-psychological needs (through the deaf social group) and can conduct their everyday communication contact with "hearing" people (through communication

intermediaries). It is also suggested (p:534) that there are five other considerations to be taken into account, namely deaf people's own perception of their needs, the fact that membership of the deaf community is achieved rather than ascribed, the fact that deaf education does not prepare deaf children for autonomy in the adult world, that deaf people play little part in the planning and provision of services to meet their needs, and finally, employment poses problems for deaf people and allows them only low social status.

The needs outlined above can be matched to Hawcroft's model. 'Coherent culture' is considered first. Hawcroft (1987:p:6) writes 'all actions, even the most intimate involve the interpretation of the rules accepted in a given society'. As has already been pointed out (p:384), the concept of deaf "culture" is to some extent misleading because deaf people live and work in "hearing" society and accept the norms of that society. Thus it is necessary for deaf people to understand the rules of "hearing" society, whilst still making the sub-cultural adaptations outlined in chapter 19 (p:347f). In this way they will become effectively bi-cultural, that is they will have the opportunity to be part of "hearing" society in a more positive way than deaf people generally are

at the present time and they can also be members of the deaf "community" and "culture". Freeman, Carbin and Boese (1981:pp:196-197) write, 'biculturism is the existence or encouragement of two cultural patterns'. They continue, 'although deaf children need pride in deaf people's achievements, they also need a good working knowledge of the language and culture of the majority if they are to take successful advantage of all that life has to offer'. This process will accelerate as more "hearing" people develop an awareness of deafness and learn to communicate with Sign Language.

Secondly, 'appropriate parenting'. Those parents who aspire to "hearing" society membership for their deaf children are encouraged to do so through "oralism" and "auralism", which is the supposedly natural acquisition of speech and language through total immersion in a "hearing" environment, and the use of a hearing aid (Powell:1989:p:6). In order for deaf children to become bi-cultural, however, it is necessary for their parents to understand the need for the sub-cultural adaptations which deaf people make. Once this is understood the parents will be able to ascribe "deafness" to their deaf children, thus making it possible for their children to understand and accept their deafness in sympathetic surroundings.

The third aspect of Hawcroft's model for autonomy is 'significant support group/close confiding relationship'. This need, it is suggested, is met by the deaf social group, and this section rightly belongs in section one above (coherent culture). It is also suggested that if the parents of deaf children are able to accept the need for the sub-cultural adaptations, they will be more appropriately significant to their children.

Fourthly, on the subject of 'literacy/formal education', Hawcroft (1987:p:7) writes 'self-conception and the potential for intellectual growth is thought to go hand in hand with fluency of language use'. Conrad (1979) made clear how poorly prepared for autonomous life were deaf children, and it is evident that at some point on the continuum all deaf people are likely to be handicapped, to a greater or lesser extent. It is suggested that an education which takes into account the sub-cultural adaptations of deaf people (which are based upon their subjective adult experience), would be better able to prepare deaf children for autonomy within the limits of their deafness and their own personal growth.

The fifth point concerns 'labour/employment', which is a prominent feature in the lives of deaf people and is the subject of

much concern to them and those who help them find suitable work. As has been stated already (p:535f), all the disadvantages of being deaf are evident when considering deaf people's work lives. The poverty of their education, in particular, is highlighted.

The final point in this series is that of 'security: economic/personal'. Work provides more than an economic function (Jones:1982:p:73). Being in the lower socio/economic groups (table:11: p:64) deaf people have less choice of work, and less economic security. They also have less opportunity for gaining self-esteem through their jobs, thus their self-picture suffers (Jones:1982:p:76). Deaf people's lack of autonomy is strikingly obvious at work.

Thus it can be seen that the six points representing Hawcroft's model for autonomy bear a close relationship to the peculiar needs of deaf people revealed in the present study, with the lack of autonomy evident throughout.

The Model For Autonomy Modified

The model can be modified, now that it has been examined in greater detail. Deaf people need a means of fluent inter-personal communication, and it is suggested that Sign language will give them greater autonomy bearing in mind the sub-cultural adaptations they are able to make. These adaptations

are deaf people's means of creating a coherent cultural life for themselves. The deaf sub-culture provides for their social-psychological needs, including close confiding relationships. Appropriate parenting is part of the coherent culture in as much as parents, knowing the needs of their deaf children, will help them to adapt to being deaf in "hearing" society. Thus the deaf child will be bi-cultural - and to some extent this is what the parents will become as well, if they are to share in the lives of their deaf children.

In this way 'coherent culture' in Hawcroft's model will, for the purpose of the philosophy being formulated for the present study, include 'appropriate parenting' and 'significant support group'. The section on education will stand, and the sections on employment and security will be amalgamated. The operational policies to be outlined later (p:550f) will therefore be based upon the model for autonomy, and centred round coherent culture; that is, a cultural background which is consistent with the way of life of the person involved, makes sense to him, and helps him make sense of the world around him.

A Philosophy Of Deafness

Having made as objective an appraisal of deaf people's needs as possible, it is suggested

that it is now necessary to encapsulate the intellectual understanding of the peculiar problems facing deaf people in relation to their deafness, in what might be called, for ease of reference, a "philosophy". It is suggested that this can be made in the form of a simple statement which will be relevant to all areas of deaf people's lives.

"Bearing in mind the continuum of deafness and personal growth within which each individual conducts his or her life, their inability to hear, and the impediments to inter-personal communication imposed by the limitations of lipreading as a means of receiving spoken communication, deaf people need Sign Language as a means of fluent inter-personal communication, to allow them the social-psychological satisfactions of individual and group relationships through the deaf social group, and to allow them access to individuals and groups within "hearing" society through communication intermediaries (p:302f).

"The following are inherent in this statement:

1. deaf people's perception of themselves as having a social/communication disability - the social model;
2. the need for deaf people to plan and be involved in the provision of services;
3. "deafness" is an ascribed rather than an achieved

status;

4. as deaf people cannot learn to converse fluently in English due to the difficulties of lipreading, "hearing" people have a responsibility to use Sign Language as a means of lessening the communication isolation of deaf individuals and the deaf social group, in order to enable them to become an integral, though different, part of society.

5. Deaf people have a right, as other citizens do, to autonomy within the continuum of communication and personal growth in which they operate".

The Philosophy Of Deafness In Relation To The Model For Autonomy

It can be seen that the philosophy of deafness coincides with Hawcroft's model for need by matching it to each section. Coherent culture, the nub of the theory for autonomy, is supplied to the deaf person through the deaf social group at the level of fellowship with other human beings, based on fluent inter-personal communication through Sign Language; however, the deaf person will also have access to "hearing" culture through his parents, if they accommodate to his childhood deafness through Sign Language. At another level the deaf person will have access to "hearing" culture through Sign Language interpreters. Thus Hawcroft's second point, appropriate parenting, is part of a coherent culture

for deaf people, with parents understanding the need for sub-cultural adaptations, but also opening up to their deaf children the "hearing" culture. In the same way, Hawcroft's significant support group can be seen to be the deaf social group and the deaf person's parental family.

It has been suggested (p:535) that deaf people's education does not prepare them for autonomy in "hearing" society. Whilst the present study does not examine deaf education, it is clear that deaf people are not satisfied with their this area of their lives (p:459f). It is likely, therefore, that a deaf education programme based on the philosophy of deafness would give deaf children greater opportunity for autonomy in their adult lives.

In regard to employment/security, deaf people would have more effective communication at work if more "hearing" people could communicate more effectively with them, and improved communication on the part of "hearing" people is one of the main tenets of the philosophy of deafness.

It can be seen that the philosophy of deafness formulated by the present study (p:542f) and Hawcroft's model for autonomy (p:536f) are compatible, and can be used together to consider policies of service provision for deaf people. However, before this is done it is necessary to

be aware that there are certain changes taking place at the present time in the deaf world, which show that deaf people, and some "hearing" people associated with them, are working towards greater autonomy for deaf people, albeit in a somewhat haphazard and unconnected way. With a clear philosophy of deafness, progress towards coherent policies might be made at a more encouraging rate.

Summary

Deaf people's peculiar needs in relation to their deafness are considered following examination of a number of topics including the development of services to deaf people, their referrals to specialist agencies, the work of social workers with deaf people, deaf people's inter-personal communication with "hearing" people and the literature relating to these subjects. This was done in order to establish, as far as is possible, a "deaf" perception of deafness.

It was established that the paid worker was a central figure, who provided Sign Language interpreting and other communication services, as well as acting as advocate for deaf people in the employment field. Although deaf people see themselves as having a social/communication disability, the services provided for them are on the social work/pathological model, and in the main services

are channelled through either one person, the social worker with deaf people, or one agency with a team of workers.

By questioning deaf people it was established that they felt excluded from society because of their social/communication handicap, and their plight was epitomised by their low socio-economic status. Deaf people adapted to their non-communicating state by substituting deaf for "hearing" in their social/recreational life, and by accommodating to "hearing" society through communication intermediaries in their everyday social intercourse with "hearing" people. Unable to hear conversation, their inter-personal communication with "hearing" people through lipreading and gesture was unsatisfactory. It was noted that "hearing" society does not accommodate to deafness.

Particular features disclosed by the examination were that deaf people had an over-riding need for fellowship and that they satisfied this need through other deaf people, with whom they could communicate fluently; they achieved membership of the deaf social group in spite of their parents and teachers; the services provided for them as adults denied them autonomy.

A model for autonomy was considered, which covered the areas of culture, parenting, education

and employment. Following this, a philosophy of deafness was suggested which recognises deaf people's need for Sign Language in order to have a satisfactory social-psychological life and to communicate with "hearing" people through interpreters. This philosophy is based on deaf people's perception of themselves having a social/communication disability, services being evolved from the experience of deaf people, membership of the deaf social group being an ascribed status, and that "hearing" people have a responsibility to accommodate to deafness by recognising the need for Sign Language.

The present study suggests that this philosophy of deafness (p:542f) can form the basis for policies relating to deaf people which will enable them to be an integral part of the planning and provision of services, and allow them maximum autonomy within the continuum of communication and personal growth in which they operate. Policies for the provision of services to deaf people, and the implications for them of the philosophy of deafness, will now be considered.

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The research carried out for the present study is used to assess the peculiar needs of deaf people, which have been encapsulated in a philosophy of deafness (p:542f). It is now necessary to consider the implications of this philosophy upon policies for the provision of services to deaf people. It is not proposed to consider to matter of special services to deaf people in detail, because, in this time of rapid change, it is not the intention of the present study to create a model for services. It is, however, necessary to examine the overall implications which the newly formulated philosophy of deafness will have.

The findings of this study show that deaf people do not have a means of fluent inter-personal communication with "hearing" people, when they have to rely upon lipreading and gesture for receiving communication (p:234f). This means that they do not have a satisfactory means of communicating with "hearing" society at all; thus their need for fellowship and their social-psychological needs are met by the substitution of deaf for "hearing" in their social/recreational life (p:380).

Deaf people are seen to be handicapped in their everyday relations with "hearing" society,

so in the areas of their lives where they do not have a choice of deaf or "hearing" (and cannot substitute) they accommodate by using communication intermediaries (p:380). It is seen that this process of accommodation on the part of deaf people is necessary because those "hearing" people who come into contact with them do not generally learn to use Sign Language; in addition, because of the attitudes of deaf education and parents of deaf children, deaf people have to achieve membership of the deaf "community" (p:381f). It is evident that services to deaf people have been provided through the "one person" since they were established in the nineteenth century; first by missionaries, then welfare officers and finally social workers (p:95f). There is no face to face research into deaf people's special needs and services have been based upon the observation of "hearing" people (p:8).

It is suggested that deaf people lack autonomy and their situation is not improved by the changes in services being put forward at present (p:519). For deaf people to have autonomy it is necessary for them to have a coherent culture, which will include appropriate parenting and a significant support group; literacy/education and employment are also included (p:542).

The philosophy of deafness formulated in the present study incorporates the acceptance of deaf people's sub-cultural adaptations and ascribes "deafness" to them, seeking to lessen their marginal status in society (p:542f). It is suggested that policies for services to deaf people need to be based upon this philosophy and to include Sign Language and the involvement of deaf people as planners and providers; in fact services to deaf people should be planned and provided in the light of their own experience of deafness in their everyday lives.

The model for service provision which is proposed in the present study is based upon original research in which deaf people were questioned about their communication ability with "hearing" people (p:234f), their social lives (p:288f) and what they thought "welfare" should provide for them (p:312f), as well as observation of and involvement in their social lives (appendix:2:p:645f). Whilst this is sufficient for the purpose of producing the present theoretical framework, particularly as it is clear from the literature that there is a climate of opinion at the present time which confirms the finding of the present study, it is suggested that more research is necessary into the lives of deaf people. There is too much assumption and there are too many

unsupported statements about what deaf people need. For example, it appears to have been accepted without question that deaf people need a Sign Language interpreting service and some services have already been set up to cater for this "need"; but the survey of referrals undertaken for the present study shows clearly that deaf people ask for advice and information more than anything else - hence the suggestion of a broadly based communication service which incorporates advice and information as well as Sign Language interpreting (p:576f). Whilst this advice and information service might be likened in some ways to the Citizens' Advice Bureau, it must be emphasised that deaf people are restricted in their sources of information. Citizens' Advice Bureaux are one amongst many sources of information and pass people on to other services. Communication services for deaf people already connect deaf people to these sources of information, but they add the special communication dimension.

In the model presented here an attempt is made to get away from the social work/pathological model, bearing in mind deaf people's (and other disabled people's) assertion that theirs is a social disability and should not be perceived pathologically (p:410f).

In order to incorporate deaf people's

autonomy, ascription of "deafness", recognition of deaf people's sub-cultural adaptations and the need for "hearing" society to accommodate to deafness, the present study, through it's philosophy of deafness, suggests that special provisions should be related to five particular topics; these are the deaf social group, counselling for the parents of deaf children, communication, social work, employment. They will now be considered.

1) The Deaf Social Group

This study shows that deaf people adapt to life in "hearing" society by coming together for social/recreational activities, because social intercourse requires fluent inter-personal communication and deaf people do not have this with most "hearing" people. They gain from "deaf" fellowship the social-psychological satisfactions that are available from friendship, marriage and group activity (p:287f). Because of this, it might reasonably be conjectured that the deaf social group is essential to deaf people's mental health.

It is suggested that the deaf social group should be recognised as a valuable resource and should be viewed positively as the basis of "preventive" welfare. If deaf people have satisfactory relationships at this level, with opportunity to

enhance they self-picture, they will increase their self-esteem and are more likely to cope with life without social breakdown (Jones:1982:pp:307-308).

In Hawcroft's model for autonomy (p:538f) a coherent culture is seen as important. It is argued in the present study that deaf people should become effectively bi-cultural (p:538f), with the deaf social group as the basis of their social/recreational lives.

It is important, as a start, for "hearing" society to understand and accept this, from which it follows that they will ascribe "deafness" to deaf people, thus giving recognition and status to the deaf social group. They will also, by recognising the bi-cultural aspect of deaf people's lives, accept that "hearing" society must accommodate to deafness, particularly in relation to inter-personal communication. In this way the deaf social group will be integrated into society at large, and its marginal status will be reduced.

It is clear that the deaf social group is the choice of deaf people (p:290f); and they recognise that they can manage the affairs of the formal structure of the social group themselves, with training (p:417f). This is already taking place to some extent (p:418) and it is suggested that it should be extended. Hawcroft (1987:p:25) writes 'it is my belief, that this (the deaf

community) is one area where statutory money, and that may include statutory money channelled into voluntary organisations, should be channelled into deaf groups. The purpose of using what would amount to very tiny financial resources would be to build on the existing strengths of the deaf community and allow the flowering of self-confidence and autonomy'. Hawcroft (1987:p:25) goes on to suggest that the financial resources should be controlled by deaf people themselves and that they should be trained as community workers, advocates and youth leaders, to work in their own community. She writes (1987:p:25), 'this small injection of funds coupled with the growing pride in their own language, would I believe do much to transform the views of society about deaf people....Society in general would be able to see that deaf people have the same abilities as everybody else and have their own special contribution to make to the well-being of the whole community'. Jones (1982:p:321) writes 'compared to the 'hearing' community, the deaf population of South Humberside bring little in the way of administrative or management skills to their group. They have no academic achievements, and because of their low employment status, no professional skills.....the ability to learn the necessary skills to administer their own social affairs is

limited by their lack of communication, lack of educational qualification and few sources of information. This means the likelihood of less initiative and innovation, as well as a lower standard of input to social centre activities from respondents'. Lincoln deaf respondents are similarly handicapped by lack of academic qualifications (table:5:p:62) and low employment status (table:11:p:64), but since Jones' study in 1982 some local and national training for deaf people has been initiated (p:657 & p:448).

It follows that if deaf people are trained for work within their social group, their quality of life might improve. Those who are trained will have higher self-esteem and others will benefit from their training. In the Lincoln deaf club for example, more elderly and homebound deaf people are visited because there is a deaf lay helper who has received training. There is also a youth club within the larger deaf club for which the deaf leaders are at present being trained (appendix;2:p:657).

It also follows that if deaf people are trained for the management of their own social group, they will not need the help of "hearing" people on their deaf club committees, or on the deaf associations which exist in some areas. The presence of these "hearing" people has been resented by some

deaf people (p:401), probably because they represent their lack of autonomy. It will be necessary for "hearing" people to understand this, ensure that deaf people are adequately trained and withdraw. Training at present is being done by "hearing" people through interpreters (p:597). In course of time, if a structure is established, deaf people will rise to the position of trainers. This is important if autonomy is to be attained.

It should be noted, however, that it is not being suggested that "hearing" society should simply ascribe membership to the deaf social group, because this would not recognise deaf people's need to be part of society at large (p:383f). The theme of these policy suggestions is that deaf people's "deafness" is understood, with membership of the deaf social group as only part of their sub-cultural adaptations. It should also be understood that although deaf people want to manage the social activities of their own social group, this should not be seen as segregation. This matter was brought up in an earlier chapter (p:514), where it was suggested that the deaf social networks should be seen as stepping stones to "hearing" society.

If these suggestions are carried out deaf people's autonomy will be safeguarded. They will have a coherent culture planned and provided by deaf

people on the social model. What is more, deaf people's marginal status in society will be reduced, particularly if the training is provided through institutions which are part of "hearing" society, as in the case of the Manchester and Salford youth work training initiative (p:418) and it's extension at the Bradford and Ilkley Community College.

2) The Parents Of Deaf Children

However, whatever may be recognised about the deaf social group, it remains at present an adult group and deaf children have to achieve membership rather than have it ascribed to them. Hawcroft (1987:p:14), amongst others (p:328 & p:329), notes that ninety percent of deaf children have "hearing" parents and suggests (1987:p:26) that they need to be given access to information relating to deafness '....and that services need to be available to support them in caring for their own children'. She suggests (1987:p:27) that parents are advised by professionals who have a narrow conception of service provision and that one way to improve on this '....would be to have both deaf adults who are parents, and hearing parents who have deaf children available in each locality. A small amount of state resources could equip such groups of parents with the necessary pamphlets, booklists, etc, which would allow new parents to explore all the implications of their

child's diagnosis....The added bonus of having available deaf adults would allow parents to feel comforted that their children could have a happy productive adult life'. Hawcroft (1987:p:27) goes on to say that this would enable parents to use the professionals on equal terms, when they require them '....and would break the stranglehold of information and, therefore, power which professionals often have in such situations'. In this way parents can move away from the idea that their child's deafness has only medical or educational implications; and if they become involved with the deaf social group it will be, as Hawcroft (1987:p:25) states 'the ideal setting for parents who have a deaf child and for deaf children themselves to see active and successful deaf adults'.

'These role models have been denied deaf children for many years because of the controversies about the use of sign language in education'

(Hawcroft:1987:p:25) and she mentions (1987:p:30)

'the sad misconception many of them (deaf children) express that once they leave school they will become hearing'. This is a matter for concern about which there is no research. The present writer has heard first hand accounts from people working in deaf education of deaf children who have expectations of being able to hear in adult life, as well as the experience of hearing an "oralist" teacher state

proudly of a deaf child 'he doesn't realise he's any different from other children'. This is one thing deaf children need to know. Schien has already been quoted as saying that deaf children must learn to be deaf (p:241); it is important that parents should be able to help them do this.

It would be as well to consider at this stage what parents need to do to enable their deaf children to attain autonomy. Broadly speaking they must ascribe "deafness"; they have to understand that their deaf child will need Sign Language for fluent communication and this will be of use to him in his sub-cultural adaptations of substitution (through the deaf social group) and accommodation (through communication intermediaries). However, in order that their deaf child is not committed to the margins of society, they will need to understand that they have a responsibility to accommodate to deafness by learning to communicate in Sign Language. In this way they will be able to communicate with their child and enable him to become bi-cultural. One of the benefits of this is that when the deaf child eventually has "hearing" children of his own he will be able to understand their "hearing" culture, because to some extent it will also be his culture.

So, parents will need to learn about deaf sub-cultural adaptations (and the reasons) and how

to use Sign Language; they will need to meet deaf adults and become involved to some extent in the deaf social group. The question of how this should be accomplished will now be addressed. The UNESCO report (1985:p:20:para:3) states 'early intervention should give priority to parental guidance and support, and organise all the intervention process in collaboration with the family, taking into consideration the roles of its respective members in relation to the child, and the family's cultural particularities'. Whilst Hawcroft (1987:p:27) takes a rather gloomy view of professional, particularly educational, intervention, the UNESCO report (1985:p:20:para:5) suggests that 'parent organisations should be promoted, recognised and associated with professionals. Their role in the organisation of interparental help, information of the public, collaboration with the school system and the promotion of the recognition of the needs and rights of deaf persons is of vital importance'. The ACSHIP report (DHSS:1977:p:12:para:33) also supports the idea of parent groups by stating 'most parents will benefit from meeting parents of other deaf children and will find support in the group experience'.

The role of the deaf person is emphasised in the UNESCO report (1985:p:16) where it is stated 'the role of the deaf adult in this process should

not be overlooked, as they are a resource both to schools and parents'. This point is also made in the ACSHIP report (DHSS:1977:p:13:para:33) which states 'many parents who are themselves deaf manage their children's deafness with great confidence and establish early a satisfying communication with them. Their experience could be of considerable value to normally hearing parents and more consideration might be given to involving them in parent groups with the aid of an interpreter'. ACSHIP (1987:p:12:para:33) also takes a sensible and responsible line in relation to the professional worker and parent groups. They advise 'although professional staff may be responsible for helping these groups to get off the ground, their's should be an enabling role and they should be careful not to dominate discussion or to "organise" the group'. They go on to suggest, quite rightly, as it can be argued that small group work is the social worker's prerogative, 'in some instances there may be a need for a small, carefully selected group for a given time for parents who may have particular problems.....'.

The parent group independent of professionals and with state financial support is advocated by Hawcroft (1987:p:27). She is supported in this by Taylor (1987:p:11) who writes of grants

being made by local authorities to enable parents to start their own self-help groups. Clearly, the self-help group will give emotional help, but if information is to be precise it needs to be properly formulated and presented. The following model is suggested; the group led by parents; parents as visitors to support and "talk" to be trained by whichever organisation trains the deaf family aides, who will help with communication and management in the home - probably the British Deaf Association as they already train youth workers and are building up expertise in this field; they are also close to deaf people and represent them.

Parents should be able to make decisions for their children and these decisions should reflect the needs of the deaf child rather than their own aspirations for the child. In other words parents must be helped to understand about deafness. This is a considerable undertaking, particularly when educators such as Powell feel able to tell parents that however deaf their child, he or she can grow up able to manage in "hearing" society, communicating fluently and not needing Sign Language (p:609). This is perhaps the crux of the situation, that "deafness" has to be achieved and to some extent the achievement is in the failure on the part of the deaf child to live up to the aspirations of an

"oral" education. It is reasonable to suppose that until deafness is properly understood by "hearing" society the deaf child will not be ascribed "deafness" and parents will have to make the decision to do as the "oralists" say, or decide, as the Kittels (p:463f) and the Fletchers (p:468) did, to treat their child as deaf from the onset. It is the conclusion of this study that the deaf child who cannot hear the spoken word should be treated as deaf from the start and if there is any doubt, the child should be allowed Sign Language until he or she is able to do without; as the UNESCO report quoted above (p:463) makes clear, the old argument about Sign Language being a hindrance to the acquisition of speech and language is no longer valid. Therefore parents should be given the opportunity to enjoy what Ignatieff (1984:p:63) describes as 'the freedom of action which comes from knowledge that one has chosen rightly'.

It is suggested that three considerations in particular need to be taken into account in relation to the counselling of parents of deaf children. The first of these is the parent group; there are at least three groups that might be of help. The group that meets at regular intervals and has speakers and raises money for outings for the children and equipment for the local deaf school

or unit, might help those who want to meet other parents and generally be involved with deaf education. A smaller group for parents who have a newly diagnosed deaf child, led by parents of older children and perhaps attended by deaf adults (who may have deaf children) could act as a mutual counselling group. The experience of the parents with older children and the deaf people as models of "deafness" might be all that these parents need to help them "over the hump" of acceptance that their child is deaf. Another sort of group would be for those parents who have difficulty in coming to terms with the fact of having a disabled child, before they can even consider what has to be done to adjust to having a deaf child. This group could be led by a social worker or a counsellor who need not necessarily be involved with deafness; the important element in this sort of case is the counselling. The groups will give emotional support, counselling and advice.

The second matter to be considered in relation to parents is the family aide; the deaf child has to learn to be deaf (p:561) and parents have to learn how to adjust to their child being deaf. They need to know how to teach the child to be deaf, how to communicate in Sign Language, how to manage a child who is deaf. This can be done at home, preferably when both parents are present

and the family aide might be a deaf person, who is not only a helper, but also an adult model for parents and child.

Thirdly, the social worker with deaf people has a contribution to make in counselling parents. This professional has experience of deaf adults; will know about the deaf social group and the deaf way of life; as a social worker will have been trained to help people at crisis times in their lives; and has knowledge of small group therapy. Parents should know of the social worker and the resources he or she can offer.

The Education Act 1981 and the Disabled Persons (Services, Consultation And Representation) Act 1986 both have implications for social services departments and hence for social workers. It is suggested that in spite of their considerable involvement it would be better for the maintenance of the social model of deafness if all responsibilities of the social services department are placed with the parents' organisation, with the social worker involved but not as the key worker.

3) Communication Services

It has been shown earlier (p:175f) that services to deaf people are still in the main provided through the 'all purpose' worker who mixes social work and interpreting duties. If deaf people

are to perform as autonomous adults in "hearing" society it will be necessary for them to have a separate Sign Language interpreting service. Some of the facets of this situation are considered in this chapter. McPherson and Read (1987:p:3) suggest the need for a separate interpreting service, because deaf people should no longer be viewed as a handicapped group now that the recent revelations about British Sign Language give them the status of linguistic minority. Deaf people's attitudes are changing as well; McPherson and Read (1987:p:3) write 'some deaf people are becoming aware of the opportunities available to them, socially and educationally and their expectations regarding interpreting are changing. Demands for better services are beginning to materialise'. They suggest that interpreters need to be bi-lingual and this, they say, is not usually the case with social workers with deaf people. They also make the point that there is likely to be a clash of professional ethics if the social worker interprets for someone who is also a social work client, something which was commented upon by respondents in the social worker survey carried out for the present study (appendix:6: p:708).

It is noteworthy that whilst deaf people seem to perceive their needs in terms of communication

(p:312), social workers see themselves as caseworkers or counsellors and their preference is for a separate Sign Language interpreting service (p:488f). So there is the paradoxical situation of deaf people wanting a particular service and the social workers offering something else. Sainsbury (1986:p:129) writes 'most social workers reported conflict between demand for interpretation and their wish to practice social work'.

Kyle and Woll (1985:p:14) suggest that problems arise when defining the social work role. They write 'the most obvious confusion arises between the advisory role of the social worker and the role of the interpreter in literal representation of the deaf person's communication' They give this example; 'social workers traditionally accompany deaf people to job interviews and instances have been reported when the employer has interviewed the social worker rather than the deaf person'. They go on to say that the social worker may answer simple questions, or '....may put himself in the position of evaluating the suitability of the job for his client'. They explain that this is a matter of interpreting ethics, and suggest that this might be the reason for the relatively low figure of 27% in their study who said their normal interpreter was a social worker.

These writers (Kyle and Woll:1985:p:16)

suggest that 'the job of interpreting in court, at meetings, and in job interviews falls most often on the local social worker for the deaf. Except in the case of courts of law, the onus on finding an interpreter rests with the deaf person himself; he must approach the interpreter to "ask a favour". While this service is usually gladly given by social workers it makes it very difficult for the deaf person to be other than grateful for the service, even when the interpreter has failed to understand the content of a meeting or when the deaf person's statements have been innacurately represented in English'.

Although Kyle and Woll suggest that deaf people are dependent upon the goodwill of the social worker to 'do them a favour', Sainsbury (1986:p:102) thinks that using the social worker as interpreter gives the deaf person independence, whereas asking outside the social worker created a sense of obligation. Almost half Sainsbury's respondents had been helped in this way by a social worker (Sainsbury:1986:p:103).

The emphasis on training courses has been on social work skills rather than language according to Sainsbury (1988:p:29), and she suggests that social workers have been disappointed to discover that '...in practice it is their language skills and general understanding of the deaf and hearing worlds that

are prized by the deaf community, rather than their expertise in dealing with difficult personal problems'.

Sainsbury (1986:p:223) states that deaf people rely heavily upon '...professional, specialist communicators, particularly the social workers for the deaf' and she says that 'the very origins of the interpreting service provide it with considerable authority in the eyes of many deaf people: social workers are ascribed expertise in the values and practices of hearing society and have acquired the respect and authority traditionally associated with the chaplain interpreter'.

She (Sainsbury:1988:p:29) accepts without question that the social worker with deaf people is the interpreter; referring to social workers she writes 'the interpreter has to become a mediator between the deaf and hearing worlds. As such the interpreter has to be skilled in gaining and keeping the confidence and trust of deaf people who have to rely upon interpretation in the most personal aspects of their lives if they are to live them normally'. Sainsbury continues 'furthermore, for those cut off from the normal sources of advice and help by the language barrier, the interpreter must fill that role too. Theirs, then, is as much a social work task as one of interpretation'.

It is interesting that Sainsbury (1986:p:103) found that 'interpretation was defined broadly by deaf people to include not only the translation of spoken English but also explanation of the environment - for example, of official documents -by hearing officials'. It is noteworthy that nearly all the examples Sainsbury (1986:pp:231-232) gives involve general communication help and she states (1986:p:234) 'the problems involved varied widely, and included finding nursery places, moving house, employment, employment difficulties, ophthalmology appointments, negotiating with the council, obtaining unemployment benefit'. This coincides with the findings of the survey of referrals for the present study, which showed that general advice and information referrals amounted to a much higher proportion than interpreting (p:320).

Sainsbury is implying that deaf people's communication problems are twofold; the need for straightforward interpretation between deaf and "hearing" people, and a source of advice and information about everyday affairs, similar to, but wider in scope than, the Citizens Advice Bureaux information services. This is the conclusion of the present study, though it is argued that the provision of information and advice is not

a social work function to be undertaken by social workers (p:576f).

It is clear that the worker with deaf people is at the present time an 'all purpose' provider of services; equally clear is that deaf people value the communication services offered more than the social work skills. Deaf people appear to want someone to mediate between them and "hearing" society (p:302f); the deaf respondents in the survey conducted for the present study made it clear that they thought "welfare" was mainly a communication service (p:312). It is also evident that the social workers understand this - 81% see interpreting as an integral part of their professional role (Llewellyn-Jones:1985:p:2), but do not like the idea -91% think interpreting should be a separate service. This is confirmed by the attitudes of the social worker respondents of the present study (p:488f).

Moreover, as Ladd (Miles:1988:p:34) suggests, there is concern that present day social workers with deaf people do not communicate adequately with deaf people and Kyle and Woll (1985:p:14) write that 'it is possible....to become a social worker for the deaf in the U.K. without being able to communicate fluently with deaf people'. They suggest that this is caused partly as a function of a newer, more broad view of social work, and partly because

of a tradition that British Sign Language, instead of being a requisite, could be learned on the job.

According to Llewellyn-Jones (1985:p:4) 'the availability of trained interpreters would allow deaf people, for the first time, to effectively exercise their right to understand and be understood in any setting, regardless of whether the local social worker feels it appropriate, has enough time or feels adequately skilled. The deaf community would also, of course, benefit directly from the more efficient and effective social work provision that would result from the demarcation of the two roles'. That this idea has support is evidenced in the attitudes of the social workers in the present study (p:488f) and Llewellyn-Jones' own survey (1985).

The Social Services Inspectorate report 'Say It Again' (DHSS:1988:p:30:para:3.2.12) also mentions the separation of social work and interpreting services, though in a somewhat tentative manner; it states 'consideration should be given to the tasks for which interpreters (not social workers) should be employed and available to work in conjunction with social services staff, including emergency duty teams. The location and funding of an interpreting service within the organisation of the local authority is a matter the local authority needs to consider'.

It is interesting to compare Llewellyn-Jones' definition of interpreting with the way in which Sainsbury (p:572) describes it. Llewellyn-Jones (1985:p:1) writes of interpreting as '.....facilitating communication between a deaf person(s) and a hearing person(s) only. Within this definition the interpreter does not act as counsellor/adviser, but plays a neutral role'. Sainsbury (1986:p:103) suggests that deaf people define interpretation to include explanations of the environment.

Whilst it is difficult to contest the idea that there should be an interpreting service that is more readily available and has a high standard of Sign Language ability; and the added concept that deaf people should not have to go to a social worker for communication help (p:489), it is evident that there is more research to be done before all the issues are clear. Parratt and Tipping (1986:p:11) state that 'the social work model is clearly one based on pathology and social problems approach. We need to look again at what the needs of deaf people are -through research and dialogue with deaf people. May we suggest that deaf people may not need social workers but interpreters and advocates. These services are clearly nearer deaf control than is social work, where we are trained to assess need'.

These services of interpreting and advocacy would also fit the concept of the autonomous and independent deaf person, needing enabling rather than caring services. Tipping (1985:p:7) suggests that there is not the research to answer the questions 'how do deaf people see us (social workers with deaf people)?' and 'how far has our task changed in their eyes?' She writes 'perhaps the most important change is that they now expect us to keep a low profile, to facilitate rather than to lead, letting them run their own affairs'. Tipping concludes that deaf people are looking for a service composed of '....interpreting -practical help - explanations for things that they find difficult to understand - a confidential service, where they need a private telephone call made that they do not want the next door neighbour to know about, - support and guidance. In fact, much the same things that deaf people expected from the old missionaries....'.

This view is not incompatible with the idea of separate communication and social work services. It might not please those who hold to Llewellyn-Jones's view that the interpreter should do no more than interpret (p:575), but this is a matter for negotiation. If it is true that deaf people need interpreting as well as advice and information, then there is no reason why

the communication service should not be divided into interpreting, to be done by Sign Language interpreters and advice and information to be provided by Sign Language communicators with special training in the sorts of advice and information deaf people are likely to want.

In both cases the paid workers will need to have appropriate qualifications. In the case of Sign language interpreters, it would be the communication standards in force at the time, at interpreter (the highest) level. For those providing advice and information it is suggest that level III of Sign Language skills examinations would be the minimum standard, with extra knowledge of the sorts of advice and information deaf people are likely to need and of welfare rights in general. In each case it is suggested the paid workers should have a general background knowledge of deafness and the sub-cultural adaptations made by deaf people. It is possible that the new Open University course (p:158) will supply this qualification through its first, academic, year. It is essential that communication ability alone is not considered to be enough and that full professional training will be available. In this way deaf people will have access to all the services they require, as "hearing" people do. This suggestion is based upon the finding

that the majority of deaf people's referrals were for some sort of communication help (p:320f). It is envisaged that there will be little change for deaf people asking for these services except that instead of being served by a social worker, they will have a Sign Language interpreter or an advice and information worker.

Services provided in this way fit in with the way in which deaf people define their need (p:312) and allows them autonomy because they "enable" rather than "care" and do not ascribe social work need; this fits into the social model of deafness. It also allows for the fact that some deaf people, because of their lack of English, may not be able to use a Sign Language service at all times because they need advice on where to go for information, help with telephone calls and so on. Although not interpreting in the sense of straightforward translation, it is communication help, and might be looked upon as interpreting in the sense of explaining and giving meaning to the "hearing" world to deaf people.

It seems clear that the communication services will need to expand as deaf people become more part of "hearing" society and this process is already seen to be taking place, with a consequent shortage of communication workers (p:440f). Kanda

(1987:p:90) writes, 'where twenty years ago the interpreting with deaf people was practiced in certain circumscribed spheres of action, such as rehabilitation, medical and legal emergencies, and the occasional phone call, today changes in public laws and public attitudes have increased the integration of deaf citizens into the worlds of business and professional life, recreation and arts, education and all aspects of social service. The increased opportunities for deaf people have expanded the interpreter's work settings as well'.

Having considered the deaf social group, which is essential to deaf people's need for fellowship, parent counselling, which is crucial to deaf people's early socialisation, and communication services, which are deaf people's access to "hearing" society, social work services and the employment of deaf people will now be considered.

4) Social Work Services

This study has not considered social work need, and has not defined social work except by default in as much as it has suggested that most of the needs of deaf people which are apparent from their referrals, and from the services provided for them, are in the realm of communication rather than rehabilitation. However, this does not discount the need of social work help for deaf people, but

it is not the purpose of this study to outline need in this area. The peculiar needs of deaf people relating to social effects of their deafness do not encompass the pathological, as such. It is suggested that where social work needs occur they will be met by professionals who will either have communication skills and knowledge of deafness, or the availability of a Sign Language interpreter. The theme of this study is that deaf people have been ascribed pathological status because of their deafness, whereas they themselves have defined their deafness in terms of a social model. The views of the British Deaf Association, that deaf people generally conduct their lives without the need of social work help (BDA:1974), and the ACSHIP Report (DHSS:1977) making a similar statement, have already been quoted (p:414f), and they are borne out by the findings of the present study.

However, when deaf people do have problems requiring social work help it is reasonable to suppose that they will be exacerbated by their deafness, and the social workers involved will need communication skills of high quality, and a background knowledge of deafness and the sub-cultural adaptations of deaf people (as in the case of the Sign Language and other communication workers), because the deaf person's social work problem will have to be viewed

in the light of his deafness and "deaf" background, as well as other considerations.

This is highlighted by the case of deaf children being found foster homes, or being adopted (p:421). Not only will the child have to be found a home, he or she will have to be found foster or adoptive parents who can communicate in the child's way (Sign Language) and who understand his or her "deaf" background. This means either deaf people, or "hearing" people who can communicate and have the necessary knowledge of deafness. It is noteworthy that the report on fostering and adoption of deaf children takes a "deaf" perspective of deaf children's needs. No doubt an "oralist" view would be that the deaf child should have "hearing" foster or adoptive parents, but this would be to ignore the philosophy of deafness formulated from the findings of this study.

It is suggested by some authorities that the parents of deaf children should be counselled by social workers with deaf people. Warren (1977:p:5) suggests that the deaf child might be a cause of marital disharmony as parents '....rethink about their child, and themselves as parents, not of a normal child, but of a handicapped child'. There will be, he writes 'grief, anger, guilt, disappointment, rejection, and perhaps blame between

partners'. Cayton (1982:p:5), Director of the National Deaf Children's Society writes 'the preventive role of social workers in providing counselling and in establishing contact with deaf adults and the deaf community for hearing parents is likely to be overlooked. I believe it is important that Social Workers with the Deaf strive to improve other professionals' understanding of their potential contribution'.

However, it is suggested that these writers are viewing the situation with the social worker with deaf people as the centrepiece, which was the case at the time they wrote; the social worker with deaf people was the all-purpose provider of services, in whom was deposited all knowledge and expertise. In the model being suggested now it is most likely that counselling services would come most appropriately from other parents of deaf children and trained counsellors who are deaf people (p:565f).

Sainsbury (1986:p:223) suggests that the social worker with deaf people is mainly a mediator between deaf people and the "hearing" world, and that they have to be skilled in gaining the trust and confidence of deaf people. But there is no reason why Sign Language interpreters and advice and information workers, if properly trained, should

not be able to do this equally well, leaving social workers to do those things for which their training suits them.

It is unfortunate that there has been little research into the social work needs of deaf people, mainly because they have been largely defined in terms of the all-purpose social worker. It is now necessary for the social work profession to define its role, in terms of the autonomous deaf person. This may have to allow for the deaf person who wants to confer with a generic social worker through an interpreter, and as has already been illustrated (p:178) some social workers with deaf people are already acting as interpreters, co-workers, and specialist advisers to generic social workers, though in the main they work directly with the deaf client.

It is suggested by Kyle (1989:p:5) that specialisms will arise within the interpreting profession, and, according to Taylor (1986:p:11), 'in some states of the USA, sign language interpreters specialise as medical interpreters, or court interpreters, ensuring a higher standard of practice'. It is possible that the social worker with deaf people is the best person to interpret for a generic social worker if a deaf person wanted this. This assumes that the specialist social worker has interpreter level Sign Language skills; this assumption must

be made as it is essential that all who work with deaf people communicate at the highest possible level. There might eventually be a specialism within the interpreting profession of interpreter/social worker, depending how services develop.

For the purpose of this model of service to deaf people it is suggested that the social worker with deaf people does not have a central role. The social worker role will be confined to working with deaf people in the mainstream of social work provision, in particular in relation to child care and mental health. This work will either be direct, or in co-operation with a generic social worker. It is suggested that research is needed into the social work needs of deaf people, and into the role of the specialist social worker. In particular it will be necessary for the social worker with deaf people to integrate his specialist skills into mainstream social work provision.

5) Employment Services For Deaf People

It has been remarked (p:535f) that deaf people's situation in relation to their work epitomises their lack of autonomy. Whilst it is evident that some deaf people lack educational qualifications (table:5:p:62) and are likely to have low status jobs because of this, even they might benefit from communication services for training

at work. They and other, better qualified deaf people, might also benefit from improved communication when choosing or changing jobs.

Employment work has traditionally been the task of the paid worker with deaf people and some social workers with deaf people are still expected to engage in it (p:184f). However, they are gradually withdrawing from providing employment services in order to concentrate on social work (Mitchell:1988:p:26). There are other changes taking place; "hearing" people, employers and their managers in particular, are being challenged on their often stereotyped ideas of the sorts of jobs deaf people can do (Kent:1988:p:280). Another important issue, which is included in the present study's philosophy of deafness (p:544), is that 'communication between deaf and hearing people is not only the deaf person's problem' (Kent:1988:p:281). Kent continues (1988:p:281) 'it takes two to communicate, and both parties must ensure that they take steps to ensure the effectiveness of the interaction'.

As a practical step towards the aim of having Sign Language interpreters available, an innovatory project jointly funded by Derbyshire County Council and the European Social Fund started at Derby College of Further Education in 1987. The part-time

students will be trained to communicate using Sign Language, with deaf adults in employment, education and training situations. Green (1987:information sheet), the project leader, suggests the scheme 'will enable deaf people to participate more fully in their chosen environment, enhance prospects for promotion through further training, improve their chances of gaining the right employment and increase their ability to compete on an equal footing with their hearing counterparts'.

In a booklet assessing the Sign Language interpreting needs of deaf people in Derbyshire, Ford (1988:pp:14-15) found that deaf people needed interpreters at work for job search (at the job centre), interviews, to explain a new job, problems or changes at work, training courses, trade union matters. It has been seen that deaf people in Lincoln (p:307f) used a "hearing" fellow worker at work to help them communicate, but this is likely to be useful only in a limited way. The professional interpreter, perhaps even the specialist employment interpreter, is likely to be most help to the deaf person.

The Royal National Institute for the Deaf (1988:pp:19-20) suggest that a Sign Language interpreter should be available at work, but that all "hearing" workers should develop communication

skills, not necessarily Sign Language, but the ability to communicate better and more patiently with deaf people. In some cases it is clear that firms already make this sort of effort. It is reported (British Deaf News:1981:p:134) that an Abingdon firm, having taken on a young deaf man, asked a Sign Language teacher to do a two month course. A supervisor is quoted as saying that previously they had to call the social worker with deaf people when they wanted to explain details to the deaf young man; but now, with care, they could explain things like the new pension plan. The man himself said 'I find it much easier to follow what I must do now; three or four of my work-mates sign very well, they're all good friends and I enjoy working here very much'.

The Royal National Institute for the Deaf suggest that the disablement resettlement service should be made more useful to deaf people and that disablement resettlement officers should have Sign Language training, as well as access to interpreters. They found (RNID:1988:pp:14-15) that disablement resettlement officers had only half a day's training in deafness and write 'finding DROs who cannot communicate (in Sign Language) well would be a bit like having a plumber without any tools - they may be nice, they may sometimes be able to help, but more often than not they will be unable to do

anything'. The Royal National Institute for the Deaf (1988:p:15) say there are two alternatives; to improve existing services for deaf people, or provide a specialist service. In a recent bulletin (RNID:1989:p:2) the Royal National Institute for the Deaf announced the appointment of two employment officers for the deaf, one based at the Merseyside Society for the Deaf and the other at the Birmingham Institute for the Deaf. Their main responsibilities will be to improve employment prospects for deaf people, to become a link between the employment services (that is the job centres, disablement resettlement officers and careers officers), give communication support at job interviews, identify unemployed deaf people and establish a register. It is noteworthy that these officers are based at centres for the deaf.

It is suggested by the present study that deaf people should have direct access to disablement resettlement officers and careers officers and other employment services if they wish, so as to maintain their autonomy and to avoid marginalising them. This would involve the use of interpreters, though it would be preferable if disablement resettlement officers and careers officers attained at least stage II standard of the Sign Language communication skills examinations, as well as an understanding of the

deaf social group and the deaf way of life. If they do this, "hearing" society will be seen to be accommodating to deafness and deaf people will be further integrated into the wider community.

Regarding the Royal National Institute for the Deaf's initiative on employment officers for the deaf, it is suggested that they will further marginalise deaf people and if they are used at all they should be involved with training job centre staff and for liaison work and monitoring and assessing services. If they work directly with deaf people, specially if they work from centres for the deaf, they remove deaf people from mainstream provision and increase their marginal status.

Organisation Of Services

In order to ensure deaf people's autonomy services will need to avoid the social work/pathology and the "all purpose" worker models. As far as possible deaf people should be able to avail themselves of mainstream services, in order to avoid being marginalised. With this in mind it is suggested that employment services for deaf people should be provided as far as possible by the professionals who provide services to the general public, with the proviso that they learn Sign Language to an acceptable standard of communication.

Alternatively, Sign Language interpreters should

be available. Specialist officers should be avoided if possible. In the same way, social workers with deaf people, working from social services departments, as most of them do, or in close co-operation with these departments, will be expected to act as co-workers, advisers or interpreters for other social workers where deaf people are involved, in order that deaf people may have the benefits of the mainstream social work services (p:584).

For other services, social/recreational, parent counselling, community work and communication services, this study suggests that the local centre for the deaf (there is one in most towns and cities according to the Royal National Institute for the Deaf 1988 Information Directory) should become a resource centre. These would be manned mainly by volunteers, some of them trained, with a community worker/supervisor overseeing more than one centre, except for the very largest. Each centre, it is suggested, should provide the following:

1. A library of books, journals, magazines and videos in matters of deafness, for parents of deaf children and the general public and deaf people. It should also contain video advice and information for deaf people; for example, such subjects as contraception, how to go about buying a house, AIDS information, are now available on video with Sign Language

commentary. Computerised advice and information might also be available; for example, welfare rights benefits which are regularly brought up to date.

Such a service would allow deaf people to be independent. It is proposed that access to technical aids advice would be available in regional centres, such as at the National Deaf Children's ^{Society's} Technical Aids Centre in Birmingham.

2. A manned advice and information centre, open at times to suit the location and other local circumstances, for deaf people to bring their general information and advice referrals. Referrals for Sign Language interpreting could also be taken here - either in person, or through "mini-com" telephone messages. The centre would be manned by Sign Language communicators trained in the sorts of general communication problems deaf people have. They might be part-time, free-lance workers. The Sign Language interpreting service might cover a considerable geographical area, so the arrangements for referrals will need to be well organised, perhaps with mini-com telephone adaptors placed at strategic public places such as libraries and times when referrals can be made carefully arranged. Emergencies could be dealt with through the police or the social services emergency duty teams, with interpreters on call.

3. A manned parent counselling centre for the parents of deaf children. There should be facilities for private interviews, as well as group meeting and "drop in" facilities to gather information from literature and videos. The centre would be manned by trained parents and deaf people; social workers with deaf people and teachers of the deaf would be available by appointment.

Visiting services to parents of deaf children would operate from the centre. Visits by experienced parents to those who just want someone to talk to in the privacy of their home; and visits by family aides, preferably deaf people, trained to help parents communicate with their deaf child and to manage deafness. Also operating out of the centre would be the support for those with newly diagnosed deaf children. Parents have suggested to the present writer that they are at their most vulnerable immediately they are told their child is deaf and someone to meet them after they leave the consultant's room would be welcome. A social worker known to the present writer recounts how she was at the Ear, Nose and Throat clinic, on another errand, when a woman came into the waiting room in tears. The social worker sat next to her and enquired if she could help and the woman said she had just been told that her child was deaf. It seems

insensitive to discharge people straight into a crowded waiting room after giving them this sort of news. This service would require co-operation between the consultant and the parents' organisation.

4. A Sign Language and deaf awareness training centre. This would be manned by deaf people trained to teach Sign Language and deaf awareness, though not necessarily at all levels. Whilst stage I of the Sign Language skills examinations might be available at all centres, levels II and III might be available only at large centres of population. These services might also be available at education authority further education centres. In Lincolnshire, for example, Sign Language classes are held in five centres throughout the county.

5. A social/recreational centre for deaf people. This would be manned by deaf people, some of whom will have training in special subjects, such as youth leadership, home visiting or bereavement counselling. Visiting and counselling services would operate from this centre. General social/recreational services would be organised by deaf people as they are in most deaf clubs, possibly including a Church for deaf people.

Each resource centre would be managed by a committee on which all branches of the centre would be represented; the work of the centre being run

by sub-committees; for example, a parent counselling sub-committee, composed of no more than 3 or 4 people. The only full time paid worker, it is suggested, would be a community worker, preferably a deaf person, who would co-ordinate the work of the centre and add an element of continuity. This worker would initiate training for all the disciplines operating from the centre and monitor and assess performance, either personally, or through the representatives of national or regional organisations.

Resource centres need not necessarily be large; they should be planned to meet local need. Where there is not sufficient demand for a particular service, in an area of low population, for example, links should be established with larger centres. It is possible that community leaders could manage the affairs of more than one centre and that Sign Language teachers could teach at several centres. Therefore it can be seen that this model of service being suggested does not involve the proliferation of full-time professional workers of one sort or another; the main change is in outlook. Finance will be needed for training, both initial and "top up" and volunteers will need to come forward. However, this process has already started, with the British Deaf Association (p:418) and the National Deaf Children's Society (Laurenzi:1989:pp:8-9) having

initiated training schemes. All services in this model can be seen to be geared to the philosophy of deafness (p:542f), in that they accept the fact of deafness and ascribe "deafness", involve deaf people in planning and provision and expect "hearing" people to accommodate to deafness.

Summary

The philosophy of deafness formulated by the present study (p:542f), which is based upon an objective assessment of deaf people's peculiar needs, has considerable implications for policies for service provision. An acceptance that deaf people have a social disability requires services to be based upon a social model of deafness, deaf people to be involved in planning and provision, "deafness" to be ascribed to deaf children and adults, and "hearing" society to understand their obligation to accommodate to deafness by using Sign Language.

In order to allow deaf people maximum autonomy it is suggested that the deaf social group should be seen as a resource; the parents of deaf children should be the principal counsellors for other parents; communication services should include advice and information as well as Sign Language interpreting; social work services should be integrated into mainstream provision; and employment

services should be similarly close to services for "hearing" people.

The centre for the deaf is seen as a resource centre in the model being suggested, with community workers, preferably deaf people, co-ordinating the activities of possibly more than one centre. Training, which will be of great importance, will be organised at national level by the British Deaf Association and the National Deaf Children's Society.

Finally, mention must be made of training. It has been noted (table:p:5:p:62) that deaf respondents are generally without academic or professional qualifications and bring few skills except their own personal interest and enthusiasm to the running of their community life. It has also been noted (p:418) that deaf people are aware of this and want training. For services to deaf people and the parents of deaf children to operate at local level, national training schemes will need to operate, which are available locally and regionally. As has been mentioned above, some training is already established and this will have to be greatly extended.

It is suggested by the present study that the British Deaf Association, because it represents deaf people and the National Deaf Children's Society, because it represents parents of deaf children, should be

responsible for over-all policy and training in all matters involving the resource centres. However, it is necessary to ensure that these training services are not marginalised by a narrow "deaf" outlook. Wherever possible training courses, as in the case of the social worker course at the Open University (p:158) and the youth leadership course in Manchester (p:418), should be attached to, and work in conjunction with, mainstream education or training institutions. The extent to which these training courses are integrated into appropriate courses already running for "hearing" people, for example, youth leadership, will have to be addressed. In some cases individual deaf people might be part of courses for "hearing" people, though Hough and Ellis (1989:in press) suggest that there are communication difficulties in doing this, even with Sign Language interpreters involved; in other situations special courses for deaf people will be necessary. However, the important point to be noted is that these training services should not be isolated from current thought and practice.

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CONCLUSION TO PART IV

The findings in part II reveal that the deaf respondents are unable to communicate fluently with "hearing" people because of the limitations of lipreading (p:220f); that their reaction to this is to come together in a social group which satisfies their social-psychological needs and allows them fellowship in an unhandicapped environment (p:287f); and that they use "hearing" people as communication intermediaries at various levels of competence, in their parental families, at work, and in more formal settings such as a driving test or going to the doctor (p:302f).

It was noted that deaf people used "hearing" people not only for straightforward interpreting, but to help them interpret the "hearing" world, by getting help with official forms and letters, telephone calls and for advice and information which required communication of one sort or another (p:320). It became clear that they saw their service needs in terms of communication help (p:312f).

The matter of the deaf "community" and its "culture" was discussed (p:347f), and it was clear that deaf people are to some extent marginalised socially. In any case, deaf "culture" does little more than reflect the "hearing" culture around it

(p:366f), though the use of Sign Language and deaf people's strong identification with others like themselves, gives them a distinctive way of life.

Examination of the specialist services provided for deaf people, revealed that they are generally planned by "hearing" people and that they are based on observation rather than objective research into their needs (p:113f). It was also found that the few new proposals being made retained the paternalistic, social work/pathological element (p:506f), ignoring the fact that deaf people saw their disability in a social model. Thus it was concluded that deaf people lacked autonomy.

A framework for autonomy outlined by Hawcroft (1987) was considered (p:536f) and incorporated into a philosophy of deafness (p:542f), which was formulated to be used as a basis for any service planning or provision for deaf people. The philosophy incorporates the needs of deaf people, based on the inevitability of impediments to fluent inter-personal communication between them and "hearing" people in ordinary spoken conversation; one of its important tenets is that "hearing" people have a responsibility to communicate with deaf people. In particular, the philosophy expects "hearing" people to ascribe "deafness", rather than membership of the deaf "community", so that deaf people might be

to ascribe "deafness", rather than membership of the deaf "community", so that deaf people might be integrated into society at large, whilst still belonging to their social group and retaining their distinctive way of life.

Finally, the implications of the philosophy of deafness for policies of service provision are considered and it is proposed that deaf people, suitably trained, would be key figures, together with parents, whose role in the socialisation of deaf children is recognised as crucial, in the provision of services based upon a social model of deafness. Communication services would include both straightforward Sign Language interpreting and information and advice.

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PART V

CONCLUSIONS

Chapter 29 'Conclusions'

The relative brevity of these final conclusions is explained by the fact that the conclusions to other parts of the study contain considerable detail. Attention is drawn in particular to the conclusions to parts I (p:207f) and II (p:374f).

The recent popular movement amongst deaf people to assert their "deafness" and to demand recognition as a social group, is part of a general feeling amongst disabled people that the social effects of their disabilities are wrongly perceived by society (p:401f); what is more, they claim that the treatment decided upon by society makes them patients or clients of a social work/pathological model of disability, rather than treating them as independent citizens.

In the case of deaf people, this has lead them to question the whole basis of deaf education (p:459f) and social work services to deaf adults (p:414), as individuals and through their national organisation, the British Deaf Association. Deaf people are asking for a Sign Language interpreting service as access to mainstream services (p:440), and protesting that they have no more need of social workers than "hearing" people (p:414); they are

expressing pride in Sign Language and their membership of the deaf "community", which, they assert, has its own "culture".

The over-all conclusion of this study is that the assertions of deaf people are correct and for them to attain autonomy there must be a radical change of attitude on the part of "hearing" people, in particular those closely involved, such as teachers, social workers, parents and social welfare policy makers.

The present study has concentrated upon deaf people's inter-personal communication with "hearing" people, because it was thought that it is in this area that misunderstanding of deaf people and their way of life originates. It is suggested by some authorities (p:332f) that deaf people, unlike members of ethnic minorities, cannot learn the majority language for conversation. The findings of the present study confirm this; from questioning deaf people about their social intercourse with "hearing" people (p:234f) and by observation (appendix:2:p:645f), it became clear that however much they would like to mix in "hearing" society, they are always at a disadvantage. It is in this context that deaf people's need for fellowship with others who can communicate in Sign Language can be understood. It is this feature which has stood out

throughout the course of the present study; when questioning deaf people about their social life, or observing them, the present writer has noticed many times the strength of feeling apparent in their friendships, marriages and group relationships; and fluent communication is the unifying element, as surely as the lack of fluent communication with "hearing" people is the major marginalising element.

Some writers (Nolan and Tucker:1988:p:189 & Powell:1989:p:6) suggest that whilst lipreading is not reliable as a means of receiving spoken communication on its own, deaf children, even those profoundly deaf, can learn to speak and receive spoken communication fluently through the use of modern hearing aids. Whilst it is accepted that many partially deaf children are now effectively taken out of special education through the use of hearing aids, it is not the experience of the present writer that this is so with those who are severely and profoundly deaf; nor, apparently, is it the experience of the deaf respondents of the present study. Such advice is mischievous in that it totally misleads parents of deaf children, as well as introducing the element of "oral failure", which stigmatises association with other deaf people and the use of Sign Language.

Some features have become prominent during the study; the fellowship of deaf with deaf has been

mentioned, due to the lack of fluent inter-personal communication between deaf and "hearing" people (p:287f); the marginal status of deaf people in society, inevitable to some degree but exacerbated by the fact that "hearing" people do not accommodate to deafness by using Sign Language in order to bring deaf people into the community at large (p:374f); deaf people's lack of autonomy, again inevitable to some extent because they need the services of a third party to interpret for them, but increased because "hearing" people have not understood their need for services which enable rather than care (p:402); finally, the importance of parents in the socialisation and acculturation of the deaf child.

Deaf People's Role In Planning And Provision Of Services

Having formulated the philosophy of deafness (p:542f), it became clear that there were considerable implications for policies of service provision. Therefore service provision is discussed (p:550f), particularly bearing in mind Hawcroft's framework for autonomy. Within the proposed service provision the role of the social worker with deaf people is considerable reduced, in order that deaf people might become the centrepiece - planning and providing services. It is not suggested that because people are deaf they automatically become eligible to be

planners and providers, or even that they will be suitable for training for those roles. Nonetheless, bearing in mind the history of services to deaf people, in which "hearing" people have spoken for them and cared for them, it is suggested by the present study that deaf people's autonomy is more likely to be guaranteed by their own perception of their needs, based upon research, training and personal experience, than through "consultation" as is currently suggested (p:416), though consultation between providers and receivers, whoever they are, must always be part of the process of service delivery.

It is anticipated that the decline in the overweening involvement of the social work profession in work with deaf people, will see a commensurate rise in the importance of the professional community worker (p:594), probably a deaf person, the trained parent counsellor, probably parents of deaf children and deaf people(p:592), and trained voluntary workers, most of whom will be deaf people (p:593).

Emphasis Upon Training

There is an emphasis upon training and in order to maintain deaf people in the mainstream of society as far as possible, this will take place within "hearing" educational institutions and be allied as closely as possible to existing training

schemes for "hearing" people.

Therefore, taking all these factors into account, four main conclusions are reached.

The Inevitability Of Communication Impediment Between Deaf And "Hearing" People

First, the present study concludes, having questioned deaf people about their communication with "hearing" people, that they are inevitably at a disadvantage, to a greater or lesser degree, in communication situations with "hearing" people who cannot use Sign Language; this comes about because of their inability to hear spoken communication, the inadequacies of lipreading and the fact that "hearing" people generally do not use Sign Language (p:220f).

Deaf People's Lack Of Autonomy

The second conclusion, reached after examination of the development of services to deaf people (p:113f), questioning deaf people about their "welfare" needs (p:312), examination of their referrals to social workers with deaf people (p:313f), and questioning social workers with deaf people about their work (p:175f), is that it is present services to deaf people and present attitudes of "hearing" people to deaf people, which do not allow them autonomy. That is, deaf people are still seen in social work/pathological terms and in relation to

services to meet their needs they are clients.

"Hearing" people appear to be in control of deafness and little apparent effort has been made other than to impose policies of "care" for deaf people, which are based upon a "hearing" perception of the social effects of deafness from birth or early childhood.

The experience of deaf people, and their potential for autonomous living, appear to have been ignored by policy makers and researchers.

Present Concepts Of Deaf "Community" And "Culture"
Increase Deaf People's Marginal Status

Thirdly, it is concluded that the concepts of "community" and "culture" in relation to deaf people need further research. At the present time, the present study suggests, they misrepresent the situation of deaf people in "hearing" society and by their unquestioning acceptance, deaf people's marginal status in society is further increased. A more realistic description of the way deaf people react to life in "hearing" society is "sub-cultural adaptation" (p:352f). These adaptations are essential if deaf people are to lead "normal" lives - that is, enjoy individual and group relationships in an unhandicapped communication environment. But that is not the end of the matter; the present study suggests that to ask "hearing" people to ascribe membership of a deaf "community" and to accept that

it has its own "culture", without qualification, marginalises deaf people more than necessary. It ignores the fact that "hearing" people have a responsibility to accommodate to deafness in a positive way, which will reduce this marginal status, to some extent at least. Therefore, the suggestion is that "deafness" should be ascribed; this recognises the need for deaf people's sub-cultural adaptations and goes a step further by accepting that accommodation should be made to deafness by "hearing" people, to allow deaf people opportunity for access to the community at large.

Important Role Of Parents Of Deaf Children

Fourthly, and finally, the crucial importance of the parents of deaf children, in all aspects of the lives of deaf people, is a clear implication of the findings of the present study. Deaf children have to learn to be deaf (p:241); the present study suggests that they also have to learn to be part of "hearing" society. Learning to be deaf in the narrowest sense, by achieving, or even being ascribed memberships of the deaf community, they learn to be marginal members of society; learning to be deaf in its broadest sense, by learning to be deaf and part of society at large, they reduce their marginal status. However, this process cannot take place unless the parents of deaf children accept

that their children will need to use Sign Language and make the sub-cultural adaptations mentioned above (p:613); whilst at the same time recognising that to provide appropriate parenting they themselves must accommodate to deafness.

Philosophy Of Deafness

The philosophy of deafness (p:542f) was formulated because it was thought that past and present policies for services to deaf people did not take into account the matters contained in the conclusions discussed above. This philosophy recognises the inevitability of impediments to communication between deaf and "hearing" people, the need for Sign Language to enable deaf people to enjoy fellowship and to have access to mainstream services through Sign Language interpreters. It goes further, however, by highlighting deaf people's lack of autonomy and suggesting that in order to reduce deaf people's marginal status in society, "hearing" people should accommodate to deafness by using Sign Language. It is not realistic to suggest that all "hearing" people should be competent in this means of communication, but it is feasible that key people, parents, teachers and those involved with the employment of deaf people, for example, should have fluency in Sign Language.

Philosophy Of Deafness Avoids Stereotype

It is suggested that this philosophy of deafness takes into account the broad spectrum of experience of those who are deaf from birth or early childhood and cannot hear spoken communication, allowing for varying degrees of integration into the deaf "community" and "hearing" society. In particular, it is sufficiently flexible to avoid stereotyping deaf people; indeed, it is formulated in order to avoid the stereotype deaf person implicit in the achieved or ascribed status of membership of the deaf "community".

"Deafness" An Ascribed Status

With this philosophy of deafness in mind, "deafness", instead of membership of the deaf "community", would be an ascribed status and deaf people, as well as deaf "community" and its "culture", would be accepted as part of society at large. To be "deaf" would be to engage in the deaf sub-culture to a greater or lesser extent, as well as to engage in "hearing" society, to a greater or lesser extent.

This study has sought to assess the peculiar needs of deaf people, in as objective a manner as possible, and to formulate a philosophy of deafness to be used as a basis for "hearing" society's understanding of those people who are born deaf or

become deaf in childhood. This exercise has been complicated by the fact that each deaf person's experience of life in a society geared to the use of hearing is a personal and subjective matter. Nonetheless, the over-riding conclusion, taking into account the fact that deaf people are individuals, is that deafness is a social disability requiring "hearing" people to be sensitive to the fact that deaf people will inevitably need to make sub-cultural adaptations, but also requiring "hearing" people to make efforts to integrate them into society at large, both as individuals and as a social group.

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Care has been taken to use straightforward English, but some words and phrases used in the text might need explanation.

Deaf It is fashionable to use the phrase "hearing impaired" to describe the inability to hear. The dictionary definition of "deaf" is 'wholly or partly without hearing' (the Concise Oxford English Dictionary 5th Edition Clarendon Press, 1964). This is what the word means in the text.

Pre-Lingual Deafness Deafness from birth or early childhood, before the development of language and speech (Denmark:1979:p:5).

Sign Language The generic term used to describe the method of inter-personal communication used by deaf respondents in this study. Included in this term are British Sign Language and Sign Supported English.

British Sign Language The method of inter-personal communication used by British deaf people. Now accepted as a language in its own right (pp:), British Sign Language is usually learned by deaf children at residential schools for the deaf and the British Deaf Association (1987:pp:7-8) claim that up to 50,000 deaf people in the United Kingdom use it.

Sign Supported English Having features of British sign Language, this method of communication employs spoken English on the lips supported by signs. For example, the person communicating will speak (or make the lip movements for) 'please will you open the door for me' but will sign only 'please open door' or perhaps only 'open door'. Thus the signs are giving clues to the lipreader.

Lipreading Sometimes known as speechreading, lipreading is the ability to understand the spoken word from the lip movements of the speaker. For those with some hearing, lipreading is aided by aural clues. Visual clues such as gesture or other means of non-verbal communication also help lip-reading (Jones:1982:pp:399-400).

Oralism Described as 'the combined teaching of speech, lipreading, reading and writing for the development of language and the acquisition of knowledge through these media of communication' (Lewis:1968:p:18:para:27).

The Oral/Aural Method This method of teaching deaf children suggests that by using hearing aids children with even the most severe hearing loss can learn to speak and receive spoken communication in a natural manner.

Diglossia This means the existence of two variations within a language.

Marginal This word is used in the text to suggest that deaf people are on the periphery of society. Higgins (1980) calls deaf people the "outsiders" in a hearing world. The word "marginal" is used simply to describe deaf people's partial exclusion from "hearing" society. It's use is not intended as jargon or technical.

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APPENDIX 2 'A Report Of The Observation Of And
Participation In The Activities Of Lincoln
Deaf Club'

In this section of the study the Lincoln deaf club and some of its activities are described, as well as some of the observations of the present writer, who mixed with deaf members of the club, sometimes for up to a week at a time, and visited their homes. It is thought necessary to give detailed descriptions in order to show that members of the Lincoln deaf club are able to enjoy a relatively wide range of social activities and have opportunity for a considerable number of leadership and other roles.

The activities which the present writer observed and took part in are described, because an intrinsic part of the research of the present study was observation and participation. Mention is made on numerous occasions throughout the present study, for example, of the fellowship which deaf people enjoy with each other; the knowledge gained through this and other experiences had a qualitative value which could not have been gained so emphatically in any other way.

Similarly, leadership roles are mentioned; to see deaf people actually performing these roles and to observe the obvious satisfaction they gained from them, at the deaf children's camp, for example, gives

clarity and definition to the rather academic conclusion from the research findings, that these roles are available in the deaf social group.

It was an instructive experience to observe deaf people in their everyday intercourse with "hearing" people. To ask deaf people about their communication experiences with "hearing" people gives some idea of the difficulties they face. To observe these transactions taking place gives another dimension to the everyday frustrations with which deaf people cope, with good humour and an apparent sense of their own worth as deaf people. Deaf people's enjoyment of "deaf" fellowship and the social-psychological satisfactions they gain from leadership, management and other roles in the deaf social group, are more fully understood after observing them with "hearing" people.

Lincoln Deaf Club

This deaf club is one of four serving Lincolnshire & South Humberside, all having between 40 to 70 members. The south of Lincolnshire has a deaf club in Spalding; Lincoln and East Lincolnshire have the Lincoln deaf club; North Lincolnshire and South Humberside have deaf clubs at Grimsby and Scunthorpe. There is considerable inter-mingling. The Lincolnshire & South Humberside deaf clubs share a sports committee and a knock-out games competition; the South Humberside deaf clubs have close connections with Hull and the

Yorkshire Deaf Sports Association; Lincoln deaf club has close associations with the East Midlands, some deaf people living at Newark and Retford are regular attenders at Lincoln; Spalding deaf club has close associations with Peterborough area and some of those attending live as far away as King's Lynn and March. The deaf club arranges its fortnightly programme so that members can visit Peterborough deaf club and vice versa.

In addition there are smaller deaf clubs at Grantham, Mablethorpe and Gainsborough and an even smaller one at Boston. These all meet once a month; in most cases members also attend one of the other deaf clubs in the area, so it is evident that the Lincoln deaf club is not a totally isolated meeting place. There are also close links with the British Deaf Association (33 out of 46 respondents claimed membership of the British Deaf Association), with representatives of the deaf club on the Midlands Regional Council of the British Deaf Association. It should perhaps also be noted that during the past five years there have been deaf teams in local "hearing" leagues for table tennis, snooker and darts. The Lincoln church for deaf people is part of the Lincoln diocesan church for deaf people, as well as having representatives on a national deaf church organisation.

Management Of The Lincoln Deaf Club

The deaf club meets in a redundant parish church which has been renovated for use as a club and church. It is let to the Lincoln Diocesan Deaf Association at a peppercorn rent. The deaf club affairs are managed by a committee of deaf people who are elected at the annual meeting. There is no interference at all from the Deaf Association committee, except perhaps in their capacity as landlord. However, it should be noted that the Deaf Association is composed of "hearing" people in the main, with just a small number of deaf people. In the past two years (1986-87) there has been an interpreter at committee meetings and a major re-structuring of the workings of the Deaf Association is taking place at present. One of the matters under discussion is that the committee will eventually be composed entirely of deaf people; training to enable them to undertake this is being planned.

A Committee Meeting Observed

A meeting of the deaf club committee was observed. There was an agenda of items to do with the running of the club until the next meeting. The proceedings were little different to that of a meeting of "hearing" people except that Sign Language was the means of communication. Generally speakers took turns but on occasions, when members became excited, there would be waving of arms to attract attention and on

numerous occasions there were several people signing at once. There were also times when more than one conversation was going on, perhaps when one particular speaker held the chairman's attention. On two occasions there were important items at which speakers were asked to come out to the front so that everyone could pay proper attention. It was clear that the minute-taker had difficulty following the proceedings and frequently asked speakers to repeat part of what they had said. Most speakers prefaced their remarks by deferring to the chair and the chairman looked for the approval of the meeting before moving to a new item on the agenda.

There was as much confusion as in a "hearing" meeting, sometimes with several people signing at once. It might have been thought that because sign language is a visual means of communication it would have been necessary to be strict about turn-taking. This was not the case although most of the time, as with a "hearing" meeting, there was the usual polite turntaking. The three features which stood out were:

1. The means of gaining attention. Members would wave their arms and sometimes sign 'watch me' at the same time.
2. The minute-taker had to watch the signing, then look down to write; as he wrote he lost sight of what was being signed. Occasionally he did the sign for "wait" on important items.

3. People coming to the front. In fact this is common practice at large deaf meetings where a speaker from the floor could not be seen properly if signing from anywhere else.

Some of those present had been on committee procedure courses run either by the British Deaf Association or the local deaf organisation and were therefore not ignorant of the way a committee should operate.

Activities At Lincoln Deaf Club

The deaf club is open every Saturday evening from 6.30 p.m. until 10 p.m. Once a fortnight the evening is given over to bingo between 7 and 8 o'clock, then supper of tea and biscuits is served; this will usually be followed by indoor games (snooker, dominoes, chess and so on), though not everyone takes part. The games are a focus but all the time it can be seen that the main activity is conversation (Jones:1982:p:111). The weeks between bingo evenings are called either "games" evenings or "free" evenings. "Games" evenings are usually held about once a month and are the times when preliminary rounds of the Lincolnshire & South Humberside Deaf Sports Association knock-out games are played. These culminate in the knock-out games finals which are played annually in turn at Lincoln, Spalding, Grimsby and Scunthorpe. "Free" evenings are usually not so well attended. There is no special transport

and attendance is about half the normal 40 to 50 members. Committee meetings are usually held on these evenings.

"All In" Meetings: Once a month there is an "all in" meeting, usually on a "bingo" evening when deaf people from outlying areas are offered transport to Lincoln deaf club. This usually results in a turn out of up to 70 or so deaf people.

The activities are organised by committee members, occasionally with other club members being asked to take on particular duties. Refreshments are provided and, it was noticed, dispensed by men as well as women and all took their turn in washing up and in clearing and sweeping the club rooms at the end of the evening.

Youth Club: The lay chaplain for deaf people (a "hearing" man) has a youth and community work qualification and has supervised the training of deaf adults for work with the deaf youth club. There is a committee of 7 adults, all but one of whom are deaf and all but one of whom are under 25 years of age. The "hearing" person is a young woman engaged to be married to a deaf man. The older person is "president" of the youth club committee and is the senior youth leader. The youth club meets fortnightly from 4.30 p.m. until 7.00 p.m. At 7.00 p.m. some of the younger children go home but the older ones are allowed to stay for the adult club. There is a total possible membership of about 60 deaf

people in the age range 12 to 21 and between 20 and 30 attend. Those attending are in the lower age range of 12 to 16. Transport is provided for all young people, some of whom travel from Sleaford (16 miles), Grantham (30 miles), Skegness (40 miles) and Gainsborough (19 miles) areas. Activities are the usual indoor games which would be expected in any "hearing" youth club, interspersed with "special" events such as an outing to the local swimming pool or leisure centre. As in the adult deaf club, there is much conversation in Sign Language.

Wednesday Group: Originally started as a "sewing" circle, this group began to attract other deaf people who were free in the daytime but who were not necessarily interested in sewing or handicrafts; elderly deaf people of both sexes, unemployed men and young people and housewives. It is now a mixed group of about 20 people who meet once a fortnight from 11.00 a.m. to 2.00 p.m. They do handicrafts, talk, play bingo and have a cooked meal.

Indoor Games In The "Hearing" League: There is a deaf snooker team and a deaf ladies' darts team which compete in the "hearing" leagues. They try to arrange their home matches to coincide once a fortnight on Tuesday evenings. These activities were observed both at home and away. It was noticeable that the deaf teams kept to themselves but it is likely that this would happen

with two "hearing" teams which were competing. The deaf people were seen to offer drinks to their opponents, using speech where they possessed it. One man in the snooker team who had little speech brought in a tray of glasses on one occasion, placed it on the table and pointing with his upturned hand to the "hearing" people, continued the gesture round to include the tray. He then raised his eyebrows in question and made an elaborate sign for 'cup of tea' - indicating that those who did not want a cold drink could have tea. Both deaf teams had been in the league for several years and the deaf men frequently shook hands with "hearing" people they knew on meeting them. The deaf players signed amongst themselves throughout the match and it was interesting that in these circumstances the "hearing" made considerable use of gesture, probably because they were familiar with deaf people through this sort of activity. In relation to deaf people using Sign Language amongst "hearing" people, a deaf man recounted that when deaf people played in the indoor games leagues organised by the working men's clubs in the Scunthorpe area they were not allowed to team up with another deaf person in such games as whist and dominoes because it was suspected (probably rightly, as the storyteller wryly confessed) that they would communicate useful information to each other without the "hearing" knowing.

Special Events: In addition to the regular weekly or fortnightly activities there are special events spread out through the year. Held on the Saturday before January 1st, the New Year party is the main Christmas time party for the adults, most of whom would have been helping with the old people's party and children's party before Christmas. Starting at 7.30 p.m. there was a slow start, with the 30 to 40 deaf people sitting round signing. At 8.00 p.m. supper was announced, a bit more elaborate than usual, with a sausage roll, piece of meat pie and sandwiches together with cheese and onions on sticks and fancy cakes. There is tea or coffee; no alcohol is served. After supper games are played; there are old-fashioned "musical" chairs (without music and lights flashed to show when chairs must be sought), noughts and crosses with people and similar games. The one modern touch was when a "deaf" version of the television game "Mr. & Mrs." was played.

There were similar parties at Christmas, Easter and Hallowe'en, though at these other parties there were competitions for decorated Easter eggs or witches or ghost costumes for children as well as adults; at Christmas the party was for children and old people. A Christmas Dinner was held early in December at the deaf club and was notable for its entertainment. There were three items - the first was a sketch performed by four deaf people with the title "Maggie's Health

Service" featuring an operation and involving rather broad humour; the second was a similar sketch performed by two deaf men on the theme of fishing. Finally a deaf man performed solo, keeping the audience entertained for 30 minutes with stories and jokes. All this was performed in Sign Language.

80th Birthday Parties: Three deaf club members had their 80th birthdays during the year and on the Saturday evening closest to each birthday they were given a party. An hour or so before the normal opening time most of the elderly members, together with special friends, were invited to the deaf club, where a large decorated cake and a special tea was laid out. This was provided by committee members.

British Deaf Association Midlands Region Signing

Competition: Lincoln was the venue for this year's competition preliminary round, with the finals to take place elsewhere. There were eight competitors, three men and five women. Each competitor had to sign a set piece, then later, sign a poem of their own choice. The judges, a deaf man and woman, were both well-known in the deaf world; for the event they travelled from their homes in Stoke-on-Trent and Bristol. To the delight of the local deaf people, the winner was a woman from Spalding who signed "The Way Through the Woods" by Walter de la Mare.

Sports Rally: This event is organised by the Lincolnshire & South Humberside Deaf Sports Association and now takes the form of a garden fete. It is held in Lincoln, Spalding, Grimsby and Scunthorpe in turn. It had originally been a proper sports meeting with athletic events but due to lack of support for the sports, had become a more sedate event. However, it attracted in the region of 80 deaf people this year in Lincoln. The garden party, with games such as hoop-la and tombola, followed by tea, took place in the grounds of a local school. In the evening everyone returned to the deaf club, settling down to a session of bingo followed by the usual deaf conversation.

Deaf Club Annual General Meeting: There was a large attendance for this event, over 70 people being present. Each retiring officer gave an annual report in Sign Language, then the elections took place. First the officers, then the committee members were elected by a show of hands.

Drama: Over the years there has been a small deaf drama group in Lincoln and performers and others have been on acting, lighting, producing and make-up courses. Workshops have also been held in Lincoln, with visiting deaf actors as tutors. In addition to the Christmas dinner "cabaret", there was a pantomime performed at the Christmas party, "Snow White and the Seven Dwarfs", and a performance at the Easter Communion when deaf

actors depicted various scenes leading up to and following, the Crucifixion. During the year two members of the drama group attended a course for deaf actors at Bristol University spread over two weekends.

Special Workshops: During the year there were four workshops for deaf people organised jointly by social services department staff and the deaf club committee.

1. Deaf counsellors for parents of deaf children: seven deaf married couples attended this full day workshop led by the lecturer in charge of the Communication Centre at the Royal School for the Deaf, Derby. They are a pool of deaf people, three of whom are at present employed by the social services department, who will act as counsellors to parents of deaf children, advising on communication and the management of deafness.

2. Youth Leadership: ten deaf people attended this full day workshop organised by the lay chaplain for deaf people.

3. Voluntary Visiting: twelve deaf people attended this full day workshop. They all help in various ways with the deaf club and the deaf church.

4. Communication - the Holy Communion service: ten deaf people attended a full day workshop led by a deaf priest. The object of the day was to make the Holy Communion service more comprehensible to deaf people.

In addition to these workshops a young deaf man was sent by the deaf club committee on a journalism weekend course at Bristol University, organised for deaf people.

Knock-Out Games Finals: Individual competitions are held in deaf clubs at Lincoln, Spalding, Grimsby and Scunthorpe and the winners play off on a team basis at the annual knock-out games finals which are held on the first Saturday in October, at each of the deaf clubs in turn. The games are played in the afternoon and early evening, culminating in a prize giving for individual and team winners. A sportsman and sports-woman of the year are chosen and the deaf club with the most individual winners wins the team prize. Over 100 deaf people crowded into the Lincoln deaf club to compete and to watch and generally enjoy a special get together.

Lincolnshire & South Humberside Deaf Sports Association: Composed of representatives of the four main deaf clubs in Lincolnshire & South Humberside, this committee meets twice a year and organises the annual sports and the knock-out games.

Butlins Holiday: Organised jointly by social services department and Lincoln deaf club committee, 18 members of the deaf club spent a week at Butlins holiday camp at Minehead. The present writer attended this holiday. Those who were there were observed to break up into

groups as the week progressed. There were two old people in the party who needed a wheel-chair if they were to go any distance; younger members of the party took turns in pushing them into the town, or to one of the entertainments in the evenings, without being asked, so far as could be made out.

During the evenings the party broke up into small groups, each to its own entertainment interest. Bingo was enjoyed because the numbers were displayed on a video screen, but it also transpired that the small deaf group identified themselves as "deaf" to the caller; by the end of the week they had their favourite, saying 'He was good with the deaf - good mouth, went slow for us'. The deaf couple with two young children attended family events in the evening and the parents organised their children into the children's daytime activities without needing an interpreter. A small group attended a night club each evening, sitting at the front and identifying themselves as deaf, so that the compere got to know them. When asked how they followed what was going on they said that they did not follow everything, but they enjoyed having a drink, the generally carefree atmosphere and 'Getting to know the "hearing"'. During the week occasional "hearing" people would wave or smile at members of the deaf party and when some were in a cafe one morning a couple came up and conversed with a deaf couple they had met the night

before. It was reported that when a deaf young woman won the limbo dancing competition 'Everyone stood up and clapped'.

It was noted that the deaf people did nothing to hide their deafness and on several occasions they were seen to put their fingers to their ear, denoting that they were deaf, when engaged with a "hearing" person, either in a bar or cafe, ordering. Although they did not appear shy of "hearing" people in any way, the deaf people kept to their own group, or more accurately, kept to their own groups within the deaf group.

British Deaf Association Spring Rally: This is held annually at various places and this year was at Butlins at Skegness in Lincolnshire, over the Spring bank holiday. 25 deaf people from Lincolnshire, as well as the present writer, joined more than 300 deaf people from all over Great Britain. There was a disco/dance, bingo, fancy dress and indoor and outdoor games competitions over the four day rally, which was organised by deaf people. The Lincolnshire party was organised by the British Deaf Association representative in Lincoln, a deaf club member.

An interesting tit-bit of deaf "culture" was made known to the present writer when he entered the seven ball snooker competition. Thinking there might be some rule disqualifying "hearing" people, he did

not mention that he was not deaf; there were no local deaf people in this competition. When, somewhat to his embarrassment, the present writer reached the semi-finals, his ignorance of deaf "culture" revealed that he was not deaf. A deaf man asked him where he lived, then his number. The present writer gave his chalet number, thinking this was the information required. In fact, the deaf person, being about the same age, wanted to know his school number. Enquiry amongst other deaf people later revealed that many older deaf people knew their peers and themselves only by their numbers. On arrival at residential school at three or four years of age, they were given a peg or boot box number - and that became their identification.

Deaf Children's Camp

This camp has been organised jointly by Lincolnshire County Council social services department and the Royal School for the Deaf, Derby, since 1981. There are six camps, each lasting one week, at the Mablethorpe site of the St., Vincent de Paul Society (Nottingham Roman Catholic diocese), one of which is for deaf children, all run under the auspices of the Society during the school summer holidays.

Thirty-six deaf children attended the camp and there were 18 helpers, eight of whom were deaf. The present writer attended. There were about equal numbers of boys and girls between the ages of 12 and

16 years, most of whom attended the Derby school for the deaf. Three of the helpers were in their late 'teens and had attended in previous years as children. The cook, a retired deaf school cook, was familiar with deaf children and all helpers were expected to be fluent in Sign Language, though this was not so in every case; the nurse, for example, could not sign at all, so used another helper to interpret at "surgery" and two of the kitchen helpers had only a rudimentary ability to sign.

The children were allowed into the town and to the fair so long as they were in threes, though this rule was relaxed somewhat with the older children. During the evening children were allowed to the fair, again in threes, but some of the helpers "patrolled", mainly because they were anxious about some of the younger ones. It was a cardinal sin to be back late for supper and qualified for automatic confinement to camp the next evening. Observing the children walking about the town or at the fair, they acted very much like their elders at Butlins. They shopped for "presents for Mummy", picture post cards and items from the joke shop which found their way into the helpers' food dishes or beds, by pointing, gesture and in some cases speech. Occasionally a child with speech would buy for children without speech; this is interesting in that at an early age deaf people seem to be willing to rely upon others

to help them with communication. On numerous occasions children came to helpers for assistance with the wording of their postcards and some of those written independently were in ungrammatical English.

It was noticeable that the children looked after those who had Usher's Syndrome, a deteriorating condition of the eyes, the main symptoms of which are tunnel vision and night blindness. Without being asked, other children were always at hand to help the four "Ushers", as they were known to the helpers and "blind" as they were known to the children, particularly at night.

There were two party evenings; the camp birthday party and the going away party, when speeches were made and 'Cook cried because we gave her a thank you present', as one child put it. These parties were high spirited affairs, with all the games played in the deaf club being handed down by the deaf helpers. When the children were not occupied with organised activities, which was most of the time, they talked amongst themselves, or played indoor games such as snakes and ladders or monopoly.

The means of communication throughout was Sign Language and it was noticeable that the handful of "oral" children, who came from schools other than the Derby school for the deaf, found it difficult to follow the announcements made at various times during

the day. This was obvious from the first day, when the children came together in a group to be told meal times, rules about going out in threes and so on. The "oral" children had to be told individually, with many repetitions and this became the pattern for the week. It was also noticeable that these children tended to gravitate towards the "hearing" helpers, wanting more of their attention than the other children. It was noticeable that these children did not communicate fluently even between each other and their main social contact was with a "hearing" adult if they could find one prepared to give them time. For this reason children of this sort were not generally welcome at the camp, but their communication plight did highlight the importance to deaf people of all ages of Sign Language for fellowship. The "oral" children were clearly communication handicapped, with their peers and with all but those adults who were prepared to give them extra attention.

When observing the children sitting in groups talking, playing games, or at meals, it was interesting to note how like deaf adults they were. They used Sign Language, of course and they took turns to sign in conversation. If they were playing a card game, they would wave to each other for attention and only when they had gained eye contact would they start to sign. At meals they would have to lay down their knife and

fork before addressing another person. It was bad manners to communicate with your mouth full; as the present writer had pointed out to him at the deaf club, at least a "hearing" person could look away if you spoke with your mouth full, a deaf person has to look at your lips if you are signing.

The importance of deaf helpers cannot be overstressed. It is important that deaf people should be organising their own activities and in this case they are taking on leadership roles; they are also acting as role models for the children. As well, they are a communication link with the children. Being fluent, native users of Sign Language they can command respect.

The Church For Deaf People In The Diocese Of Lincoln:

There is a full time lay chaplain for deaf people who is, in fact, the Bishop's chaplain for deaf people. He is a "hearing" man who works in close co-operation with the Lincoln deaf church committee (composed entirely of deaf people) in providing church services and pastoral care in the diocese of Lincoln. There are fortnightly services, one an Evensong and one a Holy Communion. There are also regular services at Spalding, Grimsby and Scunthorpe. The Lincoln deaf church committee is composed of deaf members of the congregation, which is small, between 10 and 15 deaf people attend the two services a month.

There are, however, other less frequent

services which are better attended. The Easter Communion, for example, had about 50 deaf people in attendance, some of them from the churches for deaf people in Spalding, Grimsby and Scunthorpe. At this service, the Lincoln deaf drama group performed an Easter play and the Lincoln deaf sign choir signed a hymn.

The sign choir attended a festival of deaf sign choirs in Coventry cathedral in October of this year. There were over 30 such choirs from all over Great Britain. The Lincoln choir, with 6 signers and a "hearing" conductor, was one of the smallest. They signed "How Sweet the Name". During the Church's year, there was an outing to Crowland, followed by evening service in a parish church near Peterborough; the service was interpreted into Sign Language. This outing and visit was on what was at one time known as 'Ephphatha' Sunday, the Sunday in the ecclesiastical calendar when the Gospel for the day was Mark Ch.7 v.32, the story of the healing of the deaf man.

The Chaplain is assisted by a voluntary lay helper, a deaf man, who conducts services and does sick and other visiting. The lay helper is qualified through following a course of study specially set for deaf people.

Transport To Lincoln Deaf Club: The social services department offers transport to Lincoln deaf club at least once a month to any deaf person unable to attend

a Saturday evening club because of lack of transport. They also provide transport for all elderly deaf people once a fortnight and for special occasions.

Private Christmas Parties:

The present writer was invited to several Christmas and New Year parties in deaf people's homes. Each time there was food and the entertainment consisted of party games, all conducted in Sign Language. At one party it was observed that an elderly deaf man who had attended a private "oral" deaf school and was not involved with the deaf social group until his mother and father had died, had considerable difficulty keeping up with the games because, although his knowledge of English was poor, so was his knowledge of British Sign Language.

The present writer felt privileged to be invited to the homes of these deaf people, to be treated in so friendly a manner and to be able to see at first hand the deaf "way of life".

During the course of the observation of the Lincoln deaf social group a number of features were discerned. The use of Sign Language has been mentioned above (p:664f) and associated with this is the fact that anyone not using it fluently is communication handicapped when moving in the deaf "community"; this was made clear by the elderly man at the Christmas party (p:667) and others like him, and the "oral" children

at the camp (p:663f).

It was also noted that the Lincoln deaf club is not as isolated in terms of links with other organisations as might be expected. There are the other deaf clubs in Lincolnshire and South Humberside, as well as membership of "hearing" indoor games leagues. Membership of the church for deaf people also affords links with regional and national groups of deaf people.

The members of Lincoln deaf club have opportunity for a considerable number of roles, starting with that of helper at the deaf club and membership of the committee. Deaf people are members of the Lincoln Diocesan Deaf Association committee, as well as organisers for the local British Deaf Association group and members of the regional association of that organisation. They act as helpers with the deaf children's camp and have opportunity to do church work. There is opportunity for youth leadership at the deaf youth club and to be family aides helping "hearing" parents to come to terms with having a deaf child. There are also a number of one day and weekend courses, both in Lincoln and at places such as Bristol University, to train them for these and other roles.

They also have opportunity for various roles within a drama group and the national Sign Language competition is perhaps the equivalent of a "hearing" poetry reading competition. The signing choir is another

opportunity for cultural activity.

All these activities allow deaf people opportunity to play roles and engage in relationships that would not normally be available to them in "hearing" society. It must be said, however, that even taking into account the inevitability of impediments in communication between deaf and "hearing" people (p:220f), these activities are more marginal than they need be, because they do not appear to be recognised by "hearing" society. If there was greater accommodation to deafness then deaf sign choirs, drama groups, and poetry signers would be part "hearing" of music and drama festivals and there would be inter-action between deaf and "hearing" youth clubs. Nevertheless, it is evident that deaf people have opportunity for a wide range of roles and relationships.

Summary

There is a thriving "deaf" social life in Lincoln and the lasting impression from attendance at any of the activities is of a close knit and supportive social group, well able to organise itself. Most of the members of the deaf club in Lincoln are married to other deaf people (table:7:p:62), and it is known that they exchange home visits with deaf friends.

This deaf social group is an illustration of deaf people "substituting", that is, exercising their

choice of social life and friendship. It can be seen that social-psychological needs are satisfied through the opportunity for leadership and other roles. It is evident that there are now opportunities for training and this links with a suggestion of Hawcroft's (1987:p:25), who mentions the need for financial help to build on existing strengths available in the deaf social group.

It should be pointed out that although deaf clubs are sometimes seen as segregation (Hawcroft:1987:p:25), they are essential to the well-being of deaf people because they are their only unhandicapped social situation. It is suggested (p:385f) that deaf people are marginalised by the attitudes of "hearing" society and Hawcroft (1987:p:25) writes that self-confidence and autonomy flower in the deaf "community" and she sees these "deaf" networks as stepping stones and links into wider society.

The point has already been made that deaf "culture" is more aptly described as a deaf "way of life". This became clear to the writer as he mixed with deaf people at the deaf club, and at special events such as the Butlins holiday and the children's camp. Sign Language was the main means of communication and gives the deaf social group its distinctive character, but this apart, deaf people, adults and children, give the impression of ordinary people behaving in the same

way that "hearing" people, amongst whom they live and with whom they work, behave. Above all, their sense of fellowship impresses the observer, as well as their tolerance of the ignorance which "hearing" people so often display towards their deafness and its social consequences. It is possible that "hearing" people would more readily accept the deaf social group if they understood how like "hearing" society it is, and realised how indispensable it is to deaf people.

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Unpublished, 1987

APPENDIX 3 'Survey Of Referrals Made By Or On
 Behalf Of Deaf People To Three
 Agencies Providing Specialist Welfare
 Services To Deaf People'

Lincoln And North Lincolnshire

table 96

Lincoln and North Lincolnshire: referrals made by
 deaf people during October, November, December 1986,
 by type of referral

<u>type of referral</u>	<u>no. of referrals</u>
General help	98
Sign Language interpreting	49
Casework	$\frac{4}{151}$ transactions involving

43 deaf people.

General Help

Subjects covered included transport, doctor, home
 care, housing, relatives, day centre, Department
 of Health and Social Security, job centre, holidays,
 solicitor, electrician, friends, local newspaper,
 night care, aids to hearing, housing, education,
 hospital, mobility allowance, careers officer, making
 a total of 98.

Sign Language Interpreting

Subjects covered included employer, job centre,
 hospital, police, doctor, Department of Health and
 Social Security, court, further education.

Casework

Subjects included adolescent and family (2), personal relationships (1) and mental health (1), making a total of 4.

Birmingham

table 97

Birmingham: referrals made by deaf people during September, November, December 1986, by type of referral

(due to recording problems the number of deaf people bringing referrals is not known)

<u>type of referral</u>	<u>no. of referrals</u>
general help	220
Sign Language interpreting	49
Casework	<u>52</u>
	321

General Help

This area of referral is divided as follows: letters, forms and telephone calls (34), housing (28), general information, (71), financial (4), employment (14), welfare benefits (34), aids to hearing (29), general talk (6), making a total of 220. Subjects covered included income tax, holidays, meals on wheels, home care, insurance, bus passes, hire purchase, legal, driving lessons, education, employment, lodgings, television repair, mortgage, Department of Health and Social Security, retirement pension, probation,

housing.

Sign Language Interpreting:

Subjects covered included home valuation (1), legal (4), employment (13), hospital (12), doctor (2), psychiatrist (3), meetings (3), police (4), court (3), housing (3), unspecified (1), making a total of 49.

Casework

Subjects involved included mental health (25), family (4), employment (2), marital (5), eviction (1), child care (6), personal relationships (6), residential placement (3), making a total of 52.

Derby

table 98

Derby: referrals made by deaf people during September, October, November, December 1986, by type of referral

<u>type of referral</u>	<u>no. of referrals</u>
General help	379
Sign Language interpreting	22
Casework	<u>48</u>
	449 transactions

involving 164 deaf people.

General Help

This area of referral is divided as follows: letters, forms and telephone calls (187), housing (31), general information/welfare benefits (71), financial (31), employment (10), aids to hearing (15), general talk

(34), making a total of 379. Subjects covered included optician, changing doctor, family, education, wedding and funeral arrangements, housing, home purchase, central heating, holidays, meter reading, gardening, union membership, welfare benefits, family fund, insurance, television rental, credit cards, income tax, car/motor cycle sale, home insulation, bus pass, driving licence, electoral register, PDSA (pet), double glazing. Examples of general talk: sister's death, pending operation, own deafness, disappointment at not getting job.

Sign Language Interpreting

Subjects covered included doctor (4) hospital (6), physiotherapist (1), insurance (1), Department of Health and Social Security (1), housing (1), police (2), solicitor (1), employment (1), veterinary surgeon (1), meetings (2), unspecified (1); making a total of 22.

Casework

Subjects covered included mental health (9), family (15), marital (6), finance (1), health (5), personal relationships (7), child care (5), making a total of 48.

REFERRALS

Social Services for Deaf People

Type of Referral code no.

1. Interpretation

details of interpretation (e.g. driving test,
DHSS etc)
.....

2. General help

details of general help (e.g. form filling,
holiday arrangements etc.)
.....

3. Casework

details of casework (e.g. child care, mental
health etc.)
.....

4. Other

details of "other" (e.g. aids to hearing etc.)
.....
.....

Referred by 1. self

2. other (give details)

Referred at 1. office

2. deaf club

3. other (give details)

SURVEY OF TYPE OF REFERRAL FROM
DEAF PEOPLE

Notes

1. The exercise is designed to find out the sorts of problems referred to social workers with deaf people by or on behalf of deaf people, not what social workers do for deaf people. Therefore the process (how many interviews, quality of transaction etc.) is not important for the purpose of the survey.
2. A referral is defined as a request to a social worker with deaf people (or the agency employing him/her) to do something in his/her official capacity, for a deaf person.
3. When completing the referral survey forms, as a general rule put down more rather than less explanatory detail. Particularly, put down what might appear to be "informal" referrals.
4. A client calling at the office or seen at the deaf club for a "general talk" should be noted under 4. (other), with the reason added (e.g. talk/family dispute, talk/depressed about death of spouse etc.). Subsequent talks on the same subject need not be noted.
5. The same client asking for "talks" on different subjects should be noted as a new referral each time.
6. A client who calls regularly for no obvious reason

except to talk of general matters should be noted only once as "talk/general".

7. "Talk" referrals can be made at the deaf club and other places as well as at the office; therefore please distinguish between what is just general social intercourse, and what is genuine, if informal, referral.

8. Club or office referrals: office refers to any time when the general deaf club is closed: club refers to any time the general deaf club is open, even if the referral is taken in the office

APPENDIX 4 'Survey Of Agencies Listed In The
Royal National Institute For The Deaf
1987 Information Directory As Providing
Social Work Services For Deaf People'

A survey for the present study, of agencies providing specialist services for deaf people, was conducted in order to make comparisons with the 1947 National Institute for the Deaf suggestions, and their later, 1960s recommendations (p:124f). Of the 15 replies to the request for information about services which enumerated services in sufficient detail to allow for analysis, twelve areas of operation were identified:

Services	Number of Agencies Making Provision
1. Interpreting.	14
2. Casework/Counselling.	12
3. Parents and Children.	8
4. Technical Aids.	8
5. Social/Recreational.	4
6. Promotion and Support for Representative Groups of Deaf people/Deaf People's Participation in Decision Making.	3

7. Social Visiting.	3
8. Public Deaf Awareness.	2
9. Assessment.	2
10. General Advice; Benefits etc..	2
11. Employment.	2
12. Group Work.	1

It is noteworthy that deaf people's needs appear to be the same; the basic ingredients of Sign Language interpreting, general help and advice, social/recreational, employment, and casework/counselling are all there. Otherwise there is not much change from the lists produced by the Royal National Institute for the Deaf and the National Council of Welfare Officers to the Deaf (p:125f).

Clearly, Sign Language interpreting and casework/counselling are the major provision. Although employment of deaf people does not feature strongly, some of this work is likely to be hidden in Sign Language interpreting. It is surprising that there is not more mention of general advice, benefits etc. (item 10), but it is possible that this is included in either casework/counselling, or Sign Language interpreting.

There are three interesting and significant developments to be noted from this survey; first,

five agencies mentioned in their reports that they were considering separate provision for Sign Language interpreting; second, three agencies mention promotion and support for representative groups of deaf people, and deaf people's participation in decision making; third, eight agencies provide advice for parents of deaf children.

These three developments are clear indications of change. The first two, Sign Language interpreting and promotion and consultation, are likely to have been brought about through pressure from the "deaf" organisations, the British Deaf Association in particular. The work with parents of deaf children will have been introduced through the recommendations of the ACSHIP Report (DHSS:1977:p:12:para:33), and as a result of the 1981 Education Act.

Clearly, attitudes are changing. The separate interpreting services, counselling of parents and their families, and deaf people's involvement in decision-making all indicate change, and are reflected in social workers' attitudes (p476f) and their recommendations to the Barclay Committee (p:136f).

Although the changes are mooted, in most cases they have still to be carried out, as is demonstrated by the fact that social workers are

still carrying out interpreting duties (p:183), and others are involved with social/recreational activities (p:189f).

LETTER TO AGENCIES LISTED IN THE ROYAL NATIONAL
INSTITUTE FOR THE DEAF INFORMATION DIRECTORY
AS PROVIDING SOCIAL WORK SERVICES FOR
DEAF PEOPLE

Dear Sir/Madam,

Survey of Services for Deaf People

I am carrying out a survey of services for deaf people.

If you have a policy statement, annual report or any report which sets out your policy towards social work with deaf people, I would be grateful if you could send me a copy.

Yours sincerely,

K.D.Jones.

References

Advisory Committee
on Services for
Hearing Impaired
People

Report of a Sub-Committee
Appointed to Consider the
Role of Social Services in
the Care of the Deaf of all
Ages

Department of Health and Social Security, 1977

APPENDIX 'Lincoln Committee Members And Spalding
Respondents: Their Comments On
Social Intercourse And Communication
With "Hearing" People And On Some
Aspects Of Their Deafness'

Note 1: the questionnaires on which these replies
are based are given in full in appendix: pp:

and appendix: pp: .

Note 2: not all respondents commented on all the
topics: all comments are given in full.

A. Lincoln Committee Members: Their Comments On
Communication With Their Parental Families

1. 'Always with my daughter: I won't go on my own
but she won't tell me what priest saying: left out
of this: when it's all over she tells me all about
it. I manage well one-to-one'.
2. 'Uncle comes talks with father: leaves me alone
and family leave me alone. Not bad. Brother and
sister sign: sister will tell me if I don't
understand'.
- 3 'When little, difficult - better now (get used)'.
4. 'Can't understand mother - sister signs for me'.
5. 'Mother and father good parents'.
6. 'Good, because deaf in family'.
7. '"Hearing" afraid of the deaf'.
8. 'Now my brother is better with me (get used)'.

9. 'Five of us so out together when small - when we got bigger it's different: aware of your deafness'.
10. 'Three sisters they talk to each other: I'm left out: don't come here (my home) only for a reason:
11. 'Difficult to talk in a group'.
12. '(They say) "I'll tell you after" then tell me two hour film in five minutes. If wife (deaf) that O.K. - can talk together. If visit, if aunt or uncle there, can't follow conversation'.
13. 'Wait till they come to me to talk'.
14. 'I always push in, they are good to me, they have a special way to speak to me (special mouth) which I can follow most of the time'.
15. 'I wait for family to talk to me'.
16. 'I can't understand in groups: shame myself for deaf'.
17. 'Get to front in Church'.

B. Lincoln Committee Members: Their Comments On
Communication At Work

1. 'Sometimes hard words: problem - too fast: move from one to other in talk'.
2. 'Boss talk to all: I wait: one man write down tell me after: feel bad about this'.
3. 'Get used (the "hearing" get used to the deaf)'.
4. 'Difficult'.

5. 'Deaf can't keep up with 'hearing' talk all the time'.
6. 'No trouble'.
7. 'Keep friends with all: smile and say "Hello - alright?"'.
8. 'Only spoke to me one-to-one'.
9. 'I ask "hearing": he answers: then drop me: sometimes catch something on my mate's lips: know his lips: my mate understands my voice'.
10. 'One alright: not easy with more than one'.
11. 'No problems'.

C.Lincoln Committee Members: Their Comments

On Friendship With "Hearing" People

1. 'But I have a lot of hearing friends, very nice people: known the lady next door 25 years - good friend'.
2. 'One special: easy to talk at social club - others difficult: at deaf club all easy talk'.
3. 'With all the time - get used (one man said his workmate could understand his voice and he could lipread his workmate)'.
4. 'They ask me to fetch something - don't know the words: but they can show me'.
5. 'Alright: lipread and write: "hearing" can understand grammar'.
6. 'Always back off with "hearing" people: can't

understand them: have a special friend - can lipread'.

7. 'Difficult to mix; may be different now, with "hearing" learning to sign'.

8. 'Standing for the bus: they say something: I say "sorry can't hear", then easy'.

9. 'More easy to make friends with deaf people: you can sign'.

10. 'If "hearing" met deaf before, no problem - man at work easy: worked with a deaf man before'.

11. '"Hearing" get used - but never same as deaf'.

12. 'Would be difficult to spend an evening with "hearing" friends: tired with lipreading in a short time: when they realise I can talk they're alright: a neighbouring couple are very friendly and easy to follow'.

13. 'Never met deaf till 19 years old, so grew up with "hearing"'. .

14. 'I don't understand what "hearing" people say to me'.

D.Lincoln Committee Members; Their Comments On Social Services Provision

1. 'Come to club for deaf problems - that's all'.

2. 'Deaf can run club themselves'.

3. 'Deaf should look after the club themselves'.

4. 'If new job, best have interpreter to start: some boss never seen deaf before: can explain lipreading

and speech slow.'

5. 'Would like welfare on club night to bring problems - if work, can't get to office'.

6. 'Should help a little - but make the deaf help themselves - if you (welfare) help all the time they'll never help themselves'.

7. 'Help deaf: some can't read: hard at doctor's and hospital with notes'.

8. 'Welfare should come to clubs'.

9. 'Clubs should be organised by deaf themselves - with help from welfare: advice on building etc.

No need always to put responsibility on the "welfare" all the time: can do a lot ourselves'.

E. Lincoln Committee Members: Their Comments On Social Activities With "Hearing" People

1. 'Don't talk much with "hearing": go with deaf friends. never tried to join: don't like on my own: lonely, only one deaf'.

2. 'Not on committee: deaf: deaf can only say "Hello"'. .

3. 'In pub all talk, talk, talk: only wife to talk to: best in deaf club'.

4. 'Difficult'.

5. 'Deaf club best: talk O.K. with "hearing" at football match - just comments (with gestures).

6. 'Better with deaf: easy communication'.

7. 'Like deaf club chat'.
8. 'Difficult for deaf to mix: talk, talk'.
9. 'Never joined "hearing" club. I'm deaf and I know how difficult it is: you can't follow with a group.
10. 'You can't follow if you're deaf'.
11. 'Some people I know, they put up thumb and say "Want a pint?". Those I don't know I leave'.
12. 'Happier with the deaf: we are more open: can say what we want: withdrawn with the "hearing".'
13. 'Pals at football say "he's deaf, don't talk too fast": can't committee: people won't accept deaf'.
14. 'Only deaf club'.
15. 'Never bothered with "hearing" organisations'.
16. 'Wife would be left out if we went to "hearing" activities'.

F. Spalding Respondents: Their Comments On Social Activities With "Hearing" People

1. 'No good for communication for the deaf'
2. 'Perhaps "hearing" don't understand me: one lady understands me - others don't'.
3. 'Have deaf clubs: more easy sign'.
4. 'Difficult talk to "hearing"'
5. 'One alright - group difficult'.
6. 'Not interested'.
7. 'Never bother because deaf'.

8. 'Talk O.K.at work: difficult when more than one, don't know what's going on'.

G.Spalding Respondents: Their Comments On Deaf Social Activities

1. 'Different ways of talking'.
2. 'Sign and games, small club here: better Lincoln, more deaf'.
3. 'Alright: same, same, same'.
4. 'Talk club good'.
5. 'Travel to other deaf clubs: Leicester twice last year: Spalding is all sign, difficult for me but better than "hearing" clubs.
6. 'Can meet people: learn about them, recipes and things: can't go to cooking class so learn from deaf friends'.
7. 'Go to all'.
8. 'Good for deaf so they can meet people and chat'.

H.Spalding Respondents: Their Comments On "Hearing" Friends

1. 'Deaf left out with "hearing": get on well with deaf at work: used to me'.
2. 'Have "hearing" friends, only "hello, hello"'. .
3. 'One friend: can't lipread more than one, it's hard: quick talk.'
4. 'Talk "hearing" difficult: at work talk slow:

can follow'.

5. 'Can understand "hearing" people better than deaf people: can't hear in a group: difficult.
6. 'More comfortable with deaf: brought up with them'.
7. 'We can learn from each other: she ("hearing" friend) can learn about deaf. Deaf world is small: I like to meet outside deaf world: 'hearing' friends keep me going'.
8. 'Don't meet "hearing" people much so more deaf friends. People at work friendly but not close'.

I. Spalding Respondents: Their Comments On Deaf Friends

1. 'Sign, different talk from "hearing"'.
2. 'Meet for coffee, four of us (deaf): easy to talk to deaf'.
3. 'Meet weekly in cafe: several deaf friends'.
4. 'Visit one special friend regularly'.
5. 'Have deaf friends in Spalding, Boston, Leicester and London'.
6. 'I think more of deaf because of communication'.
7. 'Meet at hotel for coffee: where deaf man works'.
8. 'Easy talk: a lot come to my house'.
9. 'Deaf friends are my way of life'.

J. Lincoln Deaf Club Members: Their Answers To Question

45: 'Does Your Deafness Make Life Difficult For you?'

In replying that deafness did not make

life difficult for them, 15 respondents make comments which were thought to be worth recording, as they help to give an insight into respondents' views of their deafness.

1. 'But sometimes wish could hear'.
2. 'Grown up deaf - alright'.
3. 'Not worry with my deaf: like sign: come to (deaf) club regular'.
4. 'I don't mind'.
5. 'No problems - not much'.
6. 'Some "hearing" think deaf make life difficult not really'.
7. 'Lonely - all talking - me lonely on own'.
8. 'Peaceful'.
9. 'All my life deaf: alright'.
10. 'Doesn't bother me really'.
11. 'Might not know what's going on with the "hearing" and do something wrong'.
12. 'Not bother'.
13. 'Normal: alright: happy self'.
14. 'Get used to it'.
15. 'I'm lucky: nothing happen to me: handicapped worse than deaf'.

Of the 13 respondents who said their deafness made life difficult for them, 12 commented as follows:-

1. 'Things like shopping, only half understand'.
2. 'Lonely at home when husband at work'.
3. 'Worried at work: can't always follow what's going on'.
4. 'Hearing" seem to get fed up with me'.
5. 'Can't understand words: make cake from book difficult'.
6. 'Don't like deafness: jealous of the "hearing". Better

now, sign, deaf club, sign, alright'.

7. 'All family left me out: mother and father died: all rest "hearing": left me out'.

8. 'Face to face talk alright: talk at the back can't'.

9. 'Difficulties in groups of "hearing" people. They wonder why I can't understand'.

10. 'Not being able to communicate with "hearing" people at work and in other places: the 'phone and that sort of thing'.

11. 'Yes, at first: severe depression - until I joined the deaf club'.

12. "Hearing" talk too fast: I can't understand'.

13. 'Yes, at first: learn at school: difficult'.

14. 'Hard because deaf can't talk to "hearing", only write'.

APPENDIX 6 'Answers By Some Members Of The
National Council Of Social Workers
With Deaf People To Question 30 Parts
a, b, c, and d'

Note 1: the questionnaire on which these replies
are based is given in full in appendix 10:p:751f.

Note 2: not all respondents commented on all parts
of the question: all comments are given in full.

Answers to question 30 (a): This survey is part of
a larger study: if you have any comments about
provision of services for deaf people, please will
you write them here (a) the deaf community

1. Those who are very isolated and those who identify
with the deaf community should get a good service.
2. More deaf people need to be employed as workers
with other less able deaf.
3. Providing environmental aids display; visiting
scheme for over 60's; training volunteers to work
with hearing impaired; total communication workshops.
4. Sporadic and often ineffectual.
5. The deaf community in this area is in crisis in
that the community has few older members and younger
members do not have the skills or wish to allow them

to manage their centre. Social work provision is too stretched to help this.

6. I question if there is only one type of deaf community as only 30% of known deaf people attend this centre. The community as such are those people who do prefer social clubs for the deaf but the other 60% seem to manage elsewhere. I question the use of definitions currently in vogue such as deaf community and the psychology of deafness.

7. Which community do you mean - that centred on deaf clubs, BDA (British Deaf Association), informal groups or are you including those this formal network rejects, ignores who do not wish to join or are unable to compete in such a closed world ?

8. Older members of the deaf community do not always favour the professional social work approach, preferring the original welfare/missioner service.

9. More two-way understanding and education and communication.

10. More involvement of hearing impaired community in planning and provision of services.

11. Should be the source of information leading to the development of resources and services.

12. Should be consulted and involved directly in provision of services by paid employment and as volunteers.

13. Appears to be well provided for and good relation-

ships between workers and client group covering a wide range of hearing impaired persons.

14. Are able to run their own social and recreational affairs through the clubs.

15. More involved in planning their own services; need for community workers to act as catalyst.

16. Need more money for vistels etc.; need more people to train deaf people to be more independent.

17. Should be allowed to self-determination and independence away from old-fashioned protectionism and stop patronising them.

18. Provision of community workers where no voluntary organisation operating.

19. Require community workers.

20. Need for provision of qualified interpreter and Community worker.

21. Is basically for interested deaf people. I do not see that social workers have any business to be part of the social life of deaf people unless invited. If hearing people run clubs for deaf people, this is paternalism - it is still so evident. Many older deaf have expectations of this but it should be resisted.

22. Fewer social workers are needed but more interpreters and environmental aids specialists.

23. Should be greater involvement of deaf people in running their own clubs, community work etc.

Sadly the paternalistic view held by hearing people still prevails.

24. Need to be encouraged to realise self-help potential.

25. Rural area therefore deaf do not advance socially. Need social education.

26. Should offer more support to its own members.

27. We now run a CP (community programme) project giving literacy and information services for the deaf community.

28. Need for volunteer organisations to cover wide areas in London because few boroughs large enough to have its own deaf group.

29. Need more encouragement: a) to form deaf community b) support deaf community c) campaign for their rights.

30. Need to have more recognition for their own abilities

31. Require guidance/training in committee/management affairs - also understanding of different needs of young and elderly deaf groups, individuals, couples and families.

32. Preventative work should be looked at more seriously and thoroughly to make more effective use of limited manpower and resources. Schools are an obvious target here as I believe deaf people are conditioned to rely too much on others.

33. Needs encouragement.
34. Is either going to break up completely or change. Need to cater for different needs of integrated deaf kids; also deaf community need to be more politically aware and have control over own environment.
35. Concern about making generic services available to deaf people, they are entitled to the same resources as everyone else.
36. Local deaf centre involved in social activities.
37. My role is specifically to work with the deaf community. It involves recognition of such by deaf and hearing people and acknowledging assests within community itself.
38. There is particular need for more services for:
a) deaf school-leaver b) day centres for young deaf
c) occupational work for older deaf d) deaf single parents.
39. Inadequate.
40. I feel current trend is not sufficiently comprehensive and home visiting is badly neglected. SWD's lack contact with deaf people and deaf community.

Answers to question 30 (b): This survey is part of a larger study: if you have any comments about provision of services for deaf people, please will you write them here (b) training for social workers with the deaf

1. Our in-service scheme could be usefully applied and developed in similar agencies.
2. The outlook is very depressing.
3. Local authorities need to be encouraged to see the necessity for specialist training.
4. Recognition of local authorities to enhance salaries of specialists, invoke career structure and hopefully recruit staff.
5. Required: CQSW(Certificate of Qualification in Social Work) - liaison with local authority training officers for more input with generic workers - local authority support should be given to PQ (post qualification) qualification.
6. Present position is largely due to SSD's (social services department) not seconding SWD's (social workers for the deaf) for training.
7. Needs to be far more commitment by local authorities in particular.
8. Need to split communication skills from social work training and to have an ongoing training of SWD's once qualified.

9. Social work training is important but there are other areas of special training needs which should be separate from social work e.g. community worker should be by a deaf person if one is found who is suitable and trained. Current PQ training at O.U.(Open University) is absolutely right.
10. Should include community work aspect re helping deaf community develop. Should include management issue as regards role, use of time and liaison with upper management and using local agencies.
11. Specialist training needed in London, not enough research. Specialism should be extended to other clients with communication differences (e.g. autism).
12. Necessary to get this off the ground again - though can be learned on the job if worker has a solid social work background.
13. Inadequate choices available - but this applies equally to social work provision.
14. Need for more training now PQ courses are closed.
15. Need to provoke interest for people to train as SWD.
16. More facilities and more readily available.
17. Needed desperately.
18. Qualified social workers with at least Stage II CACDP (Council for the Advancement of Communication with Deaf People) must be the aim.
19. Workers should be able to train in their own

areas as far as possible.

20. What training? It is to be hoped all SWD will be consulted on O.U. training. This must not be exclusively on communication, though it is vital.

21. Well, there isn't any at present is there? I am appalled at the low standard of knowledge and training evident among so-called "social workers" with the deaf.

22. PQ should be available in some form. O.U. or such like to avoid further time off away from work situation.

23. At present there is no course in Scotland - something required in this area.

24. Many workers with communication skills and experience with deaf are barred from permanent employment by regulations governing appointment of unqualified staff - training for these people should be facilitated.

25. No time - no money.

26. This should be given priority as at present there are no post-qualifying courses available in the country.

27. Disgraceful lack of provision. Immediate need for regional training, in absence of any national provision, i.e. modular courses.

28. There is need for further PQ training.

29. Suggest all generic social workers should have

a basic introduction to deafness, especially in the needs of the Hard of Hearing on CQSW. Social workers in the deaf field will eventually become consultants, assuring deaf people will have the same services as hearing people in local authority settings.

30. Should be re-opened and re-organised. At least one full year course plus workshop study days etc. Deaf people deserve better standards.

31. Hopefully the new proposed O.U. course will fill gap - specialist training is important. CACDP training has helped me tremendously. PQ specialist training should be a must as well as Stage 2 level of communication certificate. I support ADSS initiative re a funding pool for SWD training.

32. Where is it? Importance of both basic and further training. Identification of gaps is difficult.

33. Feel that collective needs could be identified through NCSWDP meetings and arranged through them.

34. Is essential - most social workers have no knowledge of deafness - few CQSW courses include deafness. Lack of specific training is partly responsible for difficulties of recruitment.

35. Vital - but usually given low priority nationally.

36. PQ training necessary.

37. Needs great improvement - non-existent PQ courses. Present CQSW courses to be geared towards attracting social workers to be interested in social

work with the deaf.

38. A course either full or part-time or even perhaps distance learning is a must.

39. Not enough being offered. Distance learning or part-time courses would be a great help to staff in post.

40. Inadequate.

41. The roles of SWD's need clarification and definition in SWD job specification.

42. Press on with O.U. possibilities.

43. I acutely feel the need for specialised training.

44. Important.

45. Some training for unqualified workers. Social work skills seen as secondary to communication skills - often a parochial attitude.

46. Suggest a review nationally.

47. Deaf should be encouraged to get into social work. CQSW should reflect this by accepting poor English and providing interpreters.

48. More training is needed perhaps through a system of distance learning and in-service training.

Training for deaf people needs to be available.

49. Radical re-think of what social workers do.

Is the social work model right?

50. Should be on same basis as generic workers (with additional input for skills with the deaf); same level of qualification to be sought. Career

structures.

51. Deaf people should be consulted and involved with the training of SWD's in an advisory capacity as consumers. Interpreting skills training should not be a major component of this training course.

Answers to question 30 (c): This survey is part of a larger study: if you have any comments about provision of services for deaf people, please will you write them here (c) interpreting as a separate service

1. It would help if deaf people were educated in how to use an interpreter. Social worker would still have to communicate with deaf clients.
2. Funding of non-social work interpreting by local authority and separate department from social work but close liaison between the two to be ensured.
3. Something which is a real need, interpreters are very thin on the ground.
4. Yes - but provided by the council and based either at voluntary or statutory sector.
5. Should be encouraged.
6. Vital - presently trying to persuade the financiers of its cost effectiveness.
7. This service is required - separate or distinct from social work.

8. I am aiming to set up a separate service under the umbrella of a wide range of services.
9. To be encouraged.
10. Most important. I feel we are going in that direction and should support it.
11. I would think so. In respect of court cases is essential.
12. Yes and outside of the control of SWD's.
13. Too few skilled interpreters available. My time taken up with interpreting duties which could and should be separated from social work tasks.
14. This is advisable but social workers with the deaf should be encouraged to advance their sign language skills up to Stage 3 level to provide the best possible service to their clients.
15. Requires more support and easily obtained.
16. Must happen.
17. This is developing.
18. I would welcome this.
19. This would be a worthwhile service.
20. Should have happened many years ago. In practice interpreting is only a small proportion and is most often confined to clients I am currently working with on casework/counselling role.
21. If local authority controlled, would allow for specialisation; refresher courses; good career structure; adequate remuneration.

22. Very vital to establish.
23. A much needed development in areas where social workers carry large caseloads. Interpreters should be at least Level III CACDP.
24. In areas where resources are finely stretched this is an essential service.
25. Is a role for separate interpreters. Why should a deaf person have to drag "their" social worker to doctor, solicitor etc.? Interpreters would be independent and disinterested party - not someone who knew all about them so making it difficult for them to be anything more than honest.
26. Needed. This authority is planning an interpreting service.
27. Authorities should establish this as a separate service. Deaf should have the opportunity to see any social worker with a good interpreter - not a single social worker who is not really a skilled BSL (British Sign Language) user. Often a deaf person has to see a social worker who is called a "specialist" just because they can sign.
28. Not everyone wants a social worker as interpreter - can you blame them.
29. Providing interpreting service in addition to social work service places tremendous strain on social workers.

30. Should be completely separate from social work.
31. Agreed; deaf people should have access to separate interpreter and interpreter of own choice.
32. Should be a separate service undertaken by qualified interpreters because: a) I am unsure of my own skills b) interpreting services can conflict with social work input.
33. It is very important that interpreting becomes a separate service but social workers and interpreters must have a very clear understanding of each others roles.
34. This is a special skill in its own right. It should be treated as all other language interpreters, who are trained in having first-class communication skills plus areas of special knowledge.
35. To be encouraged - deaf people are entitled to a choice of interpreting services.
36. My employing agency has established a part-time interpreter post on six months trial basis with a view to it becoming a full-time post.
36. In rural area would need to be county wide therefore expensive in view of travel.
37. Needs great deal of research into best way to operate as a separate service.
38. Yes. A must and for deaf people to learn how to use them and for agencies to pay on sessional basis such as community programme, trade union etc.

39. Must be developed in order to free deaf people to make choices rather than having to depend on social workers with deaf people.
40. More interpreters on the list required. Education of public services e.g. police, that this facility is available.
41. Oh, that this has happened. Has anyone asked why SWD's seem to cling on to this task? I'd welcome a separate service but not an elitist club.
42. Uncertain of the value of this and feel that close monitoring of this service is necessary to avoid it being abused at a cost to the deaf person who may be the loser at the end of the day.
43. Offers limited or nil career prospects.
44. I do a very small amount of interpreting due to lack of demand from clients. Not enough demand for full time interpreter in my area. The interpreting I do is mainly with less able deaf in legal, medical and similar important situations. The service from SWD's is adequate and competent.
45. This would be an important step forward - it is difficult for the social worker to fulfill both roles.
46. When specialist areas involved, a separate interpreter experienced in that field is essential i.e. solicitor, courts, NHS (National Health Service).

47. Necessary but in early stages there are inherent dangers e.g. while the CACDP list is small, who is qualified?

48. Would be ideal - but keep SWD with communication skills.

49. We use freelance interpreters from time to time.

50. Is needed but the fees are exorbitant so pricing the service out of the market. Assessment criteria need radical re-thinking; many who have gained Part 3 qualification are incomprehensible to our clients.

51. Advantageous.

52. Cannot fully separate some interpreting from social work role.

Answers to question 30 (d): This survey is part of a larger study: if you have any comments about provision of services for deaf people, please will you write them here (d) involvement of deaf people

1. Much more needs to be done to enable deaf people to be able to take leadership and caring roles in the community - not just deaf community.

2. To be encouraged.

3. Attempting any form of this is a very slow process.

4. With difficulty.

5. Deaf in large teams if properly qualified, with

single workers or small teams may present some problems.

6. Training initiatives required to involve them more fully in policy and provision of services.

7. Is needed but very difficult to achieve via local authority, voluntary societies need to be involved in this. Local authority workers cannot organise clients against their own local authority services but this is often needed.

8. In general, deaf people show little interest in social work policy - main involvements are running of clubs, social activities with neighbouring clubs etc. They expect SWD's to make decisions for them despite being asked otherwise.

9. Apathy in my area. Can only just get a committee together for deaf club. Little organisation available for social activities.

10. Tendency for "deaf" militancy to oust pragmatism and diplomacy.

11. Improvement in education facilities for hearing impaired and availability of further education would indicate that more of the hearing impaired could be usefully and effectively involved.

12. Definitely consultation between agency and clients is necessary.

13. Deaf should be more involved in planning services.

14. Essential in order to improve quality of service

- end paternalistic attitudes etc.
- 15. Much to be desired.
- 16. Attendance at some sort of co-ordinating committee needed, to discuss issues of importance to the deaf community.
- 17. This has become a major goal in our area and is slowly materialising.
- 18. I have close contact with the deaf community but they run their own deaf club and social activities.
- 19. More provision for deaf people on CQSW courses i.e. note takers and interpreters. Deaf people should be encouraged.
- 20. Should be much more involved in planning services needed.
- 21. Need more involvement from grass roots.
- 22. Should be involved; I have employed a partially hearing welfare assistant successfully.
- 23. Must increase as deaf work has a lot of missed talent.
- 24. Deaf people as the "consumers" should be consulted as to development and needs when staffing is being considered or a new service started.
- 25. Very important that they get training the same as hearing people.
- 26. Need for more involvement of deaf people.
- 27. Deaf people in this area are becoming more

conscious of their own abilities and responsibilities. For too long they have been treated in Pavlovian ways and have learned to "be handicapped". They require to experience much more responsibility.

28. Using of deaf people in teaching Sign Language (paid) with view to develop interpreters.

29. In this area deaf people have only recently been involved in running their own deaf centre. Need to change the old paternalistic dependent system of welfare.

30. Very much in favour of this. Deaf people are gradually becoming a force in demanding a say in matters relating to social work and interpreting and their energies should be harvested in this direction.

31. In order to increase political awareness and control over services, must have a consumers council. Deaf people to be encouraged to educate the public of needs and get paid accordingly also training deaf people to have a positive self-image.

32. Would like to see all social workers or community workers involved with deaf people, deaf themselves.

33. Should be encouraged, promoted, publicised etc. It is essential for their own independence, confidence and self-esteem.

34. This is urgent.

35. Need to be made more aware of deaf history and

politics and encouraged to fight for and demand their rights.

36. Need for more deaf people to enter social work but few colleges will accept deaf people for training.

37. Vital.

38. Is definitely to be encouraged. Why are there so few deaf social workers, teachers etc.? Will any prospective training courses take account of the needs of deaf people?

39. Vital - more understanding of cultural, economic, political influences required.

40. Important.

41. Not enough.

42. Absolute necessity. How it is done and a range of views obtained democratically is important.

43. Deaf people need to be involved in organising services for themselves.

44. Setting up of an advisory group of deaf people to liaise in development of local authority services is required. To promote better understanding of local services and to pin-point needs.

APPENDIX 7 "Guided Interview 1"

CONFIDENTIAL

GUIDED INTERVIEW

For Deaf People living in Spalding Area and Being Regular Attenders at the Spalding & South Lincolnshire Centre for Deaf People.

male.....female.....Code No.....

Married.....Single.....date of interview.....

Spouse deaf.....hearing.....age at interview.....

"HEARING" ORGANISATIONS

1. Do you belong to any "hearing" organisations?

- i) Yes
- ii) No

1a) IF THE ANSWER IS "YES" which organisation do you belong to, how often do you attend, and when did you last attend?

Organisation.	Frequency of Attendance.	Date of last Attendance.
.....	wkly. mnthly. sometimes.	.....
.....

2. Have you ever joined a "hearing" organisation but had to leave because you couldn't join in the activities because of you deafness?

- i) Yes.....
- ii) No.....

2a. IF THE ANSWER IS "YES" which organisation and why couldn't you join in properly?

- i) Organisation
- ii) Reason for not joining in.....
.....
.....

3. Do you belong to a Working Men's Club or a Licensed Social Club?

i) Yes.....

ii) No.....

3a) IF THE ANSWER IS "YES" how often do you attend and when did you last attend?

Frequency of Attendance

Date of last Attendance.

wkly. mnthly. sometimes.

.....

.....

4. Do you attend a public House regularly (at least once a week?)

i) Yes.....

ii) No.....

4a) IF THE ANSWER IS "YES" do you play indoor games there?

i) Yes.....

ii) No.....

4b) IF YOU PLAY INDOOR GAMES AT THE PUBLIC HOUSE do you play for a "hearing" team?

i) Yes.....

ii) No.....

5. Do you attend a Leisure Centre?

i) Yes.....

ii) No.....

6. Do you have any hobbies or Special Interests?

i) Yes.....

ii) No.....

6a) IF THE ANSWER IS "YES" do you go to a "hearing" Class or Club for your hobby or interest?

i) Yes.....

ii) No.....

7. Do you attend a "hearing" Church, Chapel, or other Religious Organisation?

- i) Yes.....
- ii) No.....

7a) IF THE ANSWER IS "YES" how often do you attend and when did you last attend?

Frequency of Attendance	Date of last Attendance.
weekly monthly sometimes
.....

COMMENT ON "HEARING" SOCIAL ACTIVITIES

DEAF ORGANISATIONS

8. Do you Attend the Spalding Centre for Deaf People?

- i) Yes.....
- ii) No.....

8a) IF THE ANSWER IS "YES" how often do you attend and when did you last attend?

Frequency of Attendance	Date of last Attendance
fortnightly. monthly. sometimes
.....

9. Do you attend other deaf activities during the Year?

- i) Yes.....
- ii) No.....

9a) IF THE ANSWER IS "YES" which deaf activities did you attend between April 1st 1986 and March 31st 1897?

- i) British Deaf Association Rally yes.....at.....No.....
- ii) Old Pupils Rally yes.....at.....No.....
- iii) Competition in Sign Language Comp yes.....at.....No.....
- iv) Deaf Holiday yes.....at.....No.....
- v) Deaf Sports Rally yes.....at.....No.....
- vi) Deaf Indoor Games Rally yes.....at.....No.....
- vii) Others (details) at.....
- viii) Others (details) at.....

COMMENT ON DEAF SOCIAL ACTIVITIES

FRIENDS ("Hearing")

10. Do you visit "hearing" friends in their homes?

- i) Yes.....
- ii) No.....

10a) IF THE ANSWER IS "YES" when did you last visit?

- i) Within the last month
- ii) More than a month ago, but within the last 3 months.
- iii) More than 3 months ago, but within the last 6 months.
- iv) More than 6 months ago, but within the last year.
- v) More than a year ago.

11. Do "hearing" friends visit you in your home?

- i) Yes.....
- ii) No.....

11a) IF THE ANSWER IS "YES" when did they last visit?

- i) Within the last month.
- ii) More than a month ago, but within the last 3 months.
- iii) More than a month ago, but within the last 6 months.
- iv) More than 6 months ago, but within the last year.
- v) More than a year ago.

COMMENT ON "HEARING" FRIENDS

FRIENDS (Deaf)

12. Do you visit deaf friends in their homes?

- i) Yes.....
- ii) No.....

12a) IF THE ANSWER IS "YES" when did you last visit?

- i) Within the last month
- ii) More than a month ago, but within the last 3 months.
- iii) More than 3 months ago, but within the last 6 months.
- iv) More than 6 months ago, but within the last year.
- v) More than a year ago.

13. Do deaf friends visit you in your home?

- i) Yes.....
- ii) No.....

13b) IF THE ANSWER IS "YES" when did they last visit?

- i) Within the last month
- ii) More than a month ago, but within the last 3 months.
- iii) More than 3 months ago, but within the last 6 months.
- iv) More than 6 months ago, but within the last year.
- v) More than a year ago.

COMMENT ON DEAF FRIENDS

INTERVIEWER'S ASSESSMENT OF
COMMUNICATION ABILITY

Speech

1. Intelligible & Fluent
2. Intelligible Not Fluent
3. Not Intelligible.

Sign Language

1. Sign Supported English
2. British Sign Language
3. Other.

Deafness

1. Total
2. Partial.

Ability to hear with or without a hearing aid

1. Normal speech
2. Parts of normal speech
3. Voices but not words
4. Noises only
5. Nothing

'APPENDIX 8 'Guided Interview 2'

CONFIDENTIAL

GUIDED INTERVIEW

COMMUNICATION OF PAST AND PRESENT MEMBERS OF LINCOLN
DEAF SOCIAL CLUB COMMITTEE WITH "HEARING" PEOPLE

date of interview..... code number.....
male..... female..... age at interview.....

A.FRIENDS

1.how do you communicate with your "hearing" friends?

1. speech and lipreading
2. hearing
3. gesture & pointing
4. sign language
5. writing
6. other (details)

2. are your best/closest friends deaf or "hearing"?

1. deaf
2. "hearing"

2a) IF THE ANSWER IS "DEAF"is this because of communication?

1. yes
2. no

2b)IF THE ANSWER TO 2a IS NO why are your best/closest friends
deaf people?

.....
.....

3.is it difficult for you to make close friendships with
"hearing" people because of your deafness?

1. yes
2. no

3a) IF THE ANSWER IS "YES" why is this?

.....

.....

COMMENTS ON FRIENDSHIP BETWEEN DEAF AND "HEARING" PEOPLE

B.FAMILY (parental & in-laws, not own spouse or children)

4) how do you know what is going on at family events such as weddings, funerals, christenings, Christmas & other family parties?

.....

.....

5) can you follow what the priest or registrar says at a wedding or the priest at a funeral?

1. yes
2. partly
3. no

.....

.....

6) do "hearing" people tell you what is going on at family events?

1. yes
2. sometimes
3. no

.....

.....

7) is there any special person in the family who tells you what is going on at family events?

1. yes
2. no

.....

8) what other ways do you have of finding out what goes on at family events?

.....

.....

9) do you withdraw and let it all go on round you at family events?

1. yes
2. sometimes
no

.....

.....

10) do you pretend you can follow what is going on at family events? (example: by laughing when you see the "hearing" laughing)

- | | |
|--------------|-------|
| 1. yes | ..... |
| 2. sometimes | ..... |
| 3. no | ..... |

11) how do you communicate with your family?

s & l h'ing gesture sign other
pointing

mother

father

sibs

aunts

uncles

m. in law

f. in law

12) do you think you can communicate fluently (easily) with your family?

- | | |
|--------|-------|
| 1. yes | ..... |
| 2. no | ..... |

12a) IF THE ANSWER IS "NO" do you feel separated from your family because you can't communicate easily with them?

- | | |
|--------------|-------|
| 1. yes | ..... |
| 2. sometimes | ..... |
| 3. no | ..... |

COMMENT ON FAMILY COMMUNICATION.

C. EMPLOYMENT

13) what is/was you last job,trade, or profession?

1. type of employment
2. none

14) did/does your deafness make it difficult for you at work?

1. yes
2. sometimes
3. no

14a) IF THE ANSWER IS "YES" OR "SOMETIMES" how did/does your deafness make it difficult for you at work?

.....
.....

15) even though you are deaf do you think you could become a foreman or manager?

1. yes
2. perhaps
3. no

15a) IF THE ANSWER IS "NO" why couldn't you be a foreman or manager?

.....
.....

16)do/did you have a special "hearing" person at work who tells/told you what is/was going on?

1. yes
2. no

17) do/did you belong to a Trade Union?

- 1. yes
- 2. no

17a) IF THE ANSWER IS "YES" did/do you attend meetings?

- 1. yes
- 2. no

17b) IF THE ANSWER IS "NO" why don't/didn't you go?

.....
.....

18) at rest times and dinner breaks do/did you sit with the hearing men and women?

- 1. yes
- 2. no

18a) IF THE ANSWER IS "YES" can/could you understand what they are/were talking about?

- 1. yes
- 2. partly
- 3. no

18b) IF THE ANSWER IS "YES" how do/did you follow what they are/were talking about?

.....
.....

18c) IF THE ANSWER IS "NO" why can't/couldn't you understand what they are/were talking about?

.....
.....

18d) IF THE ANSWER IS "NO" what did you do when the "hearing" are/were talking?

.....
.....

19) do you feel left out at work (separated from the "hearing" people) because of your deafness?

- | | |
|--------------|-------|
| 1. yes | ..... |
| 2. sometimes | ..... |
| 3. no | ..... |

20) how do you communicate at work?

- | | |
|------------------------|-------|
| 1. speech & lipreading | ..... |
| 2. hearing | ..... |
| 3. gesture/pointing | ..... |
| 4. sign language | ..... |
| 5. writing | ..... |
| 6. other (details) | ..... |

COMMENT ON COMMUNICATION AT WORK.

D. SOCIAL WITH "HEARING" PEOPLE

21. do you belong to any "hearing" organisations?

(not public house)

1. yes
2. no

21a) IF THE ANSWER IS "YES" which organisation(s)?

1.
2.
3.

21b) IF THE ANSWER IS "YES" do you help with the management
of the organisation(s) in any way?

1. yes
2. no

21c) IF THE ANSWER IS "YES" in what way do you help?

.....
.....
.....

21d) IF THE ANSWER TO Q 21c IS "YES" how do you communicate?
with the "hearing" people?

1. speech & lipreading
2. hearing
3. gesture and pointing
4. sign language
5. writing
6. other (details)

22) have you tried to join any "hearing" organisations but
given up because of the difficulties of communication?

1. yes
2. no

22a) IF THE ANSWER IS "YES" what sort of organisation and
what happened to make you give up?

1. organisation
2. reason for giving up.....
.....
.....

COMMENT ON SOCIAL ACTIVITIES WITH "HEARING" PEOPLE

.....
.....
.....
.....
.....
.....

E. COMMUNICATION - GENERAL

23) what is the difference between talking to "hearing" people and talking to deaf people?

.....
.....
.....

24)do you have any difficulties when you talk to "hearing" people?

1. yes
2. no

24a) IF THE ANSWER IS "YES" what are these difficulties?

.....
.....
.....
.....

F. THE DEAF CLUB

25) is the deaf club important to you?

1. yes
2. no

25a) IF THE ANSWER IS "YES" in what way is it important?

1. friendship
2. activities
3. others (details)

G. WELFARE - SOCIAL SERVICES

26) do you know what social services (welfare) for deaf people is for?

1. yes
2. no

26a) IF THE ANSWER IS "YES" what do you think it is for?

.....
.....

27) how do you think social services (welfare) could help you and other deaf people?

1. interpreters/signers
2. help with work
3. help with problems in your life
4. deaf clubs
5. other (details)

COMMENT ON SOCIAL SERVICES (WELFARE)

.....
.....
.....
.....
.....

APPENDIX 9 'Guided Interview 3'

CONFIDENTIAL

GUIDED INTERVIEW

For deaf people attending the Lincoln Deaf Club at least once a month.

date of interview	.....
place of interview	.....
length of time of interview	.....
respondents code number	.....
whether married to another respondent	
yes	.....
no	.....
A. IDENTIFICATION	
1. date of birth	.....
age at time of interview	.....
2. male	.....
female	.....
3. marital status	
a) married (or co-habiting)	.....
b) single	.....
c) widowed	.....
d) divorced	.....
e) separated	.....
f) widowed & re-married	.....
g) engaged	.....
4a) is your present spouse	
deaf	.....
"hearing"	.....
4b) <u>IF RE-MARRIED</u> was your first spouse	
deaf	.....
"hearing"	.....
4c) if engaged, is your fiance(ee)	
deaf	.....
"hearing"	.....

5. how old were you when you became deaf?

.....

6a)with a hearing aid can you hear

- a) normal speech
- b) parts of normal speech
- c) voices but not words
- d) noises only
- e) nothing

6b) without a hearing aid can you hear

- a) normal speech
- b) parts of normal speech
- c) voices but not words
- d) noises only
- e) nothing

B. EDUCATION (one in 3 respondents to be questioned on section B)

7. which school(s) did you attend

	Schools		
	1st	2nd	3rd
a) deaf residential		
b) deaf day		
c) partially hearing		
d) "hearing"		

8. did you pass any public examinations at school.
yes
no

8a) IF THE ANSWER IS "YES" please give details of
examinations passed

a) C.S.E.	.....

b) "O" Levels	.....

c) "A" Levels	.....

9. did you attend any Further Education courses?

yes

no

9a) IF THE ANSWER IS "YES" please give details of

a) Establishment attended
.....

b) Courses Attended
.....
.....

c) Certificates, diplomas
or degrees awarded
.....
.....
.....

10. did you attend any higher education courses.

yes

no

10a) IF THE ANSWER IS "YES" please give details of

a) establishment attended

b) courses attended

c) certificates, diplomas, or
degrees awarded

C. EMPLOYMENT (all respondents to be asked this section)

11. what is your present, or was your last Job, Trade or Profession.

D. SPECIAL AIDS

12. have you any special aids to hearing and if so, who paid for them.

	aid.	paid for by self. soc. others (details) service	
1) Doorbell
2) baby alarm
3) telephone vistel
4) telephone amplifier
5) alarm clock
6) television adaptor
7) television teletext
8) others (give details)
9) none

E. SOCIAL LIFE

Friends

13. Have you more deaf or more "hearing" friends

1) more deaf friends	.....
2) more "hearing" friends	.....
3) same number	.....
4) none	.....

14. who are easier to understand your deaf or your "hearing" friends

1. deaf friends

2. "hearing" friends

3. no difference

14a) IF THE ANSWER IS "DEAF FRIENDS" please say why this is.

.....
.....
.....

14b) IF THE ANSWER IS "HEARING FRIENDS" please say why this is.

.....
.....
.....

15. where did you first meet your deaf friends.

.....

16. where did you first meet your "hearing" friends.

.....

17. do you go out socially with your "hearing" friends

yes

no

17a) IF THE ANSWER IS "YES" please say where you go,
how often, and when you last went out.

	place	frequency	last social outing.
1)
2)
3)

18. do you go out socially with your deaf friends.

yes	.....
no	.....

18a) IF THE ANSWER IS "YES" please say where you go,
how often, and when you last went out.

	place	frequency	last social outing
1)
2)
3)

"Hearing" Relatives

19. do you have any "hearing" relatives who live near
enough for you to exchange visits.

yes	.....
no	.....

19a) IF THE ANSWER IS "YES" do you visit your "hearing" relatives
in their homes.

yes	.....
no	.....

19b) IF THE ANSWER IS "YES" please say when you last visited and which relative they were.

	frequency	relative
1) within the last month
2) more than a month ago but within the last 3 months
3) more than 3 months ago but within the last 6 months.
4) more than 6 months ago but within the last year
5) more than a year ago.

20. IF THE ANSWER TO QUESTION 19 IS "YES" do your "hearing" relatives visit you in your home.

yes	.....
no	.....

20a) IF THE ANSWER IS "YES" please say when they last visited and which relatives they were.

	frequency	relative
1) within the last month
2) more than a month ago, but within the last 3 months.
3) more than 3 months ago but within the last 6 months
4) More than 6 months ago but within the last year
5) more than a year ago

Neighbours (women respondents only to be questioned on
questions 21 - 23)

21. do you go for coffee/tea to your "hearing" neighbours homes.

yes	.....
no	.....

21a) do your "hearing" neighbours come to your home for coffee/tea

yes	.....
no	.....

22. do you baby-sit for your "hearing" neighbours

yes	.....
no	.....

22a) do/did your "hearing" neighbours baby-sit for you

yes	.....
no	.....

23. do you "chat" with your "hearing" neighbours

1) everyday	.....
2) at least once a week	.....
3) sometimes	.....
4) never	.....

Membership of "Hearing" Associations (not to do with the centre for the deaf)

24. do you belong to any "hearing" clubs or organisations (for example. P.T.A. T.A. Mothers Union, Hobby Club, Sports Club)

yes
no

24a) IF THE ANSWER IS "YES" please say which organisation (s) you belong to. How often you attend and who you attend with.

	Organisation	frequency wk. mnth. s'times	attended with deaf."hearing"self.
1.
2.
3.
4.

25.do you attend any "hearing" sports or social events or activities (for example leisure centre, football matches public house, licensed social club)

yes
no

25a) IF THE ANSWER IS "YES" please say which you attend, how often, and who you attend with.

	event	frequency wk.month.s'times	attend with deaf.h'ring.self
1)
2)
3)
4)

26. are/were you on any "hearing" committees

yes (now) no (now)

yes (before) no (before)

Social Centre for the Deaf

27. do you attend a Social Centre for the Deaf.

yes
no

27a) IF THE ANSWER IS "YES" please say how often you attended and how you got there.

1. frequency weekly monthly sometimes

2. transport public private soc. services

28. Are/were you on any committees at the Social Centre for the deaf.

yes (now) no (now)

yes (before) yes (before)

29. do you belong to the British Deaf Association

yes
no

30. do you belong to the National Union of the Deaf

yes
no

Church

31. do you attend a church for deaf people

yes
no

31a) IF THE ANSWER IS "YES" please say how often you attended.

- 1) weekly
- 2) monthly
- 3) sometimes

32. do you attend a "hearing" church

yes
no

32a) IF THE ANSWER IS "YES" please say how often you attend.

- 1) weekly
- 2) monthly
- 3) sometimes

F. DRIVING

33. do you hold a full driving licence.

yes
no

34. do you own a motor vehicle.

yes
no

34a) IF THE ANSWER IS "YES" please say if it is a

- 1) Car
- 2) Motor-Cycle
- 3) Moped

34b) IF THE ANSWER TO QUESTION 34 IS "YES"
 please say if you had any difficulties in
 obtaining insurance cover for you & your vehicle.

yes
 no

34c) IF THE ANSWER TO QUESTION 34b) IS "YES"
 please give details of difficulties encountered.

.....

G. COMMUNICATION WITH "HEARING" PEOPLE

35. how do you communicate with the following.

	speech &	writing	gest.	sign language	others
parents
spouse
own children
friends & neighbours
those at work

36. Do you understand what is being said when you are with a
 group of "hearing" people.

yes
 no
 sometimes

H. SOCIAL WORK SERVICES.

37. last time you went to one of the following did you have someone to sign for you, and if so, who was it.

				Signer		
	yes	no	never	soc.	relt.	friend
Doctor
Hospital
Court
Optician
Driving Test
School open evening
Job Centre.

38. do you have a **special** "hearing" person who goes with you when you need a "signer"

yes
no

38a) IF THE ANSWER IS "YES" please say who this is.

- 1) relative (details)
- 2) "hearing" friend
- 3) social worker
with the deaf.

Personal Problems

39. if you have a **practical** problem (like an income tax form) who would you go to for help.

- 1) relative (details)
- 2) "hearing" friend
- 3) social worker with
the deaf
- 4) others (details)
- 5) manage alone

40. If you have any **private** personal problems, who do you go to for help

- 1) relative (details)
- 2) "hearing" friend
- 3) social worker with the deaf
- 4) others (details)
- 5) manage alone

Employment

41. are you in work now.

- yes
- no
- youth scheme

42. how did you find your present/last job

- 1) Careers Officer
- 2) D.R.O.
- 3) Self
- 4) Relative (details)
- 5) Social worker with the deaf
- 6) Others (details)

43. Have you ever had difficulties at work with which the social worker with the deaf has helped you.

- yes
- No

43a) IF THE ANSWER IS "YES" please say what these difficulties were.

- 1) communication
- 2) the job itself
- 3) Other (details)

44. do you have a "hearing" friend at work who helps you, or tells you what's going on.

yes
no

44a) IF THE ANSWER IS "NO" how do you find out what is going on at work.

1) hearing
2) lipreading
3) written notes
4) other (details)

I. GENERAL

45. does your deafness make life difficult for you.

yes
No

45a) IF THE ANSWER IS "YES" please say how your deafness makes life difficult for you.

.....
.....

INTERVIEWER'S ASSESSMENT OF COMMUNICATION ABILITY

Speech ability.

1. intelligible & fluent
2. intelligible not fluent
3. not intelligible

Sign Language Ability.

1) signed English
2) British Sign Language
3) Other (details)

MEMBERSHIP OF DEAF COMMUNITY

	YES	NO
Sign Language
Deaf Friends
Marriage
Attendance at Centre for the Deaf
Attendance at Res.Sch.for the Deaf

CONFIDENTIAL.

In all cases ring the number against the appropriate answer except where greater detail is wanted. In some cases you may need to ring more than one number.

- | | | |
|------|--------------------------------|---|
| 1. | are you deaf | 1 |
| | partially deaf | 2 |
| | hearing | 3 |
| 2. | how old are you _____ years | |
| 3. | are you male | 1 |
| | female | 2 |
| 4. | do you have deaf relatives | |
| | father yes | 1 |
| | no | 2 |
| | mother yes | 3 |
| | no | 4 |
| | others | |
| | (details) yes | 5 |
| | no | 6 |
| 5. | are you employed by | |
| | local au'thy soc servs | 1 |
| | vol.organisation | 2 |
| | other (details) | |
| | _____ | 3 |
| | _____ | |
| 5(a) | <u>IF EMPLOYED BY L.A.</u> | |
| | do you provide a service based | |
| | at | |
| | headquarters | 1 |
| | district/area | 2 |
| | deaf centre | 3 |
| | other (details) _____ | |

6. do you hold a professional social work qualification
- | | |
|--------------------------|---|
| Cert.Qual.Soc.Wk. | 1 |
| Cert.Soc.Wk. | 2 |
| Psychiatric.Soc.Wk.Cert. | 3 |
| Child Care Cert. | 4 |
| Other (details)_____ | 5 |
| None | 6 |
7. do you hold a qualification related to deaf work
- | | |
|------------------|---|
| DWEB Diploma | 1 |
| DWEB Certificate | 2 |
| Post Qual.Cert. | 3 |
| Chaplain's Cert. | 4 |
| None | 5 |
8. do you hold parts 1,2,or 3 of the Certificate of Sign Lang. Communication from the Council for the Advancement of Communication with Deaf People
- | | |
|--------|---|
| Part 1 | 1 |
| Part 2 | 2 |
| Part 3 | 3 |
| none | 4 |
9. do you belong to a relevant professional organisation
- | | |
|----------------------|---|
| Nat.Council S.W.Deaf | 1 |
| BASW | 2 |
| Other (details)_____ | 3 |
10. do you hold a degree
- | | |
|-----|---|
| yes | 1 |
| no | 2 |
- 10(a). IF 'YES' in what subjects_____
11. are you employed as a social work assistant, social worker, or in a senior post
- | | |
|----------------------------|---|
| soc.wk.assistant | 1 |
| social worker level 1 | 2 |
| social worker level 2 | 3 |
| social worker level 3 | 4 |
| senior post (details)_____ | 5 |

- 11(a) IF YOU ARE A S.W.Assnt or a
soc.wkr. in deaf work to whom
are you answerable
post held by senior 1
not applicable 2
- 11(b) IF YOU ARE IN A SENIOR post
in deaf work to whom are you
answerable
post held by senior to
whom answerable 1
not applicable 2
12. do you work
(a) as part of a deaf
team all of whom work in
one geographical area 1
(b) as part of a deaf
team but with personal res-
ponsibility for one geogra-
phical area within the total
area covered by the team 2
(c) do you have staff
supervision duties in a deaf
team 3
(d) do you work as part
of a generic social work team 4
do you work
(e) alone 5
(f) other (give details) 6

13. is your post confined to
particular duties in deaf work
yes 1
no 2
- 13(a) IF 'YES' ARE THEY
chaplain 1
interpreting 2
children 3
family casework 4
social/recreation 5
other (give details)

 6

- 13(b) ARE THOSE INDICATED in 13(a)
your TOTAL duties
yes 1
no 2
14. do you have any generic social
work duties outside deaf work
yes 1
no 2
- 14(a) IF 'YES' WHAT are these
duties (give brief details)

15. how long have you been in
your present post
no of years _____
16. how long have you been in
deaf work
no.of years _____
17. have you any previous social
work experience outside deaf
work
yes 1
no 2
- 17(a) IF 'YES' WHAT WAS this
experience and for how long
1) prev.exp (brief details)

2)how long _____ years
18. have you any work experience
outside social work.
yes 1
no 2
- 18(a) IF 'YES' WHAT WAS this
experience and for how long.
1) exp.outside soc.wk.
(brief details)

2) how long _____ years

19. did you have any experience of pre-lingually deaf people before you came into deaf work
- | | |
|-----|---|
| yes | 1 |
| no | 2 |
- 19(a) IF 'YES' WHAT WAS this experience (brief details)
- _____
- _____
- _____
20. which officer in your agency/ authority is responsible for formulating & recommending deaf social work policy.
- | | |
|------------------------------------|---|
| yourself | 1 |
| other(give details of office held) | 2 |
- _____
21. in the area of deaf work which of the following field-work activities are you expected to undertake.
- | | |
|--|----|
| (a) interpreting | 1 |
| (b) home visiting | 2 |
| (c) casework/counselling | 3 |
| (d) small group work | 4 |
| (e) workseeking in conjunction with careers officers and DROs | 5 |
| (f) workseeking on your own initiative | 6 |
| (g) maintenance of deaf people in employment (eg.int erpreting in disputes, explaining new procedures) | 7 |
| (h) involvement in social activities by organising activities for <u>all ages</u> | 9 |
| (i) involvement in social activities by organising activities for <u>specific groups</u> (e.g. youth, elderly) | 10 |
| (j) involvement in social activities as a community worker (e.g. resources person in catalytic role) | 11 |

21.Continued

(k) involvement in social activities in order to do informal social work with individuals	12
(l) involvement in social activities in order to become known to, and to get to know individual members of the deaf community.	13
(m) other (details)	

	14
--	----

22. where a deaf person is involved would you normally take on the following tasks which otherwise might be done by a generic social worker, or would you act as interpreter, co-worker, or adviser (indirect specialist worker) with the appropriate social worker.	
(a) supervision or probation order	
direct involvement	1
indirect spec.worker	2
(b) casework/counselling	
direct inv.	1
indirect spec.worker	2
(c) adoption	
direct inv.	1
indirect spec.worker	2
(d) compulsory hosp.adm.	
direct inv	1
indirect spec.worker	2
(e) adm.to children's hme.	
direct inv.	1
indirect spec.worker	2
(f) adm.to home for the elderly	
direct inv.	1
indirect spec.worker	2
(g)supervision order (child)	
direct inv.	1
indirect spec.worker	2

- 22(a) how many cases are you involved
in as indirect specialist wkr.
with a generic social worker at
the present time
- | | | |
|-------------|-------|---|
| interpreter | _____ | 1 |
| co-worker | _____ | 2 |
| adviser | _____ | 3 |
23. in your last working week what
percentage of your time was
taken up by the following
- | | | |
|--------------------------|-------|---|
| (a) interpreting | _____ | - |
| (b) employment | _____ | - |
| (c) visiting | _____ | - |
| (d) soc/rec | _____ | - |
| (e) small groups | _____ | - |
| (f) casework/counselling | _____ | - |
| (g) public relations | _____ | - |
| (h) administration | _____ | - |
| (i) other (details) | _____ | - |
| _____ | _____ | - |
| _____ | _____ | - |
| _____ | _____ | - |
24. do you provide a direct service
to adult deafened people (the
hard of hearing) as distinct from
members of the deaf community
who use sign language, or an advisory
service to generic social workers.
- | | |
|----------------------------|---|
| direct service | 1 |
| advisory service | 2 |
| both(give proportions) | |
| _____ % direct _____ %advs | 3 |
| none | 4 |
25. do you have contact with other
social workers with the deaf
(ring more than one no.if
necessary)
- | | |
|-------------------|---|
| in your own team | 1 |
| at NCSWD Meetings | 2 |
| other (details) | |
| _____ | 3 |
| no contact | 4 |

26. for supervision in your deaf work
do you refer to (a) a senior worker
with the deaf or (b) a senior
generic worker.
- | | |
|---|---|
| (a) worker with the deaf
senior to you | 1 |
| (b) generic worker senior
to you | 2 |
| (c) both | 3 |
| (d) no supervision | 4 |
27. for consultation in your deaf
work do you refer to (a) a senior
worker with the deaf or (b) a
senior generic worker
- | | |
|---|---|
| (a) worker with the deaf
senior to you | 1 |
| (b) generic worker senior
to you | 2 |
| (c) both | 3 |
| (d) no consultation | 4 |
28. can you say how often you would
seek advice from or consult with
(a) a social worker with the deaf
and (b) a generic social worker
- | | |
|--|---|
| (a) social worker with the
deaf _____ times each
month | 1 |
| none | 2 |
| (b) generic social worker
_____ times each
month | 3 |
| none | 4 |
29. what consultative process, if
any, does your employing agency
have with deaf people in the
planning and provision of services
(please give details)
- | | |
|-------|---|
| _____ | 1 |
| _____ | 2 |
| none | |

30. this survey is part of a
larger study: if you have any
comments about provision of
services for deaf people, please
will you write them here

(a) the deaf community

(b) training for
social workers with
the deaf

(c) interpreting as
a separate service

(d) involvement of
deaf people.

(e) any other
topic

THANK YOU FOR YOUR HELP

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APPENDIX 12 'The "Deaf" Experience Of A Deaf
Academic: Quotations From "A Deaf
Man Speaks Out" By Leo Jacobs'.

These quotations are recorded in the form of an appendix rather than in the main body of the text, because they are not research validated and they are based upon an American's experience. However, they reflect accurately the impressions gained from deaf people by the present writer when engaged in the present study. The subjects of the present study have few academic attainments (table:5:p:62) and their life experiences cannot be recorded except, as Gorman (1960:p:7) suggests, 'by other persons who are conversant with the special modes of communication and the peculiar forms of expression as used by the great majority of deaf persons because of their limited language and speech attainments'.

Jacobs' quotations and the quotations from deaf respondents of the present study (appendix:5:p:686), it is suggested, complement each other.

Impediments To Communication With "Hearing" People

1. 'Average hearing people, for the most part, are so used to watching the other party's face and lips while talking that these people are unaware that they are not really watching but rather listening

to the speaker. Hence, hearing people are receptive to the often implied concept that lipreading can be a complete form of communication - that deaf persons can learn to read lips as well as a hearing person can hear. Nothing is further from the truth' (p:5).

2. 'Lipreading is a precarious and cruel art which rewards a few who have mastered it and tortures the many who have tried and failed' (p:172).

3. '....integration with hearing people produces strain and unease due to the fact that communication between deaf people and hearing people is difficult and constrained' (p:25).

4. 'They (deaf people) are forced by their circumstances to live in isolation unless the others make a determined effort to establish alternative forms of communication that are close to if not as effective as the usual modes of communication: hearing and speech' (p:82).

5. 'Because of their communication handicap, average deaf persons have a tenuous relationship with their general environment' (p:85).

6. 'Mr Marquez (a deaf person) "I must confess that my conversation with my family is very limited.

I am much happier with other deaf people. I have more freedom in talking. I can talk all I want with the deaf"' (p:153).

7. 'Mr Marquez (a deaf person) "I do not want any

pity: my only problem is communicating with the hearing. I am not perfectly happy, but contented enough with being deaf"' (p:150).

8. 'Mr Marquez (a deaf person) "Most of my hearing friends warn the others that I can't hear. Then the others try to make me understand them by using speech and gestures"' (p:154).

9. 'Mrs Burroughs (a deaf person) "At my job I use fingerspelling. I taught some of my co-workers how to fingerspell"' (p:154).

10. 'Miss Negrini (a deaf person) "I can't keep up talking with all the hearing people I meet. I usually find one special person who will go to extra pains to help me"' (p:154).

11. 'You are in a group of hearing people. You say something not knowing that you have "cut" someone's conversation short' (p:169).

12. 'No man can become completely a part of another man's world. He is never more eloquently reminded of this, than when there is no way he can talk with the other other man' (p:173).

13. 'Without a word the foreman nods. Sam scribbles down another question. The foreman nods again. Still another question. More nodding, this time with marked annoyance. Sam then knows it is pointless to continue' (p:173).

14. 'Just do what your parents, friends, fellow workers

- who can hear - tell you; you will know soon enough as we go along. Yours is not to reason why....'

(p:175).

15.'The unfortunate fact remains that the deaf adult has characteristic difficulties in expressing him/herself in acceptable English' (p:83).

Parents And Family

16.'When deafness is first diagnosed, hearing parents who are unfamiliar with deafness are usually panic-stricken. Their first thought is to "normalize" the child, to make him become as much like a child with perfect hearing as possible. Therefore, they subscribe readily to the philosophy of oralism' (p:10).

17.'....the most crippling effect of deafness is the fact that many parents and educators fail to realise the critical need for "full communication". This means an open, facile communication where meaningful responses are the rule, not mere monosyllabic utterances such as "Yes", "No", "Mummy" etc' (p:13).

18.'They (parents) frequently disregard the deepseated problems and needs of deafness in order to achieve a "pale imitation of a hearing person", at the cost of a happy and fulfilled deaf adult' (p:20).

19.'Mr May (a deaf man) "I never had problems being deaf because as soon as I enrolled in school at five,

my mother learned the language of signs. I have learned a lot by communicating with her" (p:151).

20.'Mrs Jacobs (a deaf person) "Everytime my relatives greet me very happily and ask all kinds of questions. Then, five minutes later, they go away by themselves, chatting away. I feel lonely after that and watch TV or read the papers" (p:156).

21.'Mrs Burroughs (a deaf person) "My parents wanted me to marry a hearing man, but I married a deaf man and we are getting along very well" (p:157).

22.'.....to be totally involved with their deaf child the hearing members of the family must be one hundred percent proficient in communicating with him' (p:163).

23.'.....every household with a deaf child should have tacked on a wall a sign with these words: every deaf child has the right to understand and to be understood' (p:165).

24.'Now, after 37 years of working with deaf youngsters, I am firmly convinced that parents and families make or break their deaf children' (p:163).

The Deaf Social Group

25.'The minority group status of the deaf is producing more numerous and greater problems for them than the handicap itself' (p:19).

26.'The majority demands that a minority group conforms to its expectations, and at the same time ignores the peculiar problems and needs of that

minority group. Thus, in our own case we can say that the great hearing majority is indeed "deaf" to the needs of the deaf' (p:19).

27.'It is my opinion that when a deaf person is adequately educated, and permitted to build a healthy self-image through participation in activities among his own kind, he is capable of coping with the inevitable pressures and problems of working and communicating with hearing people' (p:60).

28.'Deaf adults can develop a sense of belonging only when they are with their own kind, and there deaf persons prefer to be, knowing that deaf people can belong only to the fringe of society' (p:91).

The Involvement Of Deaf People

29.'It was, therefore, not because of total communication, advanced technology, nor improved hearing aids, but because the deaf consumer has been increasingly involved in governmental planning of the various programmes for their benefit, that American deaf citizens have been securing additional rights. They, however, have a long way to travel before they can achieve first class citizenship' (p:31).

30.'Miss Negrini (a deaf person) "I feel that deaf persons should give the special services to other deaf persons. The deaf themselves should become vocational rehabilitation counselors, welfare workers

etc., so that they would be able to understand their clients and their problems' (p:158).

Links With "Hearing" People

31.'Most of the deaf have warm friends among the hearing - from familial contacts, acquaintances made at the job, and so forth' (p:92).

32.'They (deaf people) enjoy some social activities with their hearing friends. However, very few of these deaf adults really find it possible and enjoyable to integrate with their hearing friends and devote all their social life to them' (pp:92-93).

Recognition Of Sign Language

33.'Perhaps the most exciting recent development is the increasing involvement of linguists in American sign language' (p:127).

34.'Papers and workshops emanating from this institute (the Salk Institute in California) contributed to an increased understanding and subsequent respect for ASL (American Sign Language) as a bona fide language with its own inflections and syntax, rather than just a conglomeration of gestures, mime, and handshapes' (p:128).

Work

35.'The telephone has been offered more often than anything else as an excuse for not promoting deserving deaf employees; their inability to answer the phone

has ruined many deaf workers' hopes for supervisory positions' (p:8).

36.'If I should be compelled to limit my description of the current economic status of deaf adults to a single word, the word I would choose would be "underemployment' (p:103).

Paternalism

37.'Paternalism seems to me to be an attitude that is ingrained in hearing persons who have not been intimate with handicapped people long enough to learn to look upon them as people first, and handicapped second' (p:27).

Stereotype

38.'Deaf adults cannot be stereotyped; they are essentially human beings with normal faculties, abilities, and weaknesses except for a deficient sense of hearing' (p:75).

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