PROJECTS COMPLETED BY STUDENTS OF THE
NATIONAL LEADERSHIP TRAINING PROGRAM IN THE AREA OF THE DEAF

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A RATIONALE FOR DEVELOPING
A DEAF STUDIES PROGRAM

GRADUATE PROJECT
SUBMITTED TO

THE NATIONAL LEADERSHIP TRAINING PROGRAM

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PURPOSE

In the following paper this writer will attempt to develop a rationale for teaching a comprehensive Deaf Studies Program. Our purpose will be to outline the historical implications that may have resulted because of failing to properly prepare deaf students for a productive role in society.

Considering all of the forces and pressures operating on him, the typical hearing-impaired person does quite well. In all probability he will find a job, marry, pay taxes, raise a family and become an independent, contributing member of society.

However, on a group basis, some difficulties can be observed. On the whole, there is a tendency toward neuroticism and the hearing-impaired, if we can generalize with such a large diverse group, have been found to be relatively rigid, inflexible, and immature. They tend to have negative feelings toward deafness and toward themselves; in other words, they perceive themselves as inferior... There is also evidence to suggest that as hearing impaired children mature and enter adolescence, their self-awareness increases, and the problems encountered by normal American adolescents are intensified.

There are many conditions that can be the cause of this. Most deaf adults were educated in residential schools where paternalism and authoritarianism have been the normal procedure for "education." Lack of communication between parents and child, between teacher and child, and between peers and child is also credited with the poor self image. Mud can be thrown at any one of a multitude of philosophies, methodologies, and rationales. But let's
proceed a little deeper and attempt to see the world through the child's eyes.

A crisis of identity develops when the child becomes consciously and acutely aware of his differentness. His self-image may well be threatened... He has little opportunity to develop a realistic life goal, a dream, a hero.²

We say he is a person, but we give him no identity. We call him intelligent, but we make all his decisions. We complain of his immaturity, but we give him no responsibility. The child looks for models; they are all hearing. The child looks for identity, and we teach him the Fitzgerald Key, the Pledge of Allegiance, and Dick and Jane. Then, when it's all over, we can afford the luxury of noting that "On the whole there is a tendency toward neuroticism, rigidity, immaturity, paranoia, inflexibility, etc."³

So this is the problem. This paper is not meant to be a cure-all for all, or maybe any, of the results of 150 years of education of the deaf. It is only a rationale that may lead to some firm identity for our children.
I

PRESENTATION OF EVIDENCE TO SHOW
THERE EXISTS A DEAF CULTURE
WITHIN GENERAL AMERICAN SOCIETY

When one discusses the basic American culture, one normally is referring to the middle class core culture. The middle class culture can be illustrated by (a) an emphasis on "success" in the form of upward social mobility; (b) an emphasis on "propriety" in the form of observance of guides to behavior; (c) an emphasis on the ownership of material goods, cleanliness, avoidance of overt aggression (particularly physical aggression), and active participation in organizations; (d) an emphasis on delayed gratification of needs and desires.4 Within the macrocosm of our culture exists a multitude of ethnic, religious, racial and national cultures. One microcosm of our American culture is made up of deaf people, often referred to as the deaf subculture or the deaf community.5

Most cultures have the above four principles in common, to a greater or lesser degree. The same is true of the deaf community. (Please note that "deaf community" and "deaf culture" will be used interchangeably.) However, there are some differences. Because of the aspect of communication, it is often difficult for the deaf to assimilate information rapidly. This can cause time lags in the changing of social habits in movements, like women's liberation or civil
rights, among deaf people.

There is also a difference in language and communication of deaf people and society in general. Whereas most of the civilized world conducts communication by the oral/aural method, that is by the spoken word, the deaf community relies largely upon visual input. This writer says "largely" because there is no universally accepted definition of "deaf." Persons having a 60 dB hearing loss may function as hard-of-hearing. Because educationally or socially no one can really define deafness, this writer will use the most accepted definition. A deaf person, in this paper, will be that individual who cannot hear or understand connected speech in a "normal" conversational situation. This visual input has varied considerably. Laurent Clerc introduced manual sign language to America. Later the oral method was introduced. Both are forms of visual communication.

The lay person tends to underestimate the impact of deafness and some even suggest that it is a blessing. The best illustration of the impact of deafness is one attributed to Helen Keller. An interviewer is said to have questioned which disability she considered the hardest to overcome. Her reply was that blindness isolates one from things; deafness isolates one from people. In that example one can see the basis of deaf culture. Deaf people tend to develop their own culture within the general community.
"The majority of the deaf (people) want to socialize with other deaf (people) and cities are the only places where it does not take too much time for one to find or visit another. Therefore, distance and time involved in socializing often limits the deaf person's selection of a job." As indicated, the two areas that make up an individual's life, work, and play are both dependent upon effective, meaningful communication. As shown in a report done by the Teacher Preparation Program at California State University, Northridge, California, those areas where the deaf culture is deviant from general society are areas that involve communication.

Deaf people have a proud history of employment and service. For most of the history of social welfare in the United States, deaf people, as a group, have requested and received less public support, percentagewise, than the general public.

The general outcasts within the deaf community normally are one of two groups. The first are the peddlers, those individuals who sell fingerspelling cards or other inexpensive items in public places. The second group are those people who willingly accept welfare payments rather than work. The general feeling among the deaf community is one of self-sufficiency and self-worth.

"It is not a grammatical error that leads them (deaf people) to call their organizations 'clubs of the deaf.'
It is their way of emphasizing that they are not the recipients of other people's charity, that the disability of deafness does not foster incompetence."8

Their culture shares some attributes that other minority groups display. Deaf persons tend to marry other deaf persons. In the total deaf population, 79.5 percent of those married are married to deaf partners. Another 6.9 percent are married to partners who are classified as hard of hearing, and only 13.6 percent are married to hearing partners. Congenitally, deaf persons marry other congenitally deaf persons at a higher rate than do deaf persons in general.9

Deaf people have been historically underemployed and vocational advancements are often slow and difficult. The deaf family median income is 84 percent as much as the United States average. Personal earnings are directly related to age at onset of deafness. Those born deaf have the lowest average, and those who lost their hearing after 6 the highest. There is also a limitation in the choice of jobs for the deaf individual. Usually discrimination exists and the deaf individual may be refused employment, not on the basis of his lack of ability to perform the job, but because a secondary factor may call for use of technical communication systems: telephone, intercom, etc.10

Deaf people, as do most minorities, have their own native language, better known as Ameslan, that does not
conform to English syntax. The syntactical structure of Ameslan follows more closely the structure of Chinese. Because of this, many educators see Ameslan as a barrier to the learning of proper English. However, the majority of these educators are not deaf.

This points out one of the tragedies of education of the deaf, the reasons some people become involved in deafness. Dr. Allen E. Sussman, generally recognized as one of the outstanding authorities on the psychology of deafness, once listed, in a lecture at Western Maryland College, the different categories of people who become involved in deafness.

1. The dedicated - those people who have a true dedication to the education of deaf children.

2. The ambitious - the individual who seeks personal gratification and advancement.

3. The neurotic - those people who need the disabled in order to feel superior.

4. The missionary - the self-ordained individual who perceives his task to be to lead the deaf from their oblivion.

His closing remarks relating to this illustrates the deaf community's general feeling. He said the best individual is that person who has a combination of the first two categories, then added, "Given all categories - God, please save us from the missionary!"

As mentioned earlier, the deaf adult usually has little desire to integrate fully into the general community. Communication is difficult and frustrating, and
his own culture is very attractive to him. "He can develop a sense of belonging only when he is with his own kind, and there he prefers to be, for he knows that he would belong only to the fringe of a hearing community as a looker-on, not in the middle of the activities where he would be if he stays with the deaf community." With this quote one can better understand the less than enthusiastic support "mainstreaming" has received from the general deaf community. In fact, the National Association of the Deaf has come out publicly denouncing mainstreaming.

The deaf community has also suffered some of the tragedies other minorities have suffered. One is that the dominant culture stigmatizes groups that seem different. We are all aware of racial and ethnic slurs and so, too, can we see the same in the terms "deaf and dumb," "dummy," "deafie," and the currently used term of "deaf-mute."

Another is the native language of the minority. Mexican-Americans, Black-Americans, Asian-Americans all have native languages. Recent studies have shown that racial minorities have suffered misplacement in schools because of difficulties with the English language. The same is true of the deaf child. His natural language being one of signs, he typically is misdiagnosed on psychological tests that are heavily verbal.

Then, too, the deaf community shares the plight of the American Indian. For centuries white America tried to
eliminate the culture of the Indian. His ceremonial dances, his livelihood, and his religion were all downgraded, and attempts were made to eliminate them altogether.

The same is true for deaf people. For most of the 150 years of education the deaf person has had to contend with the paternalism that has all but destroyed the American Indian. American Sign Language, the backbone of the deaf community, was degraded and its use was often forbidden in schools for the deaf. Attempts were made to make the deaf person feel inferior if he had to "resort" to signs. He was told he could be "normal" if he could only learn to lipread and speak. It is little wonder that a feeling of inferiority has been established when a minority group is given an impossible model to emulate.

What better way to dominate a culture than to destroy its language and communication. It is recorded that due to indifference by general society, the traditions of deaf culture have been transmitted through other than written form. Because of low reading levels, the practices and values of deaf culture have necessitated word-of-mouth, or better, sign-of-hand, for perpetuation. As with all cultures that have little or no recorded history, deaf culture has lost much of its heritage. The time has arrived to try to salvage what remains.
II

EVIDENCE OF A POOR SELF IMAGE AMONG DEAF PEOPLE

All too often the deaf child arrives at his school already feeling isolated and frustrated by his environment. Too frequently he arrives with no formal language and highly limited communication. Often he does not know his own name. He is isolated, oftentimes, because the majority of deaf children are born to hearing parents who are ill-prepared to communicate with their child. If he has hearing siblings, his frustration is often increased because of the ease of interaction between his peers and the family cannot be duplicated by the deaf child.

With this background, he is introduced into an educational setting to which he is totally unprepared. Further hampered by communication problems, he is uncertain as to the expectations of his teacher.

While most educators agree that children should be taught through their respective strengths, the deaf child's education typically centers around his weaknesses. From the time the child enters school until graduation, language and speech are the focal points of his education. Parents, teachers, and counselors are often correcting his language and speech even during after-hour recreation. The child is seldom, if ever, given the opportunity to escape from the constant reminders of weak or faulty language. The child
seems to lose touch with his own strengths, and he concentrates on his weaknesses. He has then developed a failure identity.14

Deaf youngsters join children from other "special" groups, such as inner city children, in sharing the common experience of failure. Teachers and administrators are bewildered and disheartened as they observe the growing number of children who simply do not achieve, or who actively or passively resist the educational process. Whether the child resists through rebellion or withdrawal, the educational process is defeated and the chance of the child gaining a positive self-image is significantly diminished.15

The self-image of a child is formed through experiences within his environment. A child's self-image of failure unfortunately increases with each repetition of failure.

Most schools for the deaf have all hearing teachers in the primary department.16 The young deaf child, therefore, is too often started on his educational journey without the benefit of a deaf teacher. One deaf child in Maryland, who had never been exposed to a deaf adult, indicated to this writer that his hearing would get better. Since he had never seen a deaf adult, he reasoned that deafness was only a phase that all children go through, but outgrow, during adolescence. This combined with the paternalism mentioned previously can further reinforce the child's poor self-image.
"I have noted, in more than one school for the deaf, an atmosphere of paternalism and authoritarianism. It would be reasonable for the deaf students in such schools to absorb the feeling that perhaps they just aren't capable of taking care of themselves."17

Dr. William Glasser makes some pertinent statements in his book, Schools Without Failure. He states that the most important need of any child is to identify with success. Some excerpts from his book on this subject follow:

"I believe that if a child, no matter what his background, can succeed in school, he has an excellent chance for success in life... If school failure does not exist, other handicaps can be more easily overcome... Love and self worth may be considered the two pathways that mankind has discovered lead to a successful identity."18

When a child identifies with failure, he not only feels unloved but feels unworthy of love and may suffer from a sense of incompetence.

What is truly distressing is that with all the current references used here and the points made, this could have been written 50 years ago. These problems have been illustrated for decades. Neither new programs, modifications of old programs, "progressive" thinking, nor dynamic leadership have solved or greatly improved the situation.

Maybe we, as educators, need to listen to the cries of the 60's, when minorities cried for ethnic studies. They
could see their heritage being stripped from them and refused to permit it.

We, in the profession of education of the deaf, are beginning to see the same movement taking shape. It resembles the civil rights struggles of the 1960's. Mottos like "Deaf Pride" and "Deaf Power" are frequently used; Total Communication is being demanded for deaf children; deaf people are at long last moving into administrative positions where they have some authority over the educational programming. Many educators welcome and encourage this movement, but still many more resist and try to hold against what is inevitable. It is time for educators of the deaf to realize that the deaf community is a viable, growing, alive culture that has much to offer both education and deaf children.
III
EXAMPLES OF DEAF STUDIES PROGRAMS
ADOPTED BY SCHOOLS FOR THE DEAF

This paper tries to detail the existence of a deaf culture, one that works in harmony with, but in many ways separate from, society in general. Also, I have shown evidence of the frustration and the often self-debasing identity of deaf children. It seems logical to this writer that the resources from one could be tapped to help fill the deficit of the other.

In a news release in the Washington Monitor, March 3, 1975, details of a new education policy for Indian schools are outlined. The government has realized the value of self-determination in education. Those people who are being served by the Bureau of Indian Affairs schools can decide if they want their school to be a public school, a tribal contract school, a federal school, some combination of the above, or none of the above. The new Indian Self-Determination and Education Assistance Act states and promotes "maximum Indian participation in the government and education of Indian people." 19

The government, after 200 years of trying to "Americanize" the Indian, has finally recognized the value of cultural influence in education. Surely after 150 years of trying to "normalize" deaf people we should realize the
value that deaf culture can have for education.

Robert Panara, Professor at the National Technical Institute for the Deaf, has for several years championed the establishment of a deaf studies course in schools for the deaf. He states: "We already have the rationale for such a thrust or movement in the example of the many colleges and high schools for the hearing which offer a variety of ethnic studies to interested students. We also have the needed precedent in the recent breakthroughs at Gallaudet College, which initiated a course, the Deaf Literature, in 1972, and at the Rochester Institute of Technology, where a similar credit-bearing course in Deaf Studies will be offered to interested deaf and hearing students."20

Some schools for the deaf have established courses of study in deafness and deaf people. The Southwest School for the Deaf, Lawndale, California, initiated a program under the direction of Dr. Harry Murphy for junior high students consisting of two parts: (1) library research into the history of the deaf and the contributions of deaf individuals, and (2) face-to-face interaction with successful deaf adults. Dr. Murphy states in an article: "The 'Ethnic Studies' concept allows young deaf people an opportunity to build pride in the accomplishments of extraordinary people who happen to have a serious hearing impairment. It recognizes the fact that young deaf people may meet problems but also that they should be prepared to meet success."21
At the Maryland School for the Deaf, a class of twelve year olds were each assigned a chapter in the book, *I'm Deaf Too*, and were responsible for giving reports to the entire class. Although the reading level of the book was quite high, the children attacked the book with enthusiasm. The book gives thumbnail biographies of twelve deaf adults. After this writer left the Maryland School for the Deaf to become a member of the National Leadership Training Program I received a letter from the class referred to above. In the letter, the class stated: "We miss working with the orange book" (the color of the cover).

The North Carolina School for the Deaf, Morganton, North Carolina, has a modified "Deaf Studies" program. In North Carolina they also have added courses in audiology and psychology of deafness. In the fall of 1975, the California School for the Deaf in Berkeley will begin a "Deaf Culture" course taught by Leo Jacobs, an instructor in the school.

Robert Panara suggests that a "Deaf Studies" program of necessity could be used to improve the English curriculum. However, this may not be carrying this concept far enough. Social Studies could easily incorporate the historical, sociological, and psychological aspects of a "Deaf Studies" program.

At the present time, with so many fragmented programs being offered, more factual information is desperately
needed. Many schools for the deaf have valuable artifacts of the deaf heritage. The American School for the Deaf, West Hartford, Connecticut, the first school for the deaf in America, has a museum containing several bits of information from as far back as its inception. A cooperative effort between Gallaudet College, the National Association of the Deaf, the Volta Bureau, the American Annals of the Deaf (the oldest professional journal in America), and the schools for the deaf around the world is needed to compile, edit, publish, and make available as much of the heritage and culture of deaf people as is left. (See appendix for listings of notable deaf persons and literature of and about deaf people.)

Mr. Loy Golladay stated in a letter of March 24, 1975: "I believe that there is a great need for material on deaf persons with notable records for the inspirational value. There is altogether too little available to most young deaf people with their limited horizons, while still in school."

The time seems right for the adoption of a "Deaf Studies Curriculum" in all schools educating deaf children.

"It should be obvious, moreover, that one of the more interesting movements in the socio-cultural revolution of our time is the tendency to provide 'a place in the sun' for all those minority groups and disadvantaged peoples of today. Thus, the Negro is granted increasing opportunities to enjoy the rich cultural heritage of his race by pursuing research in Afro-American Studies, and similar opportunities for the 'pursuit of happiness' are available to those other minority groups whose interests lie in Latin-American, Asian-American, and other ethnic studies."
"This awareness of all minority groups for the unique contributions of their own kind should not in any way be construed as a polarization or a drifting away from the mainstream of American society. Rather, and as one writer has observed in dealing with a social study of Italo-Americans, it serves to interpret the problems, the progress, and the life-style of such minority groups by viewing it in the context of the total American experience. In other words, it is time that these people are studied as the Americans they are."23

"Similarly, it is time that the deaf are studied as the human beings they are -- as a living representation of the experience of every man in his journey through life. Certainly, the experience of the deaf has followed the same pattern of oppression and neglect, alienation, and despair, perseverance and progress as that of all other Americans. However, the proper study of their kind has yet to be acknowledged, much less initiated in our schools and classes for the deaf. Can it be that, in our zeal to educate and rehabilitate the deaf, we have treated them as an object instead of as a human being, as unwittingly as the phonetics professor treated the Cockney flower girl in Shaw's Pygmalion?"24
In the previous chapters, the writer has attempted to show (a) evidence of a deaf culture within the mainstream of American society, (b) the negative self-image that is often the result of our educational system and/or social interactions, and (c) a rationale for the establishment of a Deaf Studies Program. Now the logical question would be, "How could such a program be implemented?"

Robert Panara has suggested that the program should be included within the English curriculum. He lists the various pieces of literature that deal with deafness or deaf characters (see Appendix A). However, this is not sufficient. By studying only the literature, one would leave large voids that could easily be filled if other subject areas were included. The classes could run simultaneously so that a concise, concentrated unit would result. Suggested areas of study are: etiologies of deafness, audiology, histories of deaf individuals and deaf ethnic groups, psychology of deafness, sociology of deafness, fiction and drama pertaining to deafness, vocational aspects of deafness. Naturally this is not an exhaustive list of topics. Each school may want to make additions or subtractions to better fit their particular program. What this writer is
to do is to show how these topics could be
integrated into a typical school program.

Language Arts - The literature about or per-
dicated to deaf people (e.g., In This Sign by Joanne Green-
did, naturally, be included within the regular
curriculum. Also, within this curriculum could be
plays, poems, biographies, and autobiographies.

In biographies and autobiographies some effort
made to study them concurrently with the histori-
s of deaf individuals (e.g., The Story of My
life in Social Studies class. When one refers to
these, one can easily see that the literature written
about deaf people could be utilized to teach poetry,
and sciences, reading skills, and grammar. Also
the English curriculum could be an extensive sign lan-
ge. In this course the syntax of Ameslan could be
and it could be demonstrated how Ameslan differs
from English. Several language teachers have recently sug-
gested that English could be taught and more easily under-
stood through Ameslan examples.

Science - Most deaf adolescents wonder why they are
deaf and how deaf they are. Most students are aware of
and that these audiograms indicate how much they
behave. However, most of the students with whom this
have been acquainted cannot read or understand their
audiograms. Children are naturally curious about themselves, and when they realize they have differences, they naturally want to know how different they are. They should be taught to understand basic audiological testing.

Students have also asked questions like "Why am I deaf?" or "Why can my parents hear when I can't?" or "Why am I the only one in the family who can't hear?" They deserve and need to know the answers. By combining etiology with science, the child could better understand the causes of deafness. They could understand the causes of deafness. They could understand why they and maybe a relative like an aunt or uncle are deaf and not a brother or sister. This is important for a child to understand that there is a reason for his deafness and that he has not been chosen at random for this disability.

**Social Studies** - The history of deafness could easily be included in a Social Studies curriculum. It could be included either within existing studies with each episode studied during the appropriate time period or as a separate unit devoted only to the history of the deaf.

**Psychology and Sociology** - These subjects are normal units in high school Social Studies. Therefore, the inclusion of psychology or sociology of deafness could follow the same pattern as the history of deafness and deaf people.

**Vocational Education** - Where else would be better to teach an understanding of vocational opportunities,
potentials, and limitations than in vocational class? Limitations does not mean to indicate impossibilities; rather, the student should be exposed to those objections that potential employers have against hiring deaf people. By being made aware of these objections, the deaf individual can better prepare himself to combat and overcome these barriers. It is better to expose students to employer objections in an atmosphere where they can be dealt with than for the student to encounter these discriminations, unprepared, after graduation.
CONCLUSION

In this paper the writer has attempted to develop a rationale for the inclusion of a Deaf Studies Program within the regular school curriculum. When the student is exposed to his heritage and prospects of his realistic future, one hopes that our educational system can help produce an individual who is better prepared to assume his rightful place in society. Hopefully, the student will understand that he is not a freak in society, but a valuable addition to American social life. By better understanding himself and his potentials he can better adapt himself to become a productive, self-reliant individual.

Recently there has been a great move away from residential schools for the education of deaf children. However, no matter where deaf children are educated this course of study could be adopted. Black and Chicano studies are offered in most schools throughout the United States. The inclusion of a Deaf Studies program would not require major modifications in current public school curriculums. It would also be assumed that the hearing student could also benefit from this program. Studies have shown that non-Blacks and non-Chicanos have benefitted from ethnic studies. Therefore, it only seems reasonable that hearing pupils can benefit from a course of studies designed to profit the non-hearing pupil.
FOOTNOTES


6. The Deaf Culture, the Teacher Preparation Program, p. 41.

7. Ibid.


10. Ibid., p. 103.

11. Allen E. Sussman, Speech given at Western Maryland College.

12. Leo Jacobs, A Deaf Adult Speaks Out, p. 75.

13. The Deaf Culture, the Teacher Preparation Program, p. 19.


15. Ibid., p. 2.


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Sorenson, Brenda S., and Campbell, Don R. *Approaches to Building a Success Identity in the Deaf Child*, California State University, Northridge, California.


*The Deaf Culture*, the Teacher Preparation Program, Area of the Deaf, California State University, Northridge, California, 1974.


*Who's Who in the Field of Deafness*, prepared by the National Leadership Training Program, California State University, Northridge, California, 1973.
APPENDIX A*

I. Deaf Characters in Fiction and Drama

A. Novels


Thompson, Morton. Not as a Stranger, (Scribners Sons, N. Y., 1954).


B. Mystery Novels and Detective Stories


*Taken from Robert Panara's paper, Deaf Studies in the English Curriculum, California State University, Northridge, California, 1972.


Queen, Ellery. *Drury Lane's Last Case*, (Avon Paperback, 1933).

C. Short Stories


D. Drama


E. Anthology

An excellent selection of excerpts from novels, including several complete short stories, can be found in an unpublished work of xeroxed material: *The Deaf in Literature*, edited by Trenton Batson and Eugene Bergman (Gallaudet College Bookstore, 1972, $5.50). This work includes the following anthology of deaf characters in fiction:
"Pierre et Camille," a short story by Alfred de Musset
"Dr. Marigold," a short story by Charles Dickens
"Mumu," a short story by Ivan Turgenev
"The Deaf Mute," a short story by Guy de Maupassant
"Chicamauga," a short story by Ambrose Bierce
Not in the Calendar, a novel by Margaret Kennedy (excerpted chapters)
"Why It Was W-On-the-Eyes," a short story by Margaret Montague
King Silence, a novel by Arnold Payne (excerpted chapters)
"Deaf Writers in America," a survey by Robert L. Panara

II. Non-Fiction (Personal Narrative and "Success Stories")

A. Autobiography

Ballin, Albert. The Deaf Mute Howls, Gallaudet College Press paperback, 1930 reprint ($1.00).


B. Biography


Shippen, Katherine B. Mr. Bell Invents the Telephone, Random House, N. Y., Landmark Book, 1958. (Mabel Hubbard, his wife, was totally deaf.)


III. Magazine Articles (Non-fiction)

A. The Arts and Sciences


"Deaf-Blind Man Named Handicapped American of the Year" (Robert J. Smithdas), The Volta Review, May, 1966.


Wright, David. "A Deaf Man Goes to France" (Odyssey of the deaf poet, David Wright), The Volta Review, September, 1949.

B. Professional Sports


McCarthy, Samuel. "Dummy Decker: Deaf Ring Great" (Professional Prize-fighter), The Silent Worker, April, 1952.


Weingold, Hal and Jean. "Silent Rattan: Deaf-dom's King of the Mat" (Professional Wrestler), The Silent Worker, November, 1948.

IV. Literary Works by the Deaf

A. Autobiography

(See "Non-Fiction.")

B. Anthologies


C. Novels


D. Poetry


Mc Van, Alice. Tryst, Hispanic Society of America, N. Y., 1953.