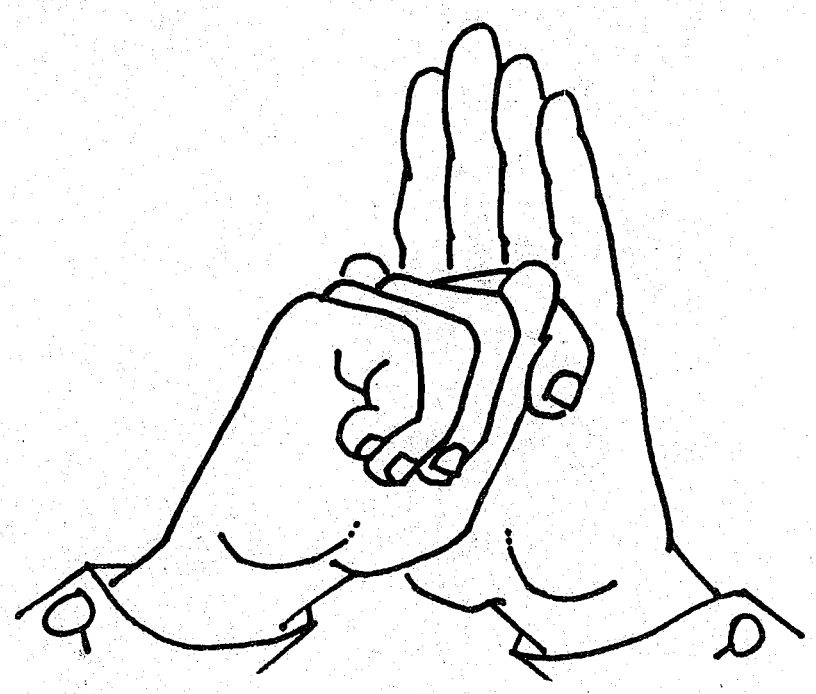
The American Mosaic Series
of the Southern Baptist Home Mission Board

DEAF



Testimony: Statement of a witness under oath, used for proof; evidence.

America's Ethnicity
1989 Component

The American Mosaic Series
of the Southern Baptist Home Mission Board

DEAF

America's Ethnicity
1989 Component

CONTENTS

PREFACE

Deafness is not a respecter of people.

Deaf people have historically been considered outsiders. They live on the edge of a society, that most often, in trying to help, becomes paternalistic. Thus, the deaf community gradually evolved in the midst of its cultural and linguistic heritage, which often conflicts with the predominant society. Deaf people come from all realms of life and racial backgrounds. The deaf are people for whom God also ". . . gave his only begotten Son" (John 3:16).

The *Deaf Mosaic,* a part of *The American Mosaic Series,* represents the efforts of individuals from the Language Church Extension Division who responded to the challenge of preparing material that will better acquaint Southern Baptists with Silent Americans. Those contributing were Carter Bearden Sr., Clifford Bruffey, David Terry, M. Rodney Webb, José Hernández, Janice Trusty and myself. It is our hope that the content of this manual will result in a vision and challenge of evangelizing and congregationalizing these Silent Americans--the deaf, who permeate every segment of American life.

Oscar I. Romo, Director
Language Church Extension Division
Home Mission Board, SBC

OVERVIEW

AMERICA'S SILENT MINORITY

"Most of us live in a world of sounds. Our day begins with sound, is regulated by sounds and is interrupted by sounds."[1] Millions of Americans--deaf and hearing-impaired--are outsiders to our world of sounds.

Historically, deaf people have been considered outsiders. It was assumed that without linguistic abilities, the mind could not develop. "Aristotle concluded that those born deaf were also dumb."[2] Deaf people were denied legal rights by the Roman Empire. "The Christian church, from the time of St. Augustine into the Middle Ages, believed that the deaf could not achieve immortality because they could not speak the sacraments."[3]

In the 1830s, American laws reflected similar views about deaf people. They could not vote or make contracts. They had no legal rights and were provided paternalistic care to prevent them from becoming burdens to their communities. Deaf people historically have lived under discrimination. Their deafness kept many unemployed, and those lucky enough to be employed were passed over for promotions. Even some educators gave credence to "the idea that the deaf should be satisfied with trade skills and not aspire to higher education."[4]

Deafness provides the basis for the social organization that anthropologists labeled ethnicity. Membership of deaf ethnic groups is not based on hearing lost but language. In the United States, American Sign Language is the primary cultural symbol and method of communication among deaf ethnic groups.

Stigmatized, primarily due to their inability to speak, rather than hear, deaf people maintain their identity as a viable ethnolinguistic group. The hearing society continually pressures deaf people to assimilate, negate their ethnolinguistic heritage and enter the hearing and speaking world. Thus, their cultural values continually conflict with the hearing society in the same manner as cultural values of other ethnic minority groups conflict with the predominate society. Deaf people feel like outsiders in the hearing society. Some go it alone; others live on the fringe of social life. Many create attachments that gradually lead to their forming a deaf cultural community.

Deafness is not sufficient for "membership in a deaf community, but is achieved through: (1) identification with the deaf world, (2) shared experiences with the hearing impaired and (3) participation in the community's activities."[5] Modern technology and mobility provide the means by which deaf people can participate in sport tournaments, clubs and other social activities. Technology developed the TTY--teletypewriter--which gives deaf people use of the telephone. The TTY and Telecommunication Deaf Devices (TDD) are used extensively among businesses and in homes of deaf people.

The American deaf community consists of 16 million people. Of these, 2 million are totally deaf and the remaining number are at various stages of hearing impairment. Deaf people come from all segments of society and ethnic and racial groups. Located primarily in urban areas,

these Americans represent a mission field larger than some foreign countries.

Language and culture are vital parts of deaf people's heritage. Their cultural values and means of communication (dactylology--fingerspelling) are the cohesiveness of America's deaf community. The gospel should be woven into the contextual fabric of deaf people's lives.

Daily confronting a hearing world, deaf people seek a sense of belonging, a sense of identity. Cultural values contributing to this identity are such things as time, pride, possessions, personal relationships, economy and skills. These traits are acquired rather than inherited and contribute to the feeling of "family."

Until recent years, Southern Baptists efforts to communicate the gospel among deaf people was exclusively through interpreters. Most deaf people reached were children. Often, parents have difficulty realizing that deaf children become adults. Thus, a type of paternalism evolved, which affects development of churches for the deaf.

Yesterday's youth are today's adults. Those who were dependent are gradually becoming independent. Desiring self-sufficiency, they aggressively equip themselves. A look at a deaf church-type congregation best confirms the validity of indigenous churches.

The Crusselle-Freeman Baptist Church in Atlanta, Ga., has Anglo, Black, Asian and Hispanic members. Some people refer to this church as the only truly integrated congregation. Not because of its ethnic diversity, but because youth and adult members do not see racial differences, only individuals. Crusselle-Freeman operates the only home for deaf elderly in the Southern Baptist Convention. Other church-type congregations are located in Portland, Ore., Long Island, N.Y., Dallas and Houston, Texas.

Southern Baptists have perhaps the largest outreach among deaf of any denomination, with 879 units, Bible study groups and departments within speaking churches; 51 are church-type congregations.

Southern Baptist leaders are emerging from among deaf youth. In the Southern Baptist Convention, deaf people serve in positions such as pastors, catalytic missionaries and national ethnic missionaries. Because of their concern for deaf people in other countries, the Southern Baptist Conference for the Deaf (SBCD) has contributed financially to foreign missions for decades. Deaf youth attend Baptist colleges and seminaries preparing for service in home and foreign missions. Ethnic Leaderhsip Centers also provide training opportunities in contextual settings.

The Southern Baptist Conference for the Deaf (SBCD) has existed since 1910 and works among deaf youth. The Missionaries and Pastors Conference of the Deaf assembles those whom God calls to serve. The Interperters Conference seeks to provide guidance to hearing people working among the deaf. These national organizations' activities are reflected by state deaf conferences in 18 states.

The Sunday School Board and Woman's Missionary Union undergird deaf churches by publishing materials in basic English and cultural context, which contribute to the spiritual growth and missionary awareness of deaf congregations. The agencies also provide training opportunities for deaf people.

In March 1988, Gallaudet University, the world's only liberal arts institution of higher learning for the deaf, elected J. King Jordan as its first deaf president. This event created a new level of awareness of deaf people. Jordan stated, "More people realize now that deafness is a difference, not a deficiency. There is a growing interest in learning about our beautiful language, our unique culture and our cherished history."

Southern Baptists must lead in encouraging deaf people not only in an experience with Jesus Christ but in the initiation and development of deaf churches. Southern Baptists should also include the deaf in sharing the gospel "unto the uttermost part of the earth" (Acts 1:8).

America's silent minority is "fanning a new breeze being felt across America as Americans realize that deaf people can do anything--except hear."[6]

Written by Oscar I. Romo, Director, Language Church Extension Division, Home Mission Board.

NOTES

1. Paul C. Higgins, *Outsiders in a Hearing World* (Beverly Hills, Calif.: Sage Publications, 1980 & 1988), p. 21.

2. Ibid, p. 24.

3. Ibid., p.25.

4. Jerome D. Schein, *The Deaf Community: Studies in the Social Psychology of Deafness* (Washington, D.C.: Gallaudet College Press, 1968), p. 96.

5. Paul C. Higgins, *Outsiders in a Hearing World,* (Beverly Hills, Calif.: Sage Publications, 1980 & 1988), p.38.

6. *Silent News* (Washington, D.C.: Gallaudet College Press) vol. 20, no. 4, April 1988.

A PROFILE

A PROFILE

DEMOGRAPHIC PERSPECTIVE

Population: 2 million deaf people
15 million hearing-impaired people

Education: The average deaf-high school graduate functions on a fourth-grade reading level.

Economy: Median income reported for deaf people in the 1980 U.S. Census was $5,915.

SOCIOLOGICAL PERSPECTIVE

Family: 90 percent of deaf people have hearing parents; most deaf parents have hearing children.
87 percent of deaf people marry deaf people.
70 percent of marriages between hearing and deaf people end in divorce.

Ethnicity: The deaf population consists of:
65.6% Anglo
17.4% Black
12.0% Hispanic
2.8% Asian Pacific
2.2% Other

Characteristics: Deaf people depend on parents and the hearing society for assistance in using the telephone.

Many deaf people are involved in deaf clubs as well as the National Fraternity of the Deaf. They prefer to relate to people of their culture.

Residential schools for the deaf helped perpetuate the deaf culture and develop deaf people's communication system.

Deaf people who attend residential schools maintain a high degree of loyalty for their school.

Hearing parents of deaf children tend to be overly protective. They try to make decisions for their children even when they are grown and married.

Deaf people do not congregate into deaf communities. They reside among the hearing in communities across the United States. However, most tend to live in urban areas.

Although well trained, deaf people tend to be under employed.

Prelingual deaf are those people who lost their hearing prior to development of their language skills.

Postlingual deaf people lost their hearing after language development. They deal with the hearing world much easier than prelingual deaf people.

Deaf people tend to be concrete in their perception of life, rather than dealing in abstracts.

COMMUNICATION PERSPECTIVE

Oral Communication Only:	Dependent on speech and speech reading.
Seeing Essential English:	Sign language based on English-word-order system.
Signing Exact English:	Developed for deaf children as a second language to improve their English skills.
Total Communication:	Introduction of all deaf communication methods. This enables deaf people to choose a method or combination of methods with which to communicate.
American Black Deaf Sign:	A sign language developed and used by black deaf people.
Local/Regional Deaf Sign:	Sign language used among deaf people in specific regions or residential schools.
Hispanic Sign Language:	Sign language used by Hispanic deaf people.
Korean Sign Language:	Sign language developed and used by Korean deaf people.

RELIGIOUS PERSPECTIVE

Many deaf people receive religious instructions after adulthood.

Deaf people tend to go to church groups that offer fellowship with other deaf people as well as worship opportunities.

When hearing people control all church programs, deaf people stop coming or are slow to take leadership roles.

Denominations ministering to deaf people:

Episcopal
Methodist
Independent Baptist
Mennonite
Christian
Church of Christ
Presbyterian
Assemblies of God
Southern Baptist

AREAS OF DEAF EMPLOYMENT:

Skilled
Education
Administration
Professional
Self-employed

Compiled by M. Rodney Webb, director, Language Church Starting Department, Language Church Extension, HMB

SELECTED TOPICS

HISTORY

Deaf people have existed since the dawn of civilization. They have been found in every tribe and nation. Every race has its deaf people. History, however, indicates that the world through the centuries has not treated deaf people kindly.

For a long time, educators felt that deaf people could not be educated. Ancient philosophers believed speech was the yardstick of intelligence. Since deaf people could not speak, they were considered unintelligent. Consequently, society considered deaf people social misfits. Some parents and society members drowned deaf babies, left them in deserted places to die or abandoned them to wild beasts.

During World War II, Nazi Germany sterilized deaf citizens to promote the superiority of the Aryan race. Even today, in some countries, deaf babies and children are abandoned or sold on the black market. Some deaf adults have been railroaded into asylums, ignored by family and society members and harassed on their jobs by misguided supervisors. In spite of their suffering, deaf people endured, the ignorance of society turned to knowledge and understanding and laws were passed to protect them.

The first deaf people in America were American Indians. These people had no written record of their education, culture and accomplishments. It is assumed that those who lost their hearing later in life continued to be a part of the Indian society.

The written history of America's deaf people began with the Anglo society in the coastal states from Connecticut to Virginia. Interest in deaf people started because of spiritual and family concerns. Clergymen and families with deaf children and/or relatives sought to help deaf people through education. The history of deaf people is closely linked to the development of deaf education, which is discussed in the education section of this manual.

During the past century and a half, deaf people's lot has improved. New laws have been enacted, deaf people have been educated, have become productive citizens, and society has been enlightened about deafness.

CHRONOLOGY OF DEAF HISTORY

355 B.C. Aristotle said, "Those born deaf become senseless and incapable of reason."

721 St. Bede wrote about St. John of Beverly teaching a deaf-mute to speak.

1485 ca. Rudolphus Agricola wrote about a deaf-mute who learns to read and write.

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

1550 ca. Pedro Ponce de Leon began teaching the deaf.

1616 G. Bonifacio published a treatise discussing sign language, *Of the Art of Signs*.

1620 Juan Pablo Bonet in Madrid, Spain, published the world's first book on education of the deaf.

1755 ca. Samuel Heinicke (1729-1790) established the world's first oral school for the deaf in Germany.

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

1760 Thomas Braidwood opened England's first school for the deaf.

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

1780 Charles Green of Boston became one of the earliest deaf Americans to receive a formal European education.

1807 John Stanford discovered deaf children in a New York City almshouse; he later attempted to instruct them.

1815 Colonel Bolling opened the short-lived first public school for the deaf in America at Cobbs, Va.

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

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

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

1852 Thomas Gallaudet began St. Ann's Church for the Deaf in New York City, the first church for the deaf in the United States.

1872 Alexander G. Bell opened a speech school for teachers of the deaf in Boston, Mass.
Thomas Gallaudet and others started Church Missions to Deaf-Mutes. Gallaudet also founded the Home for Aged and Infirm Deaf in New York City.

1877 Knapp School in Baltimore, Md., began admitting deaf students in an integrated program setting of the deaf and hearing.

1880 International Congress on Education of the Deaf met at Milan, Italy, and adopted an infamous resolution banning the use of sign language in teaching deaf children.

1890	Alexander Graham Bell established and endowed the American Association to Promote the Teaching of Speech to the Deaf (now the Alexander Graham Bell Association for the Deaf).
1893	World Congress of the Deaf met in Chicago, Ill.
1930	The U.S. Bureau of Census conducted a census of deaf people.
1937	Ernest Marshall produced a motion picture in sign language for deaf audiences.
1941-45	Individually and collectively, deaf Americans have made outstanding contributions to war effort and built excellent work records. Clubs for the deaf began to flourish.
1950	First transistor hearing aid appeared on market.
1958	President Dwight D. Eisenhower signed P.L. 85-905 establishing Captioned Films for the Deaf.
1960	National Association of the Deaf formed the Junior National Association of the Deaf.
1964	Robert H. Weitbrecht invented a terminal unit that permits deaf people to use teletypewriters to send messages over the telephone.
1967	Council of Organizations Serving the Deaf incorporated under New York laws; Mervin D. Garretson became the first executive director.
1968	National Technical Institute for the Deaf opened on campus of Rochester Institute of Technology in New York.
1979	National Captioning Institute formed to prepare captioned programs for television.
1980	Sears, Roebuck and Co. began selling decoders for closed captioning for television.

Source: Jack R. Gannon, Deaf Heritage, a Narrative History of Deaf America, National Association of the Deaf, Silver Spring, Md., 1981, pp. xxv-xxxi.

POLITICS

Early organizations of deaf people were mostly social. About 95 percent of deaf people belonging to these organizations had attended state and private schools for the deaf. The National Fraternal Society of the Deaf existed to meet insurance needs of deaf people because most insurance companies rejected them as high risks.

By the middle of the twentieth century, several state associations of the deaf became politically involved. Members appeared at state capitols with their grievances and convinced legislators to make favorable changes regarding school administrations and school programs. The National Association of the Deaf (NAD) has emerged as a political force, with its executive directors appearing before congressional committees and contacting congressmen for assistance and support of legislation favorable to hearing-impaired people. The NAD has established a National Association of the Deaf-Legal Defense Fund (NADLDF). This association has brought several cases of discrimination before federal and state courts and has sued some state vocational rehabilitation agencies for not providing interpreting services for deaf people attending federally funded schools.

The NAD, along with many state associations, has led deaf groups to picket television stations to demand captioned broadcasts. In recent years, television networks have captioned programs for hearing-impaired viewers. State associations of the deaf have appeared before state legislatures requesting bills to protect the rights of hearing-impaired people and to provide telephone and television access for them.

These organizations also invite state and federal house representatives and senators to air their views during election years.

DEAFNESS

"There are varying degrees of hearing and deafness, from those with near-normal hearing to those who are totally deaf."[1] Deafness is cultural as well as cross-cultural. The deaf community includes Hispanics, Caucasians, Blacks, Asians and all other ethnic/language culture groups. Deafness crosses age, educational and financial barriers. It crosses cultural and social levels, creating its own culture and social stratum. The *Deaf Mosaic* manual's purpose is to provide an overview of deaf people, deaf culture and deaf communication.

To understand the 2 million deaf and 15 million hearing-impaired people living in the United States, one must understand the meaning and impact of deafness.

The Meaning of Deafness

"Deaf" means partially or wholly lacking or deprived of the sense of hearing; unable to hear.[2]

Byron B. Burns, former president of the National Association of the Deaf, explains that "there is a type of so-called hearing possessed by almost all deaf people, which is not usable. Most deaf people are able to react to one sound or another, but the sounds they hear are different than those heard by hearing people." He offers the following definitions.

1. The Deaf--Those in whom the sense of hearing is non-functional for ordinary purposes of life. This general group is made up of two distinct classes based entirely on the time of hearing loss: Congenitally deaf--those born deaf; adventitiously deaf--those born with normal hearing but in whom the sense of hearing became non-functional later in life.

2. The Hard of Hearing--Those in whom the sense of hearing, although defective, is functional with or without a hearing aid.[3]

The term "prevocational deaf" refers to people who became deaf before age 19. Hereditary deafness covers about 10 percent of the deaf population.

The four causes of hearing loss are prenatal, postnatal, accidents and old age. The degrees of deafness are classified as minimal loss (25-27db--decibel figure, or the required volume of sound to hear), mild loss (27-40db), moderate loss (41-55db), moderate-severe loss (56-70db), severe loss (71-90db) and profound loss (91-100db).[4] About 500,000 or one quarter of the 2 million deaf people mentioned earlier are considered profoundly deaf. Their experiences forged a unique group, a separate people and a deaf culture.

The Impact of Deafness

The effect of deafness depends on the age a person became deaf and the degree of hearing loss. The impact on an individual's personality and language development is more profound when deafness occurs early.

Vision directs individuals to the task at hand (foreground). Hearing helps them keep in touch with their total environment (background). When there is a hearing loss, vision becomes the channel for both foreground and background. As a result, the kinesthetic sense, though less effective than hearing for contact and exploration, becomes the means of awareness and warning. It causes individuals to perceive their environment in a different light. The world becomes sight, not sight and hearing. Consequently, deafness alters people's behavioral patterns.

The word deaf does not accurately portray all that is meant by the inability to hear. Deaf people cannot hear a baby cry or birds sing. They do not hear a police or ambulance siren. They cannot experience appreciative applause or whispered intimacies. Deafness excludes people from the society governed by sound. It isolates them from other people. Consider these concerns when thinking of deafness.

According to Helmer Myklebust in his book, *The Psychology of Deaness*, deafness "causes the individual to see differently, to smell differently, to use tactual and kinesthetical sensation differently. And perhaps more important than all of these, but because of them, the deaf person perceives differently. As a result of all these shifts in functioning, his personality adjustment and behavior are also different. To say that the deaf person is like the hearing person except that he cannot hear is to oversimplify and to do an injustice to the deaf child. His deafness is not only in the ears, it pervades his entire being."5

NOTES

1. Oscar I. Romo, *A Southern Baptist Perspective of Hispanic Missions*, Unpublished Thesis (Atlanta, Ga.: Home Mission Board, 1981), p. 30.

2. *Random House Dictionary of the English Language*, Unabridged Edition (New York: Random House, 1971).

3. "Who Are the Deaf?" *American Annuals of the* Deaf, vol. 103 (Washington, D.C.: Conference of Educational Administrators Serving the Deaf, March, 1958).

4. Helmer Myklebust, ed. *The Psychology of Deafness* (Orlando: Grune and Stratton, 1960), p. 42.

CULTURE

Cultural anthropologist Paul G. Hiebert defines culture as "the integrated system of learned patterns of behavior, ideas, and products characteristic of a society."[1] Understanding the deaf culture begins with observing and recognizing distinctive patterns of behavior. Such observation of the deaf is difficult, because outwardly they may not show signs that distinquish them from the dominate hearing culture. Hispanic deaf reflect the Hispanic culture and Anglo deaf reflect the Anglo culture, and so on. "The deaf dress, walk, eat and greet one another just like the hearing culture. The deaf are almost hidden ethnics until someone attempts to engage them in conversation. The deaf are in fact a subculture of the dominate hearing culture, with separate and distinctive elements which identify the deaf culture."[2]

To understand the deaf culture, one must go beyond the outward behavior patterns and discover the deaf person's ideas, beliefs and values about the world in which they live. Personality and behavior are shaped by cultural values. These values are communicated to the person through a language. So language acquisition is of primary importance.

Deaf people know they are different, and their social perceptions differ from those of the hearing people. These perceptions comprise the major distinctions of the deaf culture and will later be explored fully.

Deaf-subculture products generally do not differ from the dominate hearing-culture's artifacts and tools. However, specialized products and activities have been produced to aid deaf people. Deaf people use wake-up vibra alarms and doorbell light signals. Deaf artists create theater and music troups, art work, literature and periodicals. The deaf culture clearly expresses itself in traditional and original ways.

Community Boundary

Paul C. Higgins, the hearing son of deaf parents, indicates three requirements for membership in the deaf community. He writes, "Ambivalence among the deaf gives rise to questions over who is and who is not 'one of us.' Community membership is granted to those who identify with the deaf, share experiences of being hearing-impaired, and actively participate in the deaf community. If the deaf person fails in one of these three areas, he is told 'you are not deaf' and is rejected by the deaf community."[3]

Deaf language is such an integral part of the deaf community that it dictates the social structure. Two general modes of communication are used among deaf people. One is the oral method, which is based on speaking. The second method is lipreading. The oral deaf person may not sign fluently and, consequently, may be rejected by the deaf community.

The deaf culture is so pervasive that deaf people who regain their hearing find it bothersome. Higgins documents numerous cases of people who find noises "unfamiliar and distracting." He quotes one man saying, "I don't want to hear too much. Noise is too distracting and most of the

noise that you hear is not necessary."[4] Higgins explains that deaf people are accustomed to deafness and feel comfortable in the deaf culture. They often feel that hearing is an inconvenience.

Science and technology have not eradicated prejudice against deaf people. Consequently, the deaf culture continues to reflect past and current treatment.

Characteristics of the Deaf Community

The hearing world may perceive that a deaf person has communication problems, reads lips, uses sign language or an interpreter, attends special schools, writes poor English, exhibits immature behavior and is more expressive than reserved hearing people. These perceptions also include beliefs that a deaf person makes more noise than a hearing person, is underemployed, uses Braille materials, has a learning problem, is unknowledgeable about the outside world, distrusts hearing people and is always happy.

Some of these characteristics are true, and some are misconceptions. Some deaf people attend special schools, but many write good English and exhibit mature behavior. Deaf people do not read Braille.

Deaf people may be more expressive than many hearing people because expression is an important part of their communication. Deaf people, unable to hear noises, are usually noisier than hearing people. They are employable, and most support themselves. Few sell manual alphabet cards. Most do not freely associate with hearing people because of communication barriers. They are not antisocial but are uncomfortable in the hearing culture.

Interaction between deaf and hearing people is often uncomfortable. Many hearing people do not understand how to include a deaf person in a conversation. The deaf person feels the disadvantage of not understanding all that is said. Guaranteed understanding occurs when important facts are written down. Therefore, the deaf community often responds to hearing people in writing and requests hearing people do the same.

A hearing person can rely on the following characteristics of the deaf community. A deaf or hearing person may pretend to understand what the speaker is saying when in fact they understand little or none. The deaf person will rely on body language to assess an unheard comment or situation. Finally, the deaf person may attempt to read lips or rely on another deaf person to get through the situation.5

Deaf Cultural Profile

Several general characteristics help a hearing person understand deaf culture:

Limited education
Limited religious background
Strong sense of who is included in the deaf community
Strong sense of who is excluded from the deaf community
Visual oriented
Mainly live in urban areas

Prefers to relate to people in the deaf community
Straightforward, frank and literal

The deaf culture's ideas and beliefs are heavily influenced by the educational system.

EDUCATION

In the nineteenth century, children's learning experiences were in proportion to their ability to hear. The earlier they lost their hearing, the more limited their formal education and world knowledge.

Most deaf children entering school at age six did not know how to spell or write their names. The exception was the deaf child born to a deaf family. Because the family used sign language and writing to communicate, the child was acquainted with the written word early in his life. Recent hearing loss provided a deaf pupil an educational edge over his peers who had been deaf since birth.

A deaf person's education occurred in a residential or day school. Each school, especially the residential school programs, had its own community and culture.

Regimentation, comradeship and exclusiveness were prevalent in both oral/manual and oral residential schools. The only difference between a residential and a day student was the residential child stayed on the campus 24 hours a day, seven days a week and went home for summer vacations and holidays. The day student went home at the end of each school day.

A child in the oral/manual school was taught sign language, fingerspelling and body language, in addition to speech and lipreading. An oral student learned to speak and lipread, as well as use hearing aids if residual hearing was present. Often, educators in an oral system discouraged manual communication, fearing it might cause speech deterioration. Consequently, the oral/manual child and his/her oral counterpart rarely associated with each other. Regardless of whether the system was oral/manual or oral, the school became the residential child's cultural setting. The enculturation of the deaf child into the deaf subculture occurred at the school instead of the home.

The oral system wielded a strong influence in the early education of deaf children. Elementary children in either the oral/manual or oral system were forbidden to use their hands and facial expressions to communicate. If they were caught doing so, they were punished. In the oral/manual system, high school students could communicate orally, manually or both. If they had the ability to lip-read and speak, they were placed in the oral/manual--then known as combined--classes. If they were unable to utilize the oral/manual method, they attended manual classes.

Edgar D. Lawrence quotes the Babbidge Report in stating that the average reading level for a U.S. residential deaf school graduate is fourth grade. He subsequently presents the importance of visual aids and limited English vocabulary while insisting, "Repetition is the key to education."[6]

Raymond Stevens feels the education of deaf children has been a failure because success criteria have been too simple. He believes students must be taught more than speech acquistion and reading skills. Deaf children must be taught to communicate. This education is accomplished through overcoming suppression and prejudice through teacher reeducation. Once teachers recognize the need for communication, they will develop appropriate curriculum for bilingual and bicultural education. Goals should not be limited to the acquisition of English but should acknowledge the prevelance of American Sign Language (ASL) for the deaf culture. Stevens strongly believes education must be directed to the deaf culture and not to the dominate hearing culture.[7]

As a visual-gestural language, ASL requires a secondary language for written communication and fingerspelling. The language of the dominate hearing culture (English in the U.S.) is therefore necessary for a total education.

FAMILY

The family is an important part of the deaf culture. Often deaf men and women marry each other. Few marry hearing mates. Ninety to 95 percent of deaf families have hearing children; 5 to 10 percent have deaf children, due to genetic factors.

Marriages between deaf mates and hearing mates have only a 50 percent success rate. Divorce is generally caused by lack of communication, differing interests and differing backgrounds. Only about 3 percent of the deaf population is married to hearing people.

Fifty-eight percent of white deaf males, but less than 33 percent of nonwhite deaf males marry. Sixty-six percent of white deaf females, but only 40 percent of the nonwhite deaf females marry.

In the past, families had a minor role in deaf children's lives--upbringing, discipline and education--unless the children lost their hearing after starting public school. Lack of communication excluded deaf children from family conversations and activities. The early family years were acute. From ages 6 to 23, deaf children either built healthy family ties or spent more time with deaf and hearing friends. Family communication continued to be a barrier into adult life.

Schools became homes for many deaf people who attended state schools for the deaf. When meeting other deaf people for the first time, they gave their full names, the names of their cities and states and the names of the schools they attended.

Today responses from hearing parents with deaf children may range from being overly protective to expecting institutions and service agencies to care for all their children's needs.

Deaf parents with hearing children may depend on them for communication with the hearing world, thereby hastening the children's maturity and sometimes creating emotional problems for them. Parents may also encourage oralism or manualism to reflect their skills without regard for the children's social development with hearing peers.

Parents of deaf children are now encouraged to enroll them in education programs as early as age three and/or to enroll themselves and their children in sign language programs to facilitate family communication. As more and more parents communicate with their deaf children, the home is becoming an important institution in children's lives because they are able to participate in family life. Most often, female family members (mother and grandmother) learn sign language and communicate with deaf children. As a result, they become interpreters for deaf children and other family members.

ECONOMICS

Economic condition is another important cultural characteristic of the deaf community. Deaf people of earlier times usually followed the trades they learned in school. Ninety-five percent of U.S. adult deaf workers were blue collar. Even deaf teachers did not command salaries comparable to those of hearing teachers.

For a time, schools for the deaf offered students vocational training in shoe repair, tailoring/pressing, printing, woodworking, baking, auto body work and mechanics, art, barbering, hairstyling, home economics and typing. Few students learned trades such as drafting, lathing or sheet metal.

Many deaf people worked as printers for small and large newspapers. Anyone wanting to locate a deaf person in town could inquire at the newspaper office.

Newspaper companies had union contracts. Union membership entitled deaf people to an hourly wage equal to that of hearing union members. This was the major reason many deaf printers, bakers, carpenters and other tradesmen joined unions. Many deaf women worked as seamstresses in clothing factories.

Today, many deaf workers are entering white-collar jobs. These jobs reflect the dominant culture and include all aspects of the job market. The federal government has hired deaf people for the Internal Revenue Service, postal service and other federal agencies. The former vocational training fosters the misconception that most deaf people are blue-collar workers. Some present estimates place 50 percent of the deaf community in white-collar jobs.

Peddling is looked down on in the deaf community. Most educated deaf feel peddling presents a false image to hearing people that deaf people are incapable or unwilling to work.

RELIGION

Religious attitudes of deaf people usually reflect the dominant hearing culture. For example, the Southeastern United States is predominately Protestant, and the Northeast is predominately Catholic. In both regions, deaf communities follow the largest denomination.

Involvement in church also reflects contemporary U.S. figures. The largest percentage of deaf people are not involved in church.

In the past, religion played an important part in the lives of deaf people who grew up attending the campus chapel or local church. Often, the church was the only place where social and religious activities were held for the deaf. Because of this, large numbers of deaf people participated in church functions. Church interpreters helped deaf people find jobs, secure welfare checks or unemployment compensation. Church workers helped fill out applications, complete insurance forms and communicate with vocational rehabilitation agencies and community businesses. Many deaf people who attended church during their youth became lifelong churchgoers.

Today many deaf people who attend church have no denominational roots. They attend services wherever there is a good preacher, teacher or program. Fellowship is the cohesive factor that attracts deaf people.

For many years, large numbers of deaf people have attended Sunday School. As more and more churches start new deaf work, deaf people leave larger classes to attend churches closer to home. Although more classes for deaf people exist today, the number attending has not increased. Many deaf people remain lukewarm toward organized religion; others are not interested in interpreted services, and many have not been visited and invited by churchgoers to attend church.

TIME

In the United States, deaf people have always differed from hearing people regarding time spent in fellowship. Because they are not able to communicate by telephone (the teletypewriter is cumbersome and slow), deaf people, once together, fellowship for hours at a time.

The deaf now with closed caption programming, watch a lot of television. Video rentals are also popular among the deaf.

NOTES

1. Paul G. Hiebert, *Cultual Anthropology, Second Edition* (Grand Rapids: Baker Book House, 1983), p. 25.

2. Harry Markowicx and James Woodward, "Language and Maintenance of Ethnic Boundaries in the Deaf Community," *Communication and Cognition* (vol. 11, no. 1, 1978), pp 29-33.

3. Paul C. Higgins, *Outsiders in a Hearing World* (Beverly Hills: Sage Publication, 1980), pp 83-86.

4. Ibid., p. 90.

5. Ibid., pp. 155-167.

6. Edger C. Lawrence, *Ministering to the Silent Majority* (Springfield, Mo: Gospel Publishing House), p. 31.

7. Raymond Stevens, "Education in Schools for Deaf Children," in *Sign Language and the Deaf Community* (Silver Spring, MD: National Association of the Deaf, 1980), pp. 177-193.

LANGUAGE

One of the most obvious behavioral differences among the deaf is the use of a distinctive language. J. Gumperz accurately expresses the relationship between a community, its culture and its language: "Language is simultaneously a store or a repository of cultural knowledge, a symbol of social identity and a medium of interaction."[1]

Language of the deaf includes five types. The manual alphabet is also called fingerspelling. As the name implies, fingerspelling is a method of representing letters of the alphabet with the hand.

American Sign Lanugage (ASL or AMESLAN), a visual-gestural language, originated from the French Sign Language. Created by deaf people, ASL belongs to their culture. It is composed of specific movements of the hands, arms, eyes, face, head and body posture. These movements represent concepts and serve as the words of the language. Grammar of ASL differs that of the English language.

Manually Coded English is not a language but a system to teach deaf children English. It uses signs to represent English words.

Pidgin Sign English (PSE) uses some ASL signs, some newer signs, some contrived signs and fingerspelling in a flexible grammatical order. This is not a structured system but a natural mix of deaf and English languages.

Pantomine is not sign language. In fact, it is not a language. It is composed of motions, gestures and dramatics to communicate. It is used in theater and between people who do not share a common language.

The final type of deaf language is Total Communication. This method combines signs, fingerspelling, note writing, gestures and oral forms of communication.

The major language of deaf people in the United States is and always has been American English. English is taught in all special schools for the deaf, but their English vocabulary is often limited to about 3,000 basic words. English is required for the deaf to communicate with the dominate hearing culture. The ASL remains the language of the deaf culture, but English is the means of writing and fingerspelling in the United States.

Language Usage

The hearing child has a greater vocabulary than a prelingual deaf child. A six-year-old-deaf child, upon entering school, has little or no vocabulary. His hearing peer has a vocabulary of several thousand words. A deaf high-school graduate achieves an education equivalent to the ninth-grade level of a high school for hearing students. The average deaf adult has a fourth-grade English-reading level.

Like any language system the deaf have dialects or distinctive regional and family vocabularies. In the past, deaf people had signs

that differed from state to state. In the days of segregation, black-deaf people had their sign language--black sign language or black signs. However, local and regional signs, different in design and motion, were a part of ASL.

Anthropologies Harry Markowicz and James Woodward believe variation along the ASL-to-English continuum is regular, rule-governed and correlates with a hierarchy of social variables. For example, deaf people, deaf people born of deaf parents, those who learned their signs before age six and deaf people who attended some college use language varieties that closely approach pure ASL. Hearing people, people who have hearing parents, people who learned signs after age six, and deaf people who have not attended college tend to use less pure ASL. Markowicz and Woodward also believe "ASL serves as the primary criterion for identification of self and others as members of the deaf subculture."[2]

Body language is also important in deaf communication. Emphasis and inflection are communicated by a raised eyebrow, rolling eyes or a pout which turns into a smile. Expressions substitute for the sound of laughter, the voice raised in anger, or the gentle reply.

To understand deaf people, it is important to be knowledgeable of their languages and dialects.

NOTES

1. J. Gumperz, "Linguistic Anthropology in Society," American Anthropologist 76: 785-798.

2. Harry Markowitz and James Woodward, "Language and Maintenance of Ethnic Boundaries in the Deaf Community," *Communication and Cognition* (Vol 11, No. 1, 1978) pp. 31-33.

This section written by Carter Bearden Sr., National Ethnic Missionary to the Deaf and Thomas Wright, National Ethnic Missionary, Special Projects of the Language Church Extension Division, HMB.

TRENDS AND IMPLICATIONS

TRENDS IMPACTING THE DEAF

Legislation and technology have brought significant changes into the deaf community. Among these changes is education. Gallaudet University and National Technical Institute for the Deaf were once the only instutitions of higher learning for deaf people. Today, the increase in the number of interpreters permits deaf students to enter local vocational and technical schools.

Deaf people attend these institutions because they emphasize skills and training for marketable jobs. However, the Departments of Vocational Rehabilitation and of Human Resources only accommodate hearing-impaired clients with higher-learning achievements. This dims future hopes and needs of deaf people in the middle- and lower- education/income categories.

Technology assists deaf people through development of such items as headphones that transmit sound through the skull instead of a malfunctioning eardrum. The Center for Child Development at the University of Miamia, Fla. created a device that lets skin detect sound vibrations. Hearing-impaired children can feel sound through a slim, light-weight processor box.

Educational and technical changes also affect deaf people socially. In the past, large social groups for deaf people existed. Today, as public awareness of deafness grows, deaf people are filtering more into the hearing society. Marriages between deaf and hearing people are on the rise. A reported 8 of every 12 such marriages end in divorce.

Southern Baptists have been a part of deaf communities for almost 200 years. In the beginning, the denomination's impact was among deaf children. Deaf students at state schools for the deaf attended campus or local churches before the Supreme Court outlawed compulsory church attendance. Many children attending state schools for the deaf under the old system became lifelong church members.

Today Southern Baptists are failing to reach deaf children. As a result, church attendance among deaf children and youth is declining. They will be tomorrow's unchurched adults. If this decline continues, some long-standing deaf congregations will die. To reverse this trend, Southern Baptists need to encourage, preach and start new deaf works.

IMPLICATIONS

Implications of deaf people on American society are difficult to ascertain. Most depend upon the attitudes of the dominant hearing society. Herein are some broad implications, which Southern Baptists must consider if they are to share the with deaf people.

Culture

Deaf people have a distinctive subculture, which springs from the experience of being hearing-imparied, within the dominant hearing culture. They live in ever community of America and make significant contributions in every aspect of society.

Language

Deaf people can and do communicate. Their methods range from fingerspelling and signs to speaking.

Economy

As public awareness broadens and legislation passed, the economic condition of deaf people improves. Job opportunities continue to open for them.

Culture

Technology is opening doors for deaf people's enjoyment of music, television and theater. Inventions permit some deaf people to hear through methods other than nonfunctioning eardrums. Also, deaf people are being seen in deaf theater productions and movies and stage plays for the hearing.

Education

Most deaf people read on a fourth-grade level. Materials should be written for this reading level. However, the highly educated deaf should not be overlooked.

Religion

Many deaf people are not involved in church because churches have evidently failed to meet deaf needs. The gospel of Jesus Christ must be presented in the contextual terms of the deaf. Every Southern Baptist congregation should examine its community to determine the need for deaf/hearing-impaired people. Churches with deaf members or prospects must study the deaf culture, language and dialects to present the gospel in terms understood by the deaf.

For every deaf person a church reaches there are hearing family members affected.

SOUTHERN BAPTIST MOSAIC

SOUTHERN BAPTIST DEAF MOSAIC

Southern Baptist work among the deaf began with Myrtle Morris, who was appointed missionary to Cuba's deaf people in January 1905. Soon after her arrival in Cuba, Morris met and married George E. Corey, a wealthy, hearing plantation owner. Although HMB personnel expected Morris to eventually marry, they did not expect her to marry so soon after her assignment. The HMB terminated her employment June 1, 1905.

The HMB appointed Mabel Haynes as Morris' replacement. She remained in Cuba until 1914 when, seriously ill, she returned to the United States. With her departure, the Cuban Baptist deaf ministry came to an end.

One of the best known missionaries among the deaf was John W. Michaels.

Born in Petersubrg, Va., on December 19, 1850, Michaels' hearing loss at age seven, was illness related. Deafness failed to lessen his interest in life and learning. He attended the Virginia School for the Deaf and Blind in Stauton, Va., and completed the school's eight-year curriculum in only four years. Following graduation, he entered Gallaudet College for the Deaf in Washington, D.C

After college graduation, Michaels became successful in business. However, when asked to join the faculty of the Virginia School for the Deaf and Blind, he accepted. He later joined the staff of Arkansas School for the Deaf. In 1882, Michaels was appointed the institute's principal.

Soon after arriving in Little Rock, Michaels heard of several deaf adults living in the city. Feeling a need to reach them for Christ, he made arrangements with a Baptist church for a room he could use on Sunday afternoons. The following Saturday, Michaels sought deaf people in downtown Little Rock. He discovered two deafmen in a pool hall.

The men had been drinking heavily. Michaels explaind his mission and invited them to Bible study the next day. The men scoffed at the idea. The following afternoon, Michaels found one of the two men waiting for him at the church. The Bible class grew and became a strong witness among Little Rock's deaf population.

Michaels spent his summers traveling to nearby towns to organize Sunday School classes, preach, visit and hold prayer meetings.

Michaels' efforts came to the attention of J.F. Love, secretary of the state mission board of the Arkansas Baptist State Convention. Love's interest in deaf people's spiritual needs led him to propose the appointment of a state missionary to the deaf. Arkansas was the first state to begin Baptist deaf work.

Michaels accepted the call and was ordained as minister by Immanuel Baptist Church, Little Rock, in late 1905. After satisfactory inquiry and examination, Michaels was called in December 1906 as the first Southern Baptist missionary to the deaf in the United States. Until

1923, when he found a deaf man, Adolph O. Watson, to share his work, Michaels was the only person who traveled to key Southern cities to help churches establish deaf classes.

Other strong deaf leaders followed Michaels. Arthur Dunham Bryant, a deaf layman, gave up school teaching for the ministry. In 1908, he reestablished the Baptist Mission to the Deaf at Calvary Baptist Church in Washington, D.C. He served the deaf people at Calvary Baptist Church for 30 years.

Teachers such as Laura Formwalt, Miriam Johnson, Lillian Jones, Mr. and Mrs. Ted Marsden, Arthur Crow and Aumon Bass influenced the lives and education of countless deaf school children.

Laypeople like Lillian Beard, Leonard Asbridge, Joe Carter, Harley Bishop and Mrs. S.P. Wright also did outstanding work.

Missionaries such as C.F. Landon and J.W. Gardner carried on the work of Michaels and others.

Gardner traveled across the Southland, encouraging and preaching to deaf groups. He also spoke to hearing churches about ministry to the deaf. Mr. and Mrs. Leslie Gunn were appointed by the HMB in 1945 to serve the deaf in Oklahoma.

After 1946, the HMB and state conventions appointed additional missionaries to deaf work. At one time, almost 30 missionaries served deaf people in various states.

This missionary expansion helped establish many deaf groups and increased the number of interpreters. As more hearing people became interested, they helped start new deaf work.

Other growth factors in deaf work were Baptist state conferences for the deaf, regional workshops and seminars, and deaf people as lay preachers to deaf congregations.

Seminary training of deaf people is another ministry-growth pattern. New Orleans, Southwestern and The Southern Baptist Theological Seminaries have deaf students. Boyce Bible School and other Southern Baptist schools such as Gardner Webb College and Dallas Baptist University have deaf students.

A final pattern of growth is voluntary mission service: deaf and hearing volunteers serving deaf people. In 1982, a Texas team of deaf and hearing people helped start deaf missions in the Rio Grande Valley, San Antonio and El Paso.

Churches are the backbone of Southern Baptist ministry to the deaf. More than 1,000 workers, mostly women, serve as volunteer interpreters for the deaf. Sunday School classes and interpreted worship services are primary functions of churches' outreach to deaf people. Many Sunday School teachers are deaf. In the early 1900s, three church units and one church for the deaf existed. In 1986, there were 790 units and 49 church-type congregations for deaf people, with more than 1,200 workers.

In 1907, there was only one missionary pastor to the deaf. In 1986, there were 10 deaf pastors, 20 hearing pastors to the deaf, three deaf bivocational pastors and three hearing bivocational pastors to the deaf. First Baptist Church of the Deaf in Portland, Ore.; First Bible Church of the Deaf and the Hard of Hearing in Chicago, Ill.; and the Crusselle-Freeman Church of the Deaf in Atlanta, Ga., are the only three churches in the Southern Baptist Convention that are owned by their deaf members.

Current Ministries

Through its two consultants and 15 language missions leaders, the HMB works with 29 Baptist state conventions in deaf ministries. The HMB cooperates with the Sunday School Board (SSB) to provide simplified materials. The HMB published *A Manual of Religious Signs* and *A Handbook for Religious Interpreters* which are sold through Baptist Book Stores. The HMB distributes, free of charge, George Joslin's *Manual for Work with the Deaf, A Directory of Southern Baptist Churches Ministering to the Deaf*, a manual alphabet brochure, a deaf information card and a brochure on deaf work.

The SSB publishes lesson materials in the Convention Uniform Series and the Life and Work Series in Basic English. Books by William Davis, Rick Yount, John Cooper and other authors are also published by the SSB and sold through Baptist Book Stores.

Two state conventions have produced videotapes for use in deaf work. The Baptist State Convention of North Carolina produced *Light Unto My Path,* a 30-minute worship service. The Louisiana Baptist Convention has produced 36 videotapes on doctrine, history, music and other subjects.

The "Let's Sign" Ministries, Sioux Falls, S. D., sells materials and awards, including Talking Hands and Friendship pins.

Multi-Media Evangelism, in Richmond, Va., produces and sells Sunday School lessons and other subjects on videotapes.

The Southern Baptist Conference of the Deaf (SBCD) is a fellowship of deaf people and hearing workers that meets alternately at Glorieta and Ridgecrest Baptist Conference Centers and in cities selected by majority vote. The SBCD has a World Mission Fund, some of which is channeled through the Foreign Mission Board.

The Junior Southern Baptist Conference of the Deaf (Jr. SBCD) is for high school and college-age deaf people. It is an auxiliary of the SBCD.

The Association of Southern Baptist Interpreters for the Deaf (ASBID), also an auxiliary of the SBCD, is composed of hearing workers with the deaf. They meet annually with the SBCD. The ASBID helps interpreters better serve deaf people and improve ministry methods.

The Fellowship of Missionaries and Pastors to the Deaf (FMPD) and the conference of Missionaries' and Pastors' Spouses (MAPS) are auxiliaries of the SBCD. These organizations provide opportunities for fellowship and exchange of ideas and information. Eighteen states have Baptist

conferences of the deaf. Most of these have constitutions and bylaws and meet at state Baptist facilities.

Southern Baptists provide educational programs for deaf people through high school (Harrison-Chilhowee Baptist Academy in Seymour, Tenn.) and through these higher-learning institutions: Gardner-Webb College in Boiling Spring, N.C.; Dallas Baptist University in Texas; New Orleans Baptist Theological Seminary in La.; Southwestern Baptist Theological Seminary in Fort Worth, Texas; and The Southern Baptist Theological Seminary in Louisville, Ky.

The SBCD, some churches and Baptist state conventions have newsletters for deaf people and hearing workers.

DEAF CONGREGATIONS

A recent study of language/culture congregations was made from the annual Language Church Extension Division's Ethnic Church Growth Report forms and the Uniform Church Letters. The Ethnic Church Growth Report reports contributed 85 percent of the information; the remaining 15 percent came from self-supporting congregations. The following information was taken from that study.

Deaf Church Growth
Church-Type Ccongregations
1981-1987

	1981	1987	Percent of Increase	Average Percent Per Year
Number of Congregations	29	51	75.86	9.87
Number of Baptisms	45	198	340.00	28.75
Total Membership	1,083	3,360	210.25	20.99
Sunday School	873	1,938	121.99	14.27
Church Training	221	495	123.98	14.44
Woman's Missionary Union	115	158	37.39	5.44
Brotherhood	55	46	-16.36	-2.93
Music	61	250	309.84	27.90
Total Receipts	$516,712	$1,093,243	111.58	13.34
Per Capita	$477.11	$325.37	-31.80	-6.18
Cooperative Program	$17,748	$39,575	122.98	14.35
Total Mission Gifts	$33,421	$73,466	119.82	14.08

Source: Southern Baptist State Convention Tabulation of Field Reports. Language Church Extension Division, HMB

Deaf Churches/Missions--1988

State	Deaf Pastor	Hearing Pastor to the Deaf
Alabama		2
Colorado	1	
Florida	2	2
Georgia		1
Illinois	1	1
Indiana	1	
Kansas-Nebraska	1	
Kentucky	1	2
Louisiana	2	5
Mississippi		1
New York	1	
North Carolina	2	3
Ohio		1
Pennsylvania/S. Jersey	1	
South Carolina		1
Texas	4	8
Virginia		1
Total	17	31

Source: Unpublished listing compiled by Carter Bearder, National Ethnic Missionary, Language Church Extension, HMB, January 1989.

Deaf Congregations

	Deaf Congregations	Units	Total
Number of Units	51	828	879
Number of Baptisms	198	379	577
Total Memberhsip	3,360	3,600	6,960
Baptism Ratio	1:16.97	1:9.50	1:12.06
Sunday Schools	1,938	22,459	24,397
Church Training	495	333	828
WMU	158	80	238
Brotherhood	46	77	123
Music	250	264	514
Total Receipts	$1,093,243	$852,948	$1,946,191
Per Capita	$325.37	$236.93	$279.63
Cooperative Program	$39,575	$12,453	$52,028
% to Cooperative Program	3.62	1.46	2.67
Total Mission Gifts	$73,466	$24,480	$97,946
% to Missions	6.72	2.87	5.03

Written by Carter Bearden Sr., National Ethnic Missionary, Deaf, Language Church Extension Division, HMB

1988 DEAF CONGREGATIONS AND UNITS BY STATE
Language Church Extension Divison, HMB

State	Church/Church-Type Missions	Units
Alabama	2	42
Alaska	0	1
Arizona	0	5
Arkansas	0	22
California	2	26
Colorado	2	2
Dakotas	0	2
District of Columbia	0	3
Florida	2	52
Georgia	1	35
Hawaii	0	2
Illinois	2	33
Indiana	1	6
Iowa	0	0
Kansas/Nebraska	1	7
Kentucky	1	20
Louisiana	6	11
Maryland	1	12
Michigan	0	10
Minnesota/Wisconsin	0	2
Mississippi	1	16
Missouri	0	44
Montana	0	1
Nevada	0	2
New England	2	3
New Mexico	1	12
New York	2	4
North Carolina	3	59
Northwest	2	3
Ohio	1	33
Oklahoma	0	28
Pennsylvania/S. Jersey	2	17
Puerto Rico	1	10
South Carolina	1	56
Tennessee	2	41
Texas	17	100
Utah/Idaho	0	2
Virginia	3	44
West Virginia	0	2
Wyoming	0	1
TOTALS	**59**	**771**

SOURCE: 1988 Tabulation of Reports, Directory of Southern Baptist Churches Ministering to the Deaf

DATA

1988 POPULATION WITH HEARING LOSS

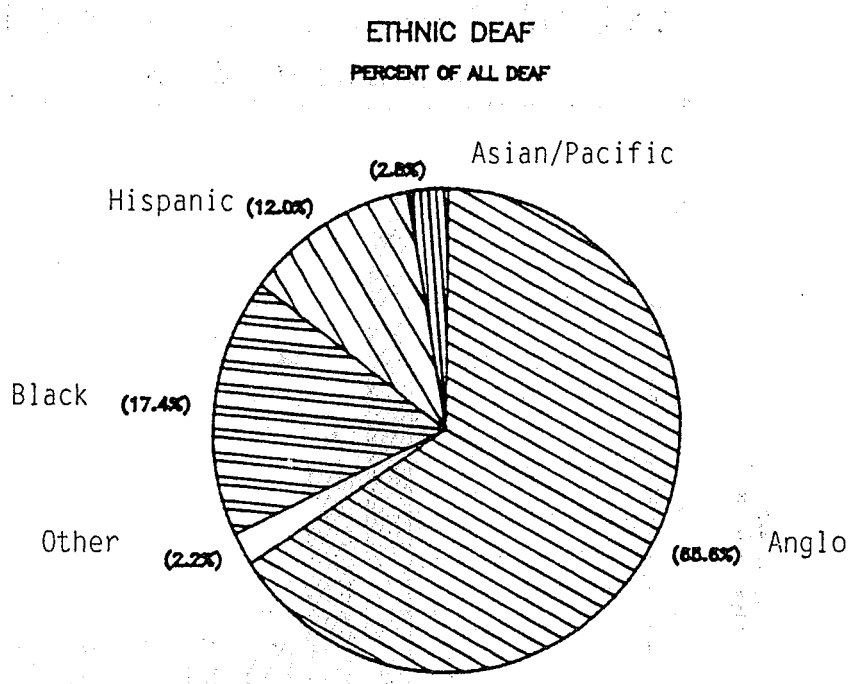
State	Deaf	Hearing Impaired
Alaska	4,820	36,564
Alabama	35,835	271,854
Arkansas	20,880	158,400
Arizona	30,815	233,772
California	244,244	1,852,884
Colorado	29,145	221,100
Connecticut	28,145	213,510
Delaware	5,646	42,834
Florida	106,566	808,434
Georgia	55,541	421,344
Hawaii	9,579	72,666
Iowa	24,386	184,998
Idaho	8,778	66,594
Illinois	100,781	764,544
Indiana	48,120	365,046
Kansas	21,550	163,482
Kentucky	32,521	246,708
Louisiana	39,211	297,462
Massachusetts	50,886	386,034
Maryland	40,011	303,534
Maine	10,379	78,738
Michigan	80,310	609,246
Minnesota	37,158	281,886
Mississippi	23,151	175,626
Montana	7,056	53,526
North Carolina	56,654	429,792
North Dakota	5,820	44,154
Nebraska	13,859	105,138
New Hampshire	9,466	71,808
New Jersey	67,477	511,896
New Mexico	13,546	102,762
Nevada	8,883	67,386
New York	154,469	1,171,830
Ohio	93,777	711,414
Oklahoma	28,606	217,008
Oregon	23,777	180,378
Pennsylvania	103,182	782,760
Rhode Island	8,604	65,274
South Carolina	30,137	228,624
South Dakota	6,151	46,662
Tennessee	42,552	322,806
Texas	149,570	1,134,672
Utah	14,981	113,652
Virginia	52,000	394,482
Vermont	4,802	36,432
Washington	39,707	301,224
Wisconsin	41,734	316,602
West Virginia	16,408	124,476
Wyoming	4,394	33,330
TOTAL	2,086,069	15,825,348

Source: U.S. Census Bureau, Unpublished Report, April 1988; and Jerone Schein and Marcus T. Kelk, Jr., The Deaf Population of the United States, National Association of the Deaf, Silver Springs, MD, 1974.

1988 POPULATION WITH HEARING LOSS

State	Deaf	Pre-Vocational Deaf	Pre-Lingual Deaf	Hearing Impaired	Total Population 1988 (1,000s)
Alaska	4,820	1,125	554	36,564	554
Alabama	35,835	8,362	4,119	271,854	4,119
Arkansas	20,880	4,872	2,400	158,400	2,400
Arizona	30,815	7,190	3,542	233,772	3,542
California	244,244	56,990	28,074	1,852,884	28,074
Colorado	29,145	6,801	3,350	221,100	3,350
Connecticut	28,145	6,567	3,235	213,510	3,235
Delaware	5,646	1,317	649	42,834	649
Florida	106,566	24,865	12,249	808,434	12,249
Georgia	55,541	12,960	6,384	421,344	6,384
Hawaii	9,579	2,235	1,101	72,666	1,101
Iowa	24,386	5,690	2,803	184,998	2,803
Idaho	8,778	2,048	1,009	66,594	1,009
Illinois	100,781	23,516	11,584	764,544	11,584
Indiana	48,120	11,228	5,531	365,046	5,531
Kansas	21,550	5,028	2,477	163,482	2,477
Kentucky	32,521	7,588	3,738	246,708	3,738
Louisiana	39,211	9,149	4,507	297,462	4,507
Massachusetts	50,886	11,873	5,849	386,034	5,849
Maryland	40,011	9,336	4,599	303,534	4,599
Maine	10,379	2,422	1,193	78,738	1,193
Michigan	80,310	18,739	9,231	609,246	9,231
Minnesota	37,158	8,670	4,271	281,886	4,271
Montana	44,648	10,418	5,132	338,712	5,132
Mississippi	23,151	5,402	2,661	175,626	2,661
Montana	7,056	1,646	811	53,526	811
North Carolina	56,654	13,219	6,512	429,792	6,512
North Dakota	5,820	1,358	669	44,154	669
Nebraska	13,859	3,234	1,593	105,138	1,593
New Hampshire	9,466	2,209	1,088	71,808	1,088
New Jersey	67,477	15,745	7,756	511,896	7,756
New Mexico	13,546	3,161	1,557	102,762	1,557
Nevada	8,883	2,073	1,021	67,386	1,021
New York	154,469	36,043	17,755	1,171,830	17,755
Ohio	93,777	21,881	10,779	711,414	10,779
Oklahoma	28,606	6,675	3,288	217,008	3,288
Oregon	23,777	5,548	2,733	180,378	2,733
Pennsylvania	103,182	24,076	11,860	782,760	11,860
Rhode Island	8,604	2,008	989	65,274	989
South Carolina	30,137	7,032	3,464	228,624	3,464
South Dakota	6,151	1,435	707	46,662	707
Tennessee	42,552	9,929	4,891	322,806	4,891
Texas	149,570	34,900	17,192	1,134,672	17,192
Utah	14,981	3,496	1,722	113,652	1,722
Virginia	52,000	12,133	5,977	394,482	5,977
Vermont	4,802	1,121	552	36,432	552
Washington	39,707	9,265	4,564	301,224	4,564
Wisconsin	41,734	9,738	4,797	316,602	4,797
West Virginia	16,408	3,829	1,886	124,476	1,886
Wyoming	4,394	1,025	505	33,330	505
TOTAL	2,130,717	497,167	244,910	16,164,060	244,910

Source: U.S. Census Bureau, unpublished report, April 1988; and Jerone Schein and Marcus T. Kelk, Jr., "The Deaf Population of the United States," National Association of the Deaf, Silver Springs, MD, 1974.

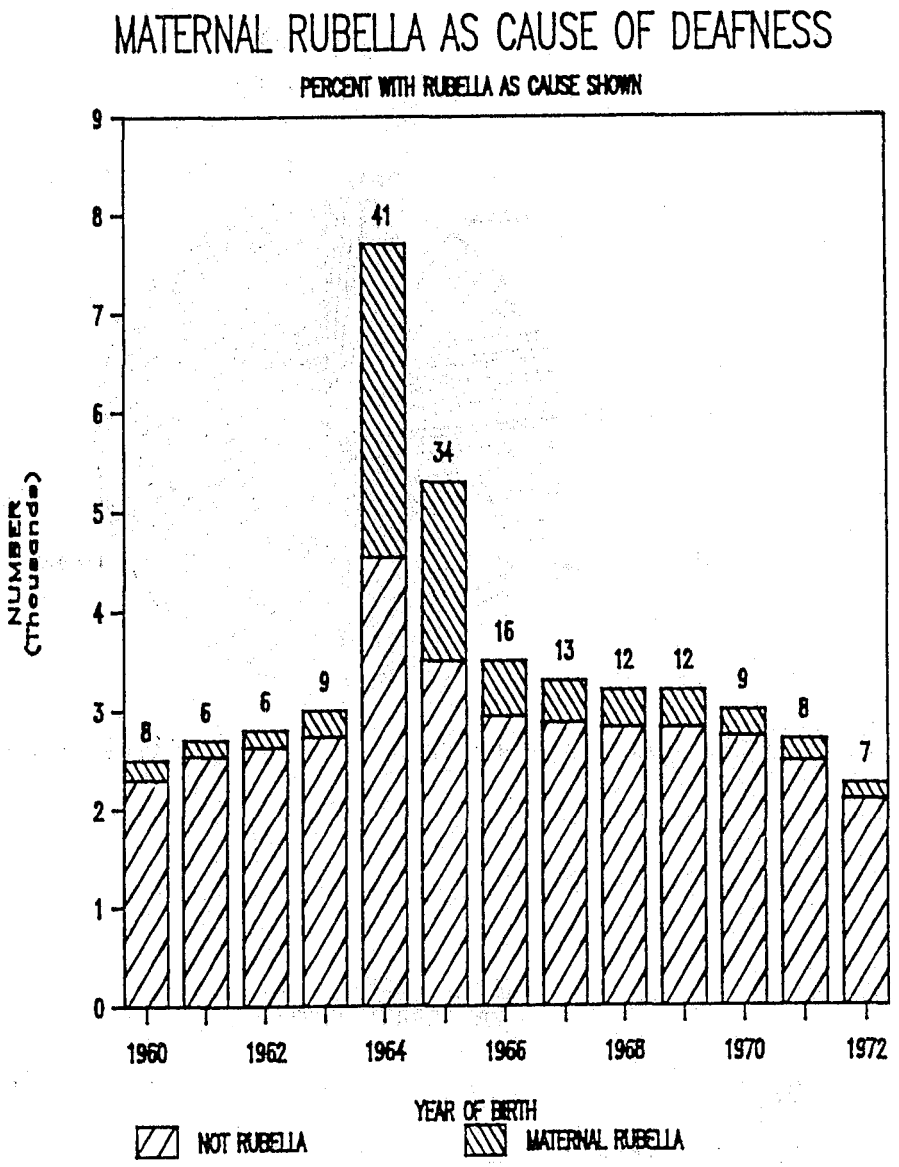


Source: Gallaudet University, Washington D.C., Unpublished Report. 1988.

DEAF COMMUNICATION
PREFERRED METHODS

Method	Percent
Speech/speechreading	16.0
Sign language	56.9
Writing	.9
Other	
Simultaneous communication	4.7
Total communication	5.8
Preference not clear	13.3
No Response	2.4
Total	100.0

Source: Alan B. Crammatte, Meeting the Challenge, Hearing-Impaired Professionals in the Workplace, Gallaudet University Press, Washington, D.C., 1987, p. 64.



Source: Trybus, Karchmer, Kerstetter and Hicks, "The Demographics of Deafness Resulting from Maternal Rubella," American Annals of the Deaf, November 1980, p. 978.

PROFILE SURVEY
HEARING-IMPAIRED YOUTH AND CHILDREN: 1986 - 1987

1. Age	14.6%	Under Age 6
	48.9%	Ages 6 - 13
	25.8%	Ages 14 - 17
	10.7%	Age 18 and Over
2. Sex	45.6%	Female
	54.4%	Male
3. Ethnic Background	65.6%	White, non-Hispanic
	17.4%	Black
	12.0%	Hispanic
	2.8%	Asian/Pacific
	2.2%	Other
4. Degree of Hearing Loss	41.2%	Profound (91 dB and above)
	19.5%	Severe (71 dB - 90dB)
	39.3%	Less-than-severe (<71dB)
5. Cause of Hearing Loss	11.6%	Maternal Rubella
	24.3%	Heredity
	16.9%	Meningitis
	13.0%	Other Causes: Before and after birth
	8.9%	Prematurity
	6.8%	Otitis Media
	1.1%	Cytomegalovirus
	17.4%	Unknown
6. Classroom Communication	37.2%	Auditory/oral only
	62.6%	Sign and speech
	.2%	Cued Speech
7. Integrated With Hearing?	50.1%	Yes
	49.9%	No
8. Additional Handicaps?	29.2%	Yes
Learning Disability	8.6%	
Mental Retardation	8.1%	
Blindness or Visual	4.6%	
Emotional/Behavioral	4.6%	
Unknown	3.3%	
9. Hearing Status of Parents	5.7%	Mother hearing-impaired
	5.3%	Father hearing-impaired
	89.0%	Normal hearing

Source: Gallaudet University, Washington D.C., Unpublished Report, 1988.

ESTIMATED HEARING IMPAIRMENT

Degree	Rate Per 100,000 of Popluation
Deafness: All ages	873
Prior to 19 years of age	203
Prior to 3 years of age	100
All hearing impairment	6,603

Source: Jerome Schein and Marcus T. Delk Jr., The Deaf Population of the United States, National Association of the Deaf, Silver Spring, Md., 1974

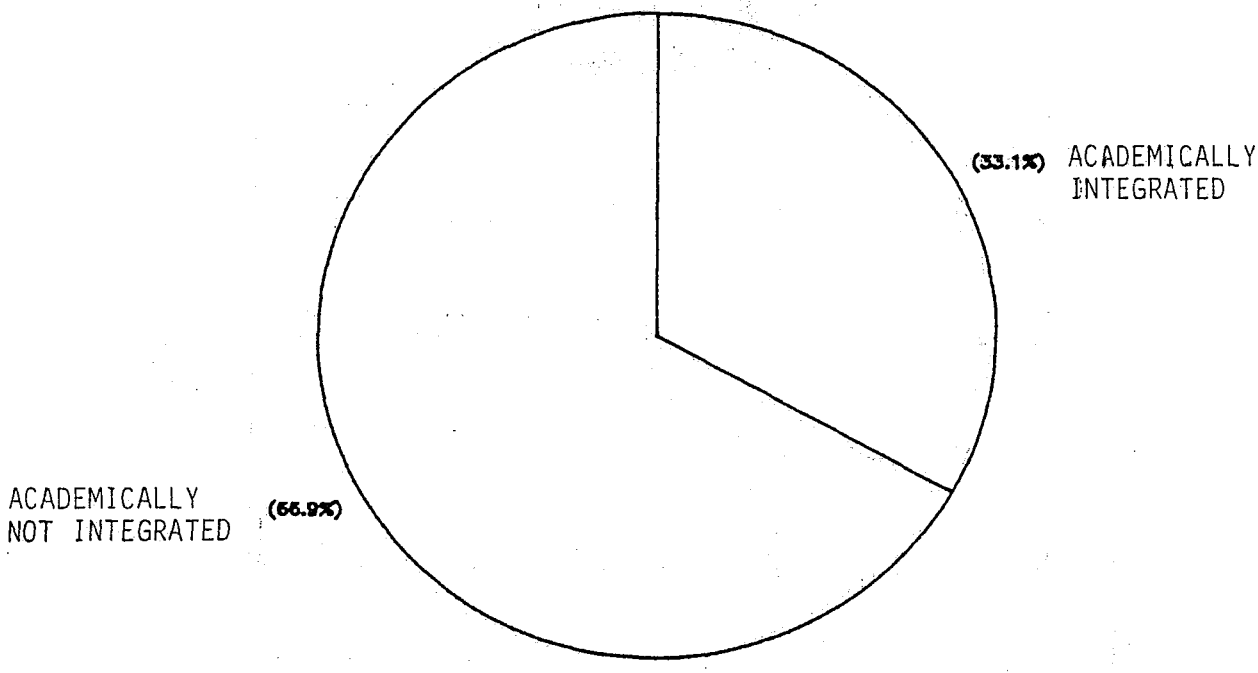
AGE OF OCCURRENCE OF HEARING IMPAIRMENT

	Extent of Impairment, Percent			
Age of Occurrence	Less than Severe	Severe	Profound	Total
Less than 1 year	49.6	60.2	55.8	55.4
1-2 years	16.6	19.3	12.9	14.8
3-5 years	13.6	10.9	11.7	11.9
6-11 years	9.2	5.1	11.8	10.1
12-18 years	3.9	1.9	4.5	3.9
19 years and over	7.1	2.6	3.3	3.9

Source: Alan B. Crammatte, Meeting the Challenge, Hearing-Impaired Professionals in the Workplace, Gallaudet University Press, Washington, D.C., 1987, p. 31.

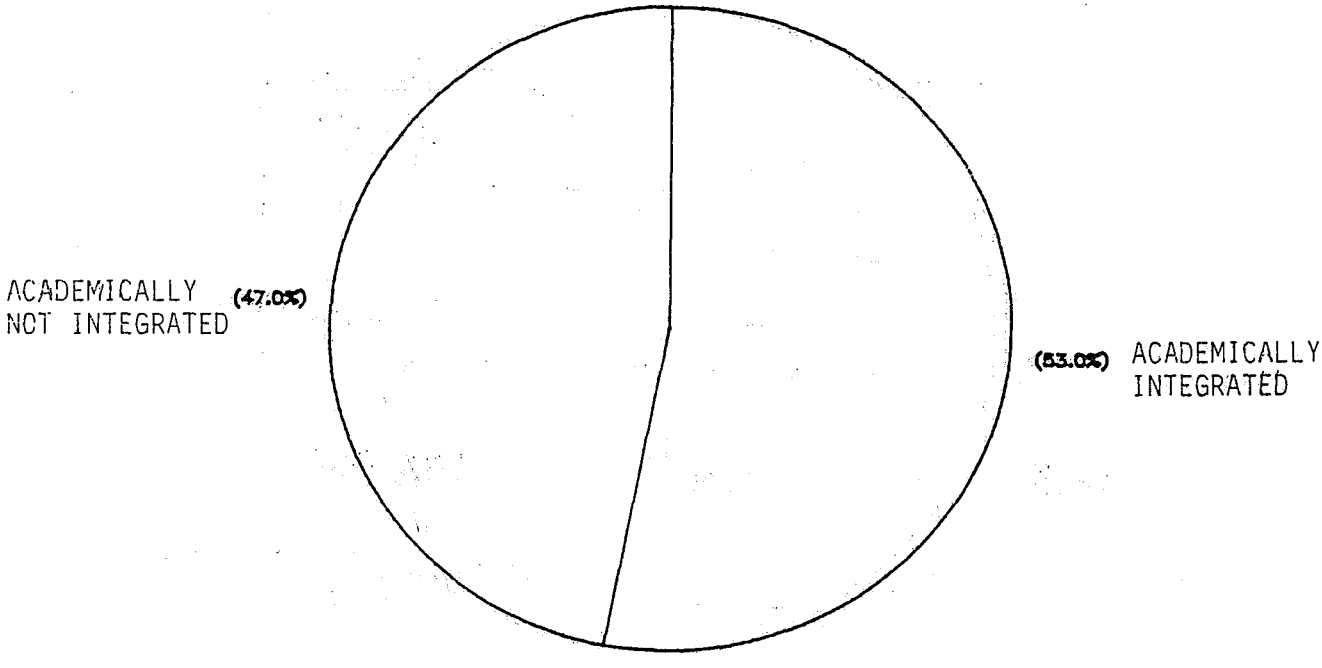
HEARING—IMPAIRED ACADEMIC INTEGRATION

1977–78

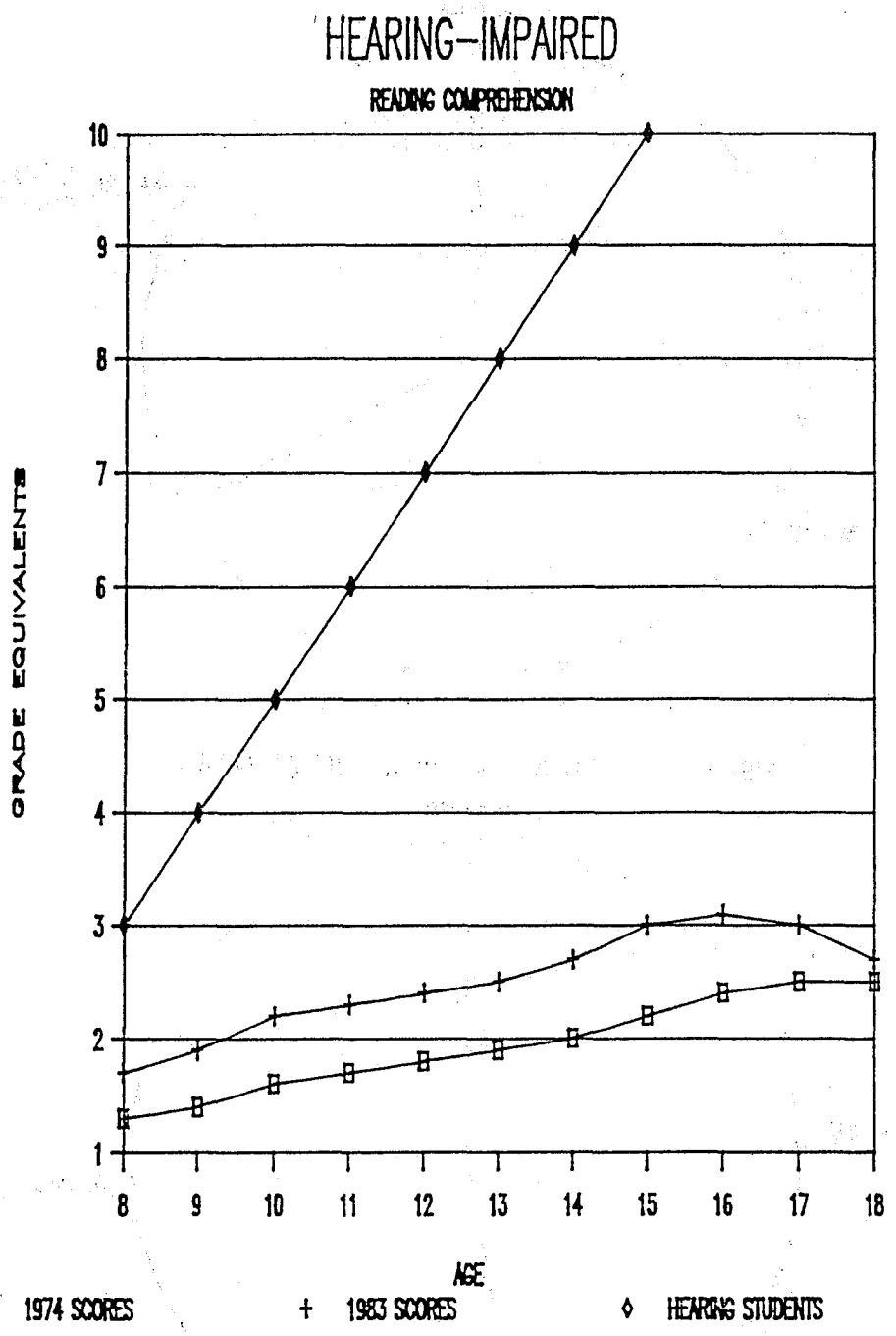


HEARING—IMPAIRED ACADEMIC INTEGRATION

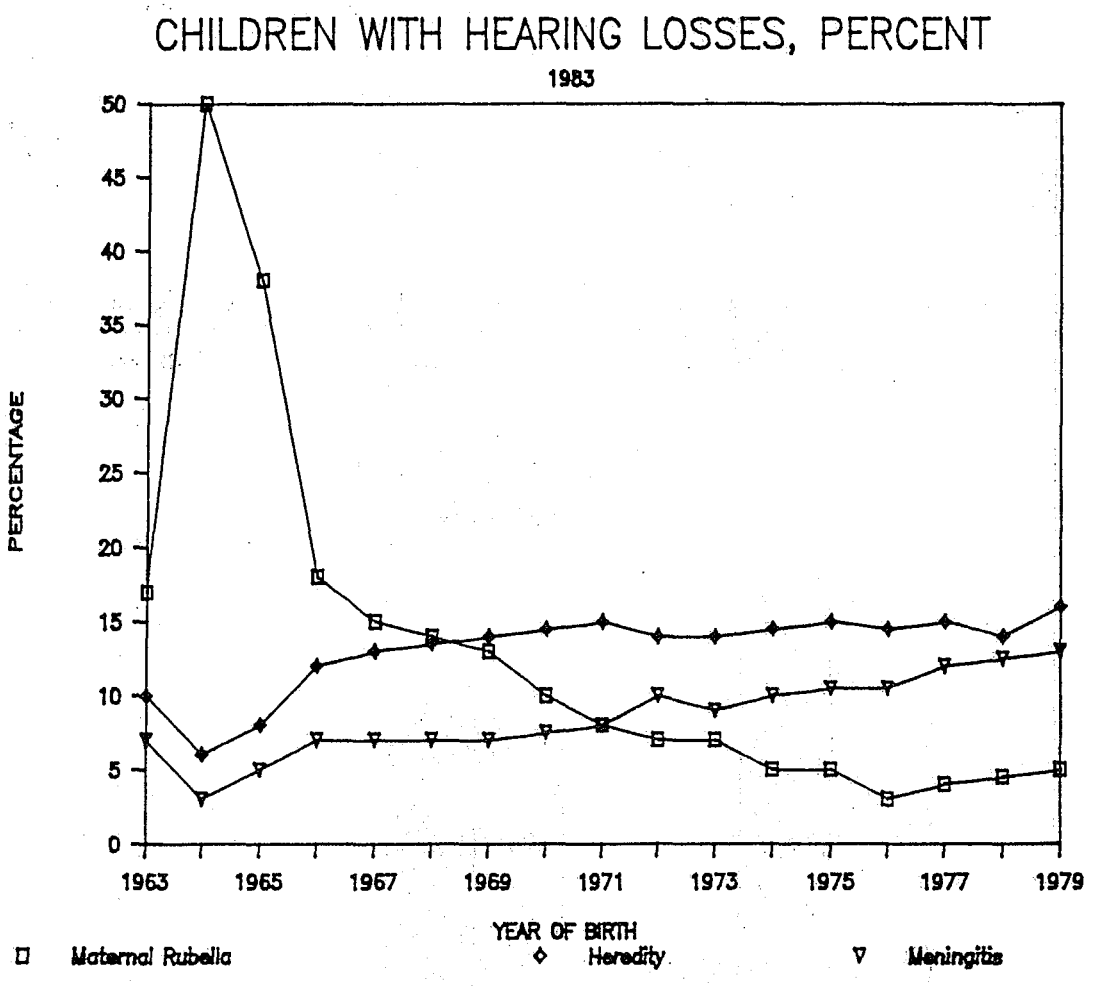
1985–86



Source: "Toward Equality: Education of the Deaf," Commission on Education of the Deaf, Washington D.C., February 1988, p. 11.



Source: "Toward Equality: Education of the Deaf," Commission Education of the Deaf, February 1988, p. 18.

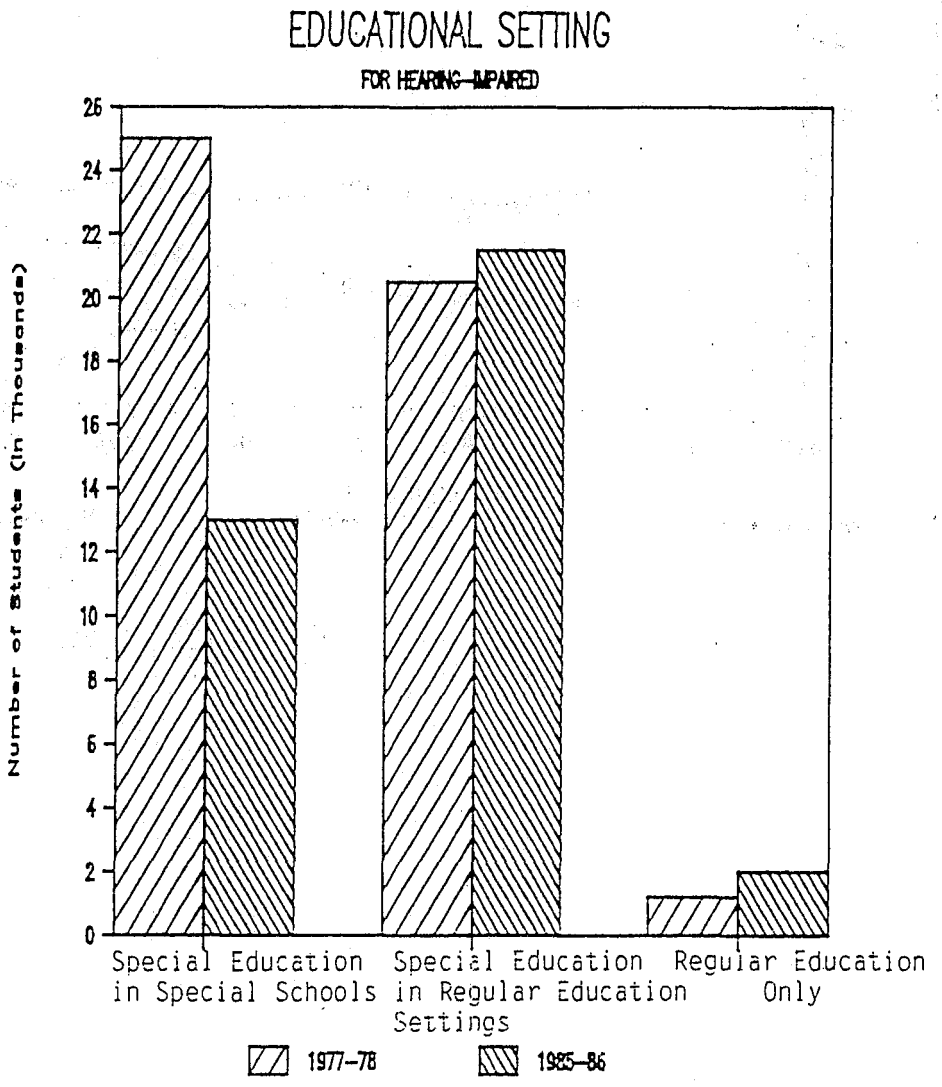


Source: Arthur N. Schildroth and Michael A. Karchmer, Deaf Children in America, College Hill Press, San Diego, California, 1986, p. 49.

PARENTS OF DEAF

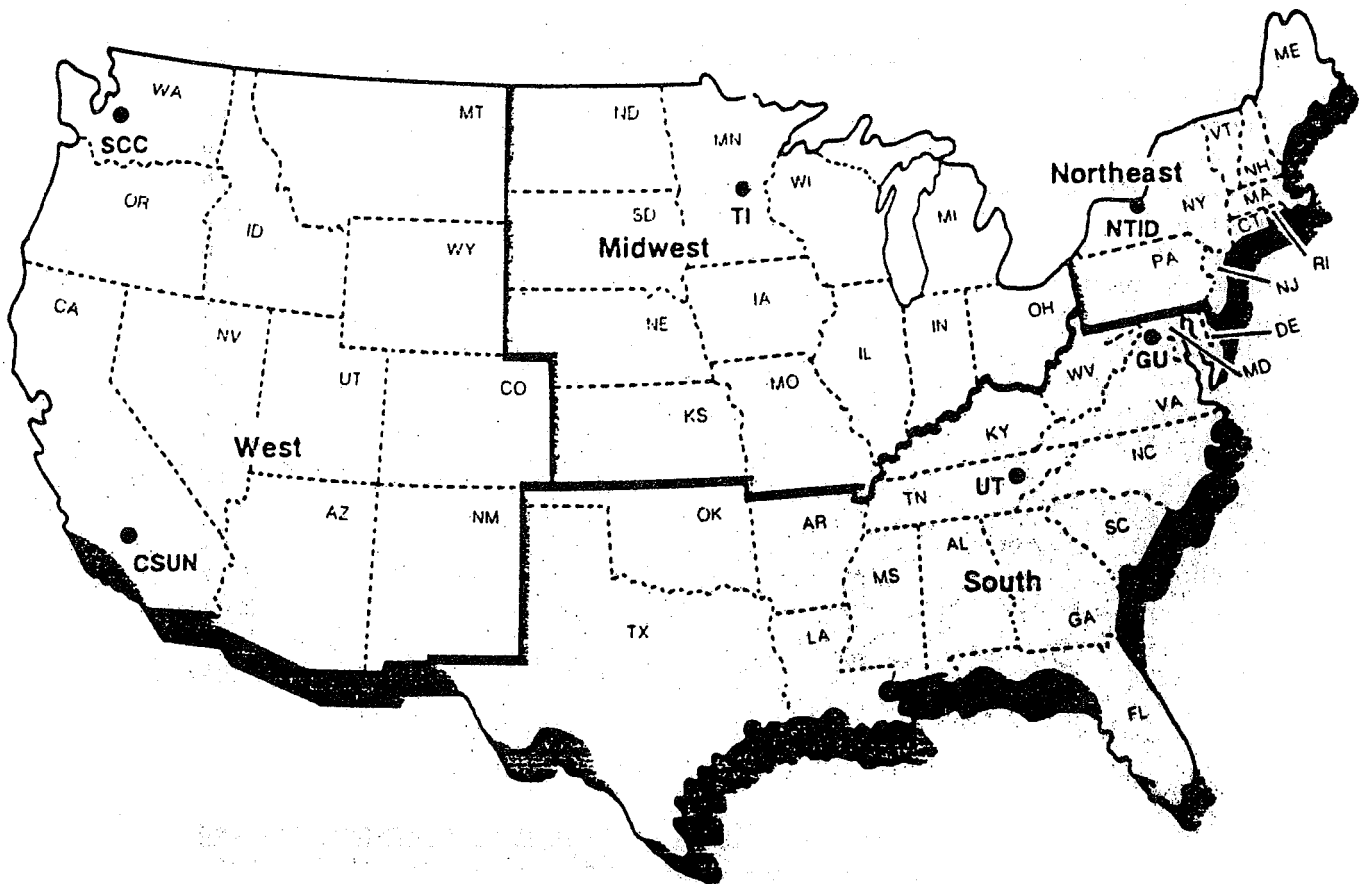
Ethnic Group	Both Parents Normal Hearing	Both Parents Hearing Impaired	One Normal, One Hearing Impaired
Anglo	92.7%	5.1%	2.2%
Black	96.6%	1.7%	1.7%
Hispanic	96.3%	1.6%	2.1%
Other	97.5%	1.7%	0.8%
Unknown	93.5%	4.2%	2.2%

Source: Ethnic Background in Relation to Other Characteristics of Hearing Impaired Students in the United States, Office of Demographic Studies, Gallaudet College, Washington, D.C., August 1975, p. 23.



Source: "Toward Equality: Education of the Deaf," Commission on Education of the Deaf, February 1988, p. 11.

DEAF EDUCATION
POSTSECONDARY FEDERALLY ASSISTED SCHOOLS



GU — Gallaudet University

NTID — National Technical Institute for Deaf

UT — University of Tennessee Consortium

TI — St. Paul Technical Institute

SCC — Seattle Community College

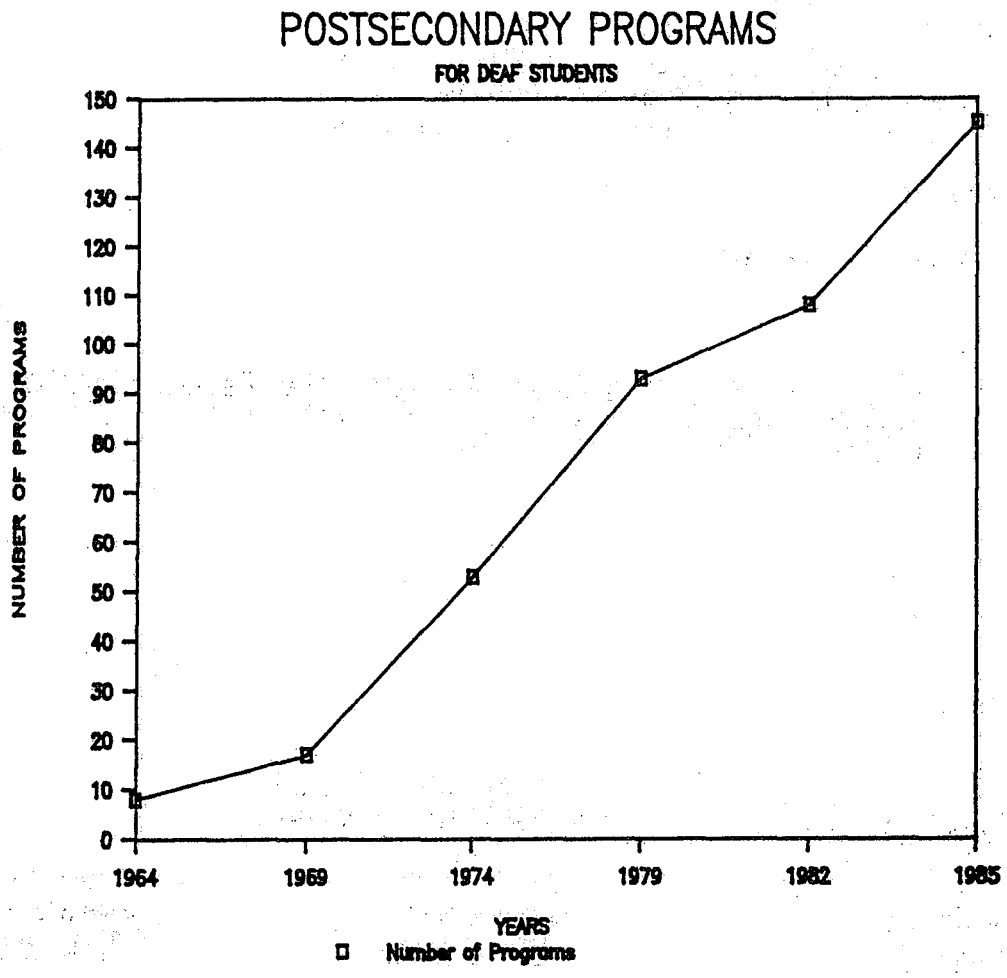
CSUN — California State University of Northridge

Source: U.S. General Accounting Office, "Deaf Education: Costs and Student Characteristics at Federally Assisted Schools" (GAO/HRD-86-64BR, February, 1986), p. 64.

DEAF COLLEGE STUDENTS

Major Concentration While in College	Number
Accounting	37
American Studies	13
Art/Fine Arts	40
Biological Sciences	60
Business Administration	93
Chemistry and Chemical Engineering Technology	51
Communication	10
Economics	19
Education	129
Elementary Education	29
English	148
History	76
Home Economics	61
Liberal Arts	54
Library Science	51
Mathematics	138
Philosophy	12
Physical Education	72
Physics	12
Physiology	16
Political Science	11
Psychology	114
Social Work	51
Sociology	82
Special Education	48
Total	1,427

Source: Alan B. Crammatte, Meeting the Challenge, Hearing-Impaired Professionals in the Workplace, Gallaudet University Press, Washington, D.C., 1987, p. 42.



Source: "Toward Equality: Education of the Deaf," Commission Education of the Deaf, Washington D.C., February 1988, p. 55.

DEAF HIGH SCHOOL GRADUATES

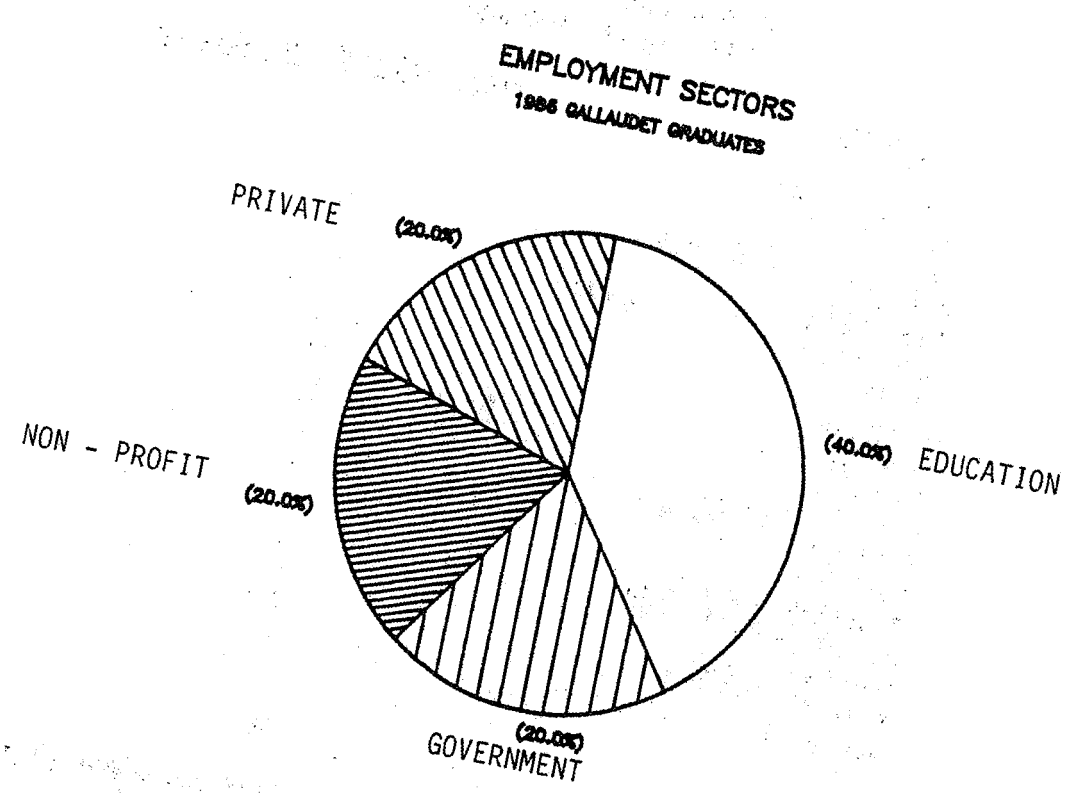
Type of High School	Percent
Residential school for hearing-impaired students	50.7
Day school for hearing-impaired students	1.5
General with program for hearing-impaired students	5.8
General	36.4
Boarding school	4.7
Other	0.3
No high school diploma	0.6
Total	100.0

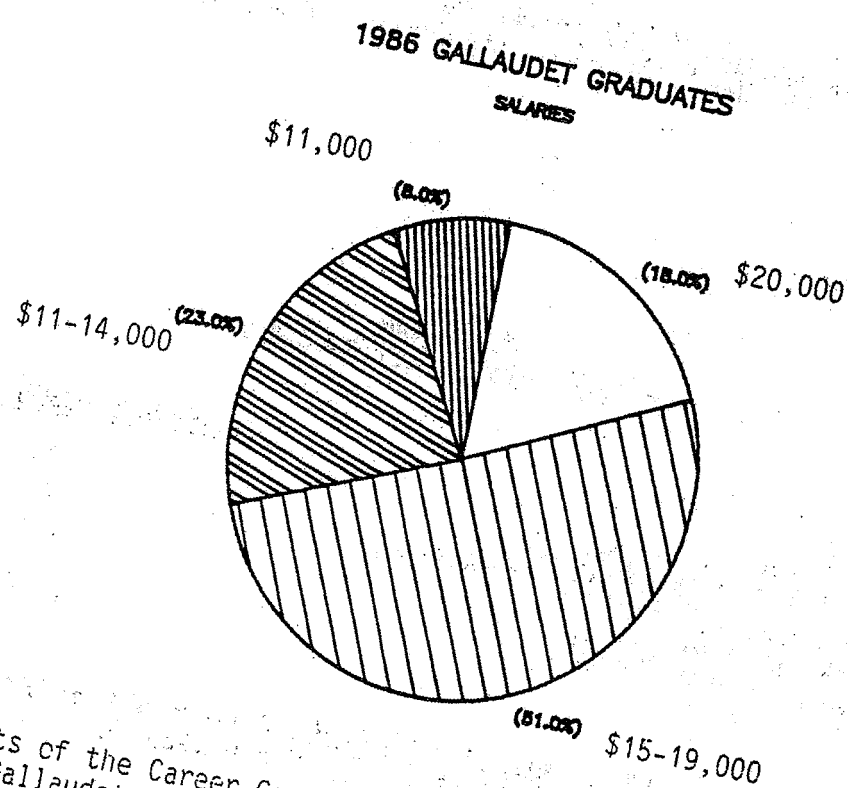
Source: Alan B. Crammatte, Meeting the Challenge, Hearing-Impaired Professionals in the Workplace, Gallaudet University Press, Washington, D.C., 1987, p. 36.

COMMUNICATION OF DEAF WITH HEARING CO-WORKERS

Means of Communication	Percent Expressing Communication By This Means	Percent Receiving Communication By This Means
Writing	12.5	13.1
Talking-Speechreading	41.1	36.7
Sign language without speech	8.9	3.6
Sign language with speech	37.0	45.2
Fingerspelling only	0.2	0.5
Uses an interpreter	0.3	0.2
Other	---	0.7
Total	100.0	100.0

Source: Alan B. Crammatte, Meeting the Challenge, Hearing-Impaired Professionals in the Workplace, Gallaudet University Press, Washington, D.C., 1987, p. 27.





Source: "Highlights of the Career Center Class of 1986 Graduate Follow-up Survey," Gallaudet University, 1987 Washington, D.C., 1987.

OCCUPATION
1986 GALLAUDET GRADUATES
WITH BACHELOR DEGREES

Occupation	Number of 1986 Graduates
Academic Advisor	1
Accounting	7
Assistant Professor	1
Audiologist	3
Case Worker/Mental Health	1
Clerical	7
Coach	1
Computer	7
Copy Editor	1
Counselor	7
Museum Interpreter	1
Recorder	2
Religious	1
Research Assistant	4
Sciences	2
Spanish Teacher	1
Teaching	9
Other	12
Total	68

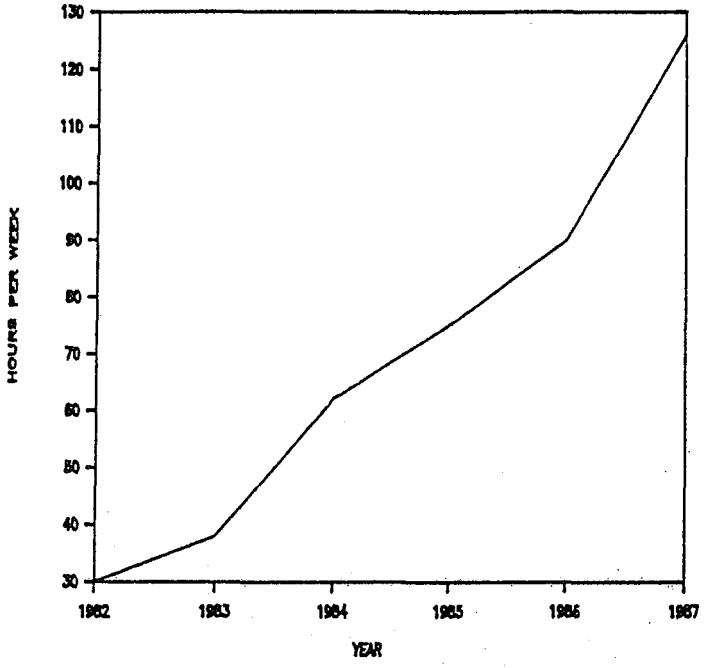
Source: "Highlights of the Career Center Class of 1986 Graduate Follow-Up Survey," Gallaudet University, Washington, D.C., 1987.

OCCUPATION
GALLAUDET UNIVERSITY GRADUATES

Occupation	Percent Employed
Special Education Teachers	29
Educational Vocational Counselors	10
Administrators	7
Postsecondary Teachers	6
All others	48

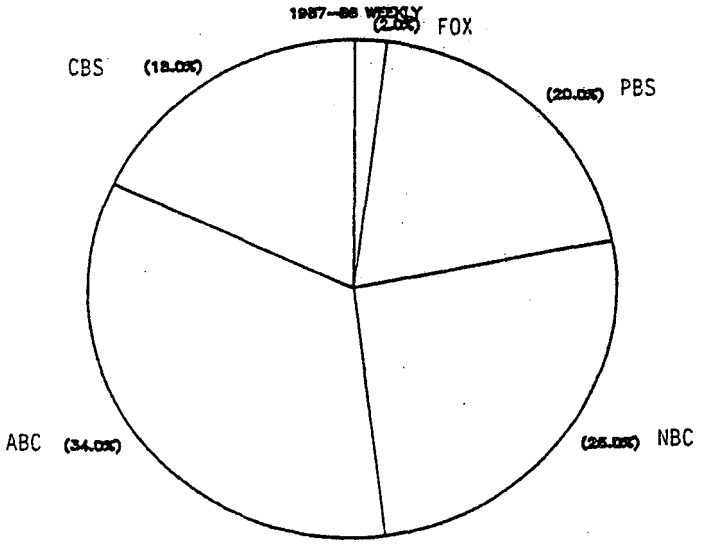
Source: Gallaudet College Alumni Survey, 1984, Gallaudet Research Institute, Gallaudet College, Washington, D.C., March 1985, p. 5.

CAPTIONED TV PROGRAMMING



Source: "Toward Equality: Education of the Deaf," Commission Education of the Deaf, Washington D.C., February 1988, p. 114.

PRIME-TIME CAPTIONED TV PROGRAMMING



Source: "Toward Equality: Education of the Deaf," Commission Education of the Deaf, Washington D.C., 1988, p. 116.

RESOURCES

PUBLICATIONS OF AND FOR THE DEAF

AMERICAN ANNALS OF THE DEAF
McCay Vernon, Ed.
814 Thayer Avenue
Silver Spring, MD 20910

Published 5 times a year; $33.00/yr. U.S. and Canada, $36.00/yr. elsewhere. Reference issue $16.00 U.S., $18.00 other countries. Official publication of the Conference of Educational Administration Serving the Deaf.

AMERICAN ATHLETIC ASSOCIATION OF THE DEAF BULLETIN
Cole Zulauf, Ed.
1313 Tanforan
Lexington, KY 40502

Published quarterly; $5.00/yr. Sports publication.

THE DEAF AMERICAN
Muriel Horton-Strassler, Ed.
National Association of the Deaf
814 Thayer Avenue
Silver Spring, MD 20910

Published 4 times a year; $10.00/yr.; U.S. and elsewhere. Free to members of NAD. Devoted to the interest of the deaf community.

THE ENDEAVOR
Jacqueline Z. Mendelsohn, Ed.
American Society for Deaf Children
814 Thayer Avenue
Silver Spring, MD 20910

Published bi-monthly; $25.00/yr. individual/-family; $25.00/yr. library; $50.00/yr., educational organization. Organization newsletter for parents of deaf children.

GALLAUDET ALUMNI NEWSLETTER
Jack R. Gannon, Ed.
Gallaudet College
800 Florida Avenue, N.E.
Washington, DC 20002

Published twice a month, Oct. to June; free. Highlights Campus news and Alumni programs.

GALLAUDET TODAY
Jack R. Gannon, Managing Ed.
Gallaudet College
800 Florida Avenue, N.E.
Washington, DC 20002

Published quarterly; $5.00/yr. U.S.; $7.00/yr. elsewhere. A college publication with special issues on deafness and related topics.

JOURNAL OF REHABILITATION OF THE DEAF
Glenn T. Lloyd, Ed.
American Deafness & Rehabilitation Assoc.
814 Thayer Avenue
Silver Spring, MD 20910

Published 4 times a year, newsletter every other month with membership; $36.00 per year. For professionals working with deaf people.

JUNIOR NAD NEWLSETTER
Junior National Assoc. of the Deaf -- Branch Office
455 N. Pennsylvania Street, Suite 804
Indianapolis, IN 46204

Published 3-4 times a year from Oct. to May; $8.00. Organizational publication focusing on young deaf people.

THE FRAT
National Fraternal Society of the Deaf
1300 W. Northwest Hwy.
Mt. Prospect, IL 60056

Published bi-monthly; $2.00/yr. Fraternal insurance information and news about members.

GA-SK
Telecommunications for the Deaf, Inc.
814 Thayer Avenue
Silver Spring, MD 20910

Published quarterly; $10.00/yr. Publication for telecommunication users.

SILENT NEWS
Cathy Carroll, Ed.
MSSD Box 5N
Gallaudet College
800 Florida Avenue, N.E.
Washington, DC 20002

Published 15 times a year from Sept. to May; $5.00/yr.; $7.50 large print, U.S.; $6.00/yr., Canada. A magazine for deaf and hard-of-hearing youth.

SHHH
Howard Stone, Ed.
Self Help for Hard of Hearing People, Inc.
7800 Wisconsin Avenue
Bethseda, MD 20814

Published 6 times a year; $10.00/yr., includes membership fee. A magazine advocating for improved services for hard-of-hearing people.

NAD BROADCASTER
Muriel Horton-Strassler, Ed.
National Association of the Deaf
814 Thayer Avenue
Silver Spring, MD 20910

Published 11 times a year; $6.00/yr. $4.00/yr. for NAD and State Association members. A deaf community national newspaper.

NTID FOCUS
Marcia Dugan, Ed.
National Technical Institute for the Deaf
One Lomb Memorial Drive
Rochester, NY 14623

Published quarterly. Focuses on technical and professional education programs of NTID.

THE WORLD AROUND YOU

Walter Schulman, Ed.
P.O. Box 584
Paramus, NJ 07652

Published monthly; $8.00/yr. Newspaper devoted to news related to the deaf community.

VOLTA REVIEW
Richard Kretschmer, Ed.

NEW SOUNDS
Genie Doggett, Ed.
Alexander Graham Bell Assoc. for the Deaf
3417 Volta Place, N.W.
Washington, DC 20007

Published 10 times a year; $30.00/yr. (membership dues). Promotes the Association's goals of teaching speech and speechreading and the use of residual hearing.

Source: National Information Center on Deafness, Gallaudet Unviersity, Washington D.C., 1985

STATE SOUTHERN BAPTIST CONFERENCES OF THE DEAF

(For addresses and phone numbers of the deaf organizations, contact your state Baptist conventions.)

Alabama
Arkansas
California
Colorado
Florida*
Georgia
Illinois
Kentucky
Louisiana*
Michigan
Mississippi
Missouri
New England
Northwest
North Carolina*
Ohio
Oklahoma
South Carolina
Tennessee
Texas
Virginia

* These states also have a camp for deaf youth.

STATE ASSOCIATIONS OF THE DEAF

Jerry Jatho, President
1345 Rudakof Circle Suite 107
Anchorage, AK 99508

James Goodson, President
1708 North 15th Avenue
Phoenix, AZ 85007

Marcella Meyer, President
c/o GLAD
616 South Westmoreland
Los Angeles, CA 90005

Eldon L. Ragland, President
P.O. Box 297
Morrison, CO 80465

June McMahon, President
1206 Mill Pond Drive
S. Windsor, CT 06074

Loretta Sarro, President
1202 Milltown Road
Wilmington, DE 19808

Joseph Benedetto, President
1238 East Alexander Street
Lafayette, LA 70501

Sue Philip, President
650 South Street #2
Roslindale, MA 02131

John Kubis, President
6603 McCahill Terrace
Laurel, MD 20810

Lois G. Morin, President
P.O. Box 326
East Baldwin, ME 04024

Lawson McNally, President
MADC Home Office
2970 Lake Lansing Road
East Lansing, MI 48821

Warner St. John, President
8130 A1A South C-6
St. Augustine, FL 32086

Shirley Hicks, President
2 Skyview Drive
Council Bluffs, IA 51501

Jerry Wilding, President
529 West 9th Street
Gooding, ID 83330

John B. Davis, President
9501 Tripp
Skokie, IL 60076

Richard Nicolai, President
4456 Fall Creekway
Indianapolis, IN 46205

Virginia Ward, President
407 Meadow Lane
Danville, KY 40422

Stephen Kugel, President
5 Ramble Woods
Valdese, NC 28690

Mark Hill, President
Opera House Apts. #308
318 4th Avenue
Devils Lake, ND 58301

George Propp, President
R.R. 1 Box 4E
Davey, NE 68336

Mary R. Johnson, Executive Director
65 Pearson Street
Portsmouth, NH 03801

Lee Brody, President
202 Lexington Avenue
Hackensack, NJ 07601

Ruby Vine, President
11732 Jefferson St., NE
Blaine, MN 55434

Larry Baity, President
2315 B. Montezuma
Florissant, MO 63031

Allen Graham, President
150 Mill Cove
Ridgeland, MS 39157

Flo Ellen Hippe, President
3441 14th Avenue South
Great Falls, MT 59405

Frank Bagley, President
1130 SW 43rd Street
Oklahmoma City, OK 73109

Jeanie Craver, President
OAD Home Office
999 Locust Street NE
Salem, OR 97303-5299

Joseph Jezerski, President
5622 Sixth Street
Pittsburgh, PA 15236

Mary Lomastro, President
96 Rawlinson Drive
Coventry, RI 02816

Cheryl Alessi, President
214 Seven Oaks Lane
Spartanburg, SC 29301

Judy Glammeier, President
609 South Williams Avenue
Sioux Falls, SD 57104

Ed Steele, President
7435 Igou Gap Road
Chattanooga, TN 37421

Jack Hensley, President
2704 Rae Dell Avenue
Austin, TX 78704

John M. Robertson, President
Rt. 2 Box 299-J
Santa Fe, NM 87505

Sue Cale, President
5433 Mountain View Drive
Las Vegas, NV 89102

ALice Guinane, President
121 Richmond Avenue
Buffalo, NY 14222

Cecil Bradley, President
3872 Cidermill Drive
Columbus, OH 43024

Dave Mortensen, President
580 West 5720 Street
Murray, UT 84123

Rachel Mary Bavister, President
413 Austin Avenue
Staunton, VA 24401

William Hudson, President
174 River Street
Montpelier, VT 05602

Roger Pendergraft, President
P.O. Box 406
Suquamish, WA 98392

Arvilla Rank, President
6358 South 20th Street
Milwaukee, WI 53221

Melvin Creamer, President
P.O. Box 1683
Martinsburg, WV 25401

Bill Bitner, President
2209 Phillips Place
Cheyenne, WY 82009

STATE GOVERNMENT OFFICES
RELATED TO THE DEAF

Gloria Kemp, Assistant Dept. Director
AR-Office of Deaf and Hearing Impaired
1401 Brookwood Drive
P.O. Box 3781
Little Rock, AR 72203

Stuart Brackney, Executive Director
AZ Council for the Hearing Impaired
1300 West Washington, Room 105
Phoenix, AZ 85007

Fred Lewis, Chief
CA Office of Deaf Access
Department of Social Services
744 P. Street
Sacremento, CA 95814

Barbara Brasel, Executive Director
CT Commission of Deaf & Hearing Imp.
40 Woodland Street
Hartford, CT 06105

Dennis Fennell, Program Coordinator
GA Council for the Hearing Impaired
878 Peachtree Street, NE Room 707
Atlanta, GA 30309

Eloise Lietzow, Director
IA-Deaf Services of Iowa
Iowa St. Department of Health
Lucas, St. Office Building
Des Moines, IA 50319

Executive Director
KS Commission on Deaf & Hearing Imp.
Biddle Building, 1st Floor
2700 W. Sixth Street
Topeka, KS 66606

William Rogers, Executive Director
KY Commission on Deaf & Hearing Imp.
Capital Plaza Towers
427 Versailles Road
Frankfort, KY 40601

William Peace, Director
NC Council for Hearing Impaired
Division of Vocational Rehab.
P.O. Box 26053
Raleigh, NC 27611

Stephen J. Larew, Exec. Director
NE Commission for the Hearing Imp.
4600 Valley Road
Lincoln, NE 68510

Susan Bissonnette, Coordinator
NH Division of Vocational Rehab.
Office of Hearing Impaired
101 Pleasant Street
Concord, NH 03301

Richard Herring, Director
NJ Department of Labor
Division of the Deaf
Labor and Industry Building
Trenton, NJ 08625-0058

Sandy Duncan
Office for Deaf & Hearing Impaired
7th and Forster Streets
Harrisburg, PA 17120

Benjamin Soukup, Director
SD Community Service for the Deaf
3520 Gateway Blvd.
Sioux Falls, SD 57160-1558

Services to the Deaf
Hearing Impaired
2409 N. Kelley, RS 24
Oklahoma City, OK 73125

Scott Haywood, Executive Director
TN Council for the Hearing Impaired
400 Deadrick Street
Nashville, TN 37219

Executive Director
LA Commission for the Deaf
P.O. Box 44371
Baton Rouge, LA 70804

Barbara Jean Wood
MA Commission for the Deaf
600 Washington Street
Suite 600
Boston, MA 02111

Christopher Hunter, Director
MI Div. of Deaf and Deafened
309 N. Washington Square
Box 30015
Lansing, MI 48909

Larry D. Evans, Executive Director
TX Commission for the Deaf
P.O. Box 12904
Capital Station
Austin, Texas 78711

Lily Bess, Executive Director
VA Dept. for the Deaf
James Monroe Building 7th Floor
101 North 14th Street
Richmond, VA 23219-3678

Herb Pickell, Director
WI Office for the Hearing Impaired
1 West Wilson Street
P.O. Box 7851
Madison, WI 53707

HOMES AND HOUSING FOR AGED DEAF PERSONS

The following codes identify facilities.

D Facility, or unit in a facility, designed to accommodate deaf residents.
I Independent Living Unit--may provide activities, meals, housekeeping, etc., but does not provide personal care.
P Personal Care Unit--provides extra service for residents, including bathing and help with walking, but is not a nursing care or independent unit.
N Nursing Care Unit--provides services for elderly deaf residents who, because of poor health or low functioning conditions, cannot be housed in the personal care unit or independent living unit.

CALIFORNIA
California Home for Aged Deaf
529 Las Tunas Drive
Arcadia, CA 91006
(818)445-2259 Voice; (818)445-0875 TDD
D I

Pilgrim Tower
1207 S. Vermont Avenue
Los Angeles, CA 90006
(213) 387-6541 Voice/TDD
D I

GEORGIA
Crussell-Freeman Center of the Deaf
740 Erin Avenue
Atlanta, GA 30310
(404) 758-8254 Voice/TDD
P

INDIANA
Archibald Memorial Home for the Deaf
R.R.2
Brookston, IN 47923
(317) 563-3582 Voice/TDD
(317) 448-1872 Voice/TDD
D I P (but not for new residents)

LOUISIANA
Village Dulac
1404 Carmel Avenue
Lafayette, LA 70505
(318) 234-5106 Voice
D I

MASSACHUSETTS
New England Home for the Deaf
154 Water Street
Denvers, MA 09123
(617) 774-0445 Voice/TDD
D I

MINNESOTA
Ebenezer Park Apartments
2700 Park Avenue
New York, NY
(612) 879-2233 Voice/TDD
I

NEW YORK
Tanya Towers
c/o New York Society for the Deaf
344 E. 14th Street
New York, New York 10003
(212) 673-6500 Voice; (212) 673-6974 TDD
D I

OHIO
Columbus Colony, Inc.
901 S. Sunbury Road
Westerville, OH 43081
(614) 891-5055 Voice/TDD
D N

Columbus Colony Housing, Inc.
1165 Colony Drive
Westerville, OH 43081
(614) 890-6152 Voice/TDD
D N

MARYLAND
Louis Foxwell Sr. Memorial Community
c/o Deaf Referral Services
3700 Greenspring Avenue
Baltimore, MD 21211
(301)225-3323 Voice; (301)728-4450 TDD
D I

CANADA
Kiwanis Centre of the Deaf
285 Pembina Highway
Winnipeg, Manitoba R3L 2E1
CANADA
(204)284-0802 Voice; (204)475-0702 TDD
D I P

The Bob Rumball Centre for the Deaf
2395 Bayview Avenue
Willowdale, Ontario M2L 1A2
CANADA
(416) 449-9651
D P

PENNSYLVANIA
The George W. Nevil Home
Elwyn Institute
111 Elwyn Road
Elwyn, PA 19063
(215) 358-6400 or (215) 356-6475 Voice
(215) 358-2179 TDD
D P

VIRGINIA
Ephphatha Village
1014 Ridge Street, Box 16
Charlottesville, VA 22901
(804) 296-9224 Voice/TDD
D I P

The Meadows
5800 Meadow Drive
Crozet, VA 22932
(804) 823-4683 or (804) 977-8203 Voice
I

Source: National Information Center on Deafness, Gallaudet College, Washington, D.C., 1985.

SOUTHERN BAPTIST CONTEXTUAL MATERIALS FOR THE DEAF

(See page 81 for addresses to order materials.)

Bible Study

Simplified Lessons--Adult Sunday School (Convention Uniform Series)
Priced
Sunday School Board

How to Teach the Bible (10 Lessons)
Free
Arizona Southern Baptist Convention

Working with the Deaf Through Sunday School
Priced
Sunday School Board

Bible Light for Daily Life
Priced
Baptist Book Stores

Guide of Simplified Lessons for Training Sunday School and Bible Teachers. Priced
Arizona Southern Baptist Convention

Special Ministries Resource Kit Sunday School/Church Training for Children. Priced
Sunday School Board

Sunday School Resource Kit for *Teaching Deaf Children* (Life and Work Series). Priced
Sunday School Board

Bible Study for Adults (Life and Work Series). Priced
Sunday School Board

Books

Manual of Religious Signs
Priced #350-01P
Customer Service Center
Home Mission Board

Manual for work With the Deaf
Priced #350-17P
Customer Service Center
Home Mission Board

Teaching Deaf Children
Free
Arkansas Baptist State Convention

Be Opened, An Introduction to Ministry With the Deaf
Priced
Baptist Book Stores

I Can't/I'll Try. Priced
Columbia Baptist Church
103 W. Columbia Street
Falls Church, VA 22046

A Deaf Church
Free
Arkansas Baptist State Convention

Cooperative Program

What is the Cooperative Program?
(Basic English)
Free #350-81F
Customer Service Center
Home Mission Board

Executive Committee

Meet Southern Baptists
(Basic English) Free

Customer Service Center
Home Mission Board

Films

"God's Love"
Free Rental
Language Church Extension
Division, Home Mission Board

"Redeemed"
Free Rental
Language Church Extension
Division, Home Mission Board

"The Lord's Prayer in Sign Language"
Free
Arkansas Baptist State Convention

"Greatest Discovery"
Free Rental
Language Church Extension
Division, Home Mission Board

"Light Unto My Path" Series
Free Rental
Language Church Extension
Division, Home Mission Board

Hymnal

Sing Praise, Hymnal for the Deaf
Priced
Baptist Book Stores

Missions Education

Missions Is Our Job
(Basic English) Free #350-09F
Customer Service Center
Home Mission Board

Lottie Moon Biographical Sketch
(Basic English)
Priced
Woman's Missionary Union

Our Mission World
(Basic English)
Priced
Woman's Missionary Union

How Your Church Can Do Missions Work, Free #350-17F
Customer Service Center
Home Mission Board

Annie Armstrong Biographical Sketch
(Basic English)
Priced
Woman's Missionary Union

Baptist Women Manual
(Basic English)
Priced
Woman's Missionary Union

Pamphlets

Deaf Persons and Vacation Bible School
Free
Sunday School Board

Grammatical Principals of American Sign Language
Free
Arkansas Baptist State Convention

Basic Needs of Deaf People
Free
Arkansas Baptist State Convention

Language of Signs
Free #350-01F
Customer Service Center
Home Mission Board

Your Church and Deaf Persons
Free
Sunday School Board

Tracts

Previewing New Materials
Free
Arkansas Baptist State Convention

God Loves You
Priced
Louisiana Baptist Convention

Miscellaneous

Deaf Prospect Card
Free
Language Church Extension
Division, Home Mission Board

Day Camping Unit
Priced
Baptist Book Stores

Work With the Deaf
Free #350-03F
Customer Service Center
Home Mission Board

Newsletters

(State newsletters are available from the following state Baptist conventions.)

Alabama
California
Georgia
Louisiana
Michigan
Missouri
South Carolina
Texas

Arkansas
Florida
Indiana
Maryland
Mississippi
New Mexico
Tennessee
Virginia

Videos

(The following state Baptist conventions offer videos for purchase or rental.)

North Carolina

Louisiana

Film Sources

Modern Talking Picture Service
2323 New Hyde Park Road
New Hyde Park, NY 11042

Christian Caption Films
811 Wealthy Street, NE
Grand Rapids, MI 49506

Filmstrips

"Ministry of Baptists to the Deaf"
Baptist Book Stores

"Ministry to Deaf Persons"
Priced
Sunday School Board

SOUTHERN BAPTIST AND OTHER AGENCIES
(Addresses for ordering materials)

American Bible Society
P.O. Box 5656
Grand Central Station
New York, NY 10163

Sunday School Board
127 Ninth Avenue, North
Nashville, TN 37234

Woman's Missionary Union
P.O. Box 830010
Birmingham, AL 35283-0010

Baptist State Conventions

Alabama Baptist State Convention
P.O. Box 11870
Montgomery, AL 36198-0001

Arizona Southern Baptist Convention
400 West Camelback
Phoenix, AZ 85013

Arkansas Baptist State Convention
P.O. Box 552
Little Rock, AR 72201

California Southern Baptist Convention
678 East Shaw Avenue
Fresno, CA 93710

Florida Baptist Convention
1230 Hendricks Avenue
Jacksonville, FL 32207

Georgia Baptist Convention
2930 Flowers Road, South
Atlanta, GA 30341

State Convention of Baptists in Indiana
P.O. Box 24189
Indianapolis, IN 46224

Louisiana Baptist Convention
P.O. Box 311
Alexandria, LA 71309-0311

Baptist Convention of Maryland/Delaware
1313 York Road
Lutherville, MD 21093

Baptist State Convention of Michigan
15635 West Twelve Mile Road
Southfield, MI 48076

Mississippi Baptist Convention Board
P.O. Box 530
Jackson, MS 39201

Missouri Baptist Convention
400 East High Street
Jefferson City, MO 65101

Baptist Convention of New Mexico
P.O. Box 485
Albuquerque, NM 87102

South Carolina Baptist Convention
907 Richland Street
Columbia, SC 29201-2398

Tennessee Baptist Convention
P.O. Box 728
Brentwood, TN 37204-0728

Baptist General Convention of Texas
511 North Akard Street, Suite 1539
Dallas, TX 75201-3355

Baptist General Association of Virginia
P.O. Box 8568
Richmond, VA 23226

ORGANIZATIONS

RELIGIOUS ORGANIZATIONS CONCERNED WITH THE DEAF

American Bible Society
1865 Broadway
New York, NY 10023
(212) 581-7400

American Ministries to the Deaf Inc.
7564 Brown's Mill Road
Kauffman Station
Chambersburg, PA 17201
(717) 375-2610

Catholic Charities Office for the Handicapped
Deaf Division
191 Joralmon Street
Brooklyn, NY 11201
(718) 596-5500

Catholic Deaf Apostolate
243 Steele Road
West Hartford, CT 06117
(203) 523-7530

Christian Record Braille Foundation, Inc.
Deaf Services Department
444 S. 52nd Street
Lincoln, NE 68506
(402) 488-0981

Christian Reformed Church
Committee on Disability Concerns
2850 Kalamazoo Avenue, SE
Grand Rapids, MI 49560

Deaf Missions
RR 2, Box 26
Council Bluffs, IA 51501
(712) 322-5493 (Voice/TDD)
(712) 323-1380 (Voice/TDD)

Evangelical Lutheran Church of America
Division of Social Ministry Organizations
8765 West Higgins Road
Chicago, IL 60631
(312) 380-3700

Episcopal Conference of the Deaf
c/o The Rev. Roger Pickering
All Souls for the Deaf Church
Box 27459
Philadelphia, PA 19150

General Council of the Assemblies of God
Division of Home Missions Ministries to the Deaf
1445 Boonville Avenue
Springfield, MO 65802
(417) 862-2781

Gospel Ministries for the Deaf
4200-A S.E. Jennings Avenue
Portland, OR 97627
(503) 393-5153

International Catholic Deaf Association
814 Thayer Avenue
Silver Spring, MD 20910
(301) 588-4009

International Lutheran Deaf Association
1333 South Kirkwood Road
St. Louis, MO 63122
(314) 965-9917, ext. 684

Lutheran Church Missouri Synod
Board for Missions: Mission
to the Deaf and Blind
133 South Kirkwood Road
St. Louis, MO 63122
(314) 965-9917, ext. 684

Mennonite Board of Missions
Office of Deaf Ministries
P.O. Box 370
Elkhart, IN 46515
(219) 294-7523, ext. 286

National Catholic Office for the Deaf
814 Thayer Avenue
Silver Springs, MD 20910
(301) 587-7992

National Congress of Jewish Deaf
4960 Sabal Palm Boulevard
Building 7, Apartment 207
Tamarac, FL 33319

National Council of the Churches of Christ
in the U.S.A. - Task Force on Hearing Impairments
Division of Education and Ministry
475 Riverside Drive, Room 706
New York, NY 10115
(212) 870-2042

Office of Deaf Ministries: National Division
Board of Global Ministries of the United Methodist Church
475 Riverside Drive
New York, NY 10115
(212) 870-3909

Presbyterian Church (USA)
Office of Social Welfare
475 Riverside Drive, Room 1268
New York, NY 10115
(212) 870-2043

Southern Baptist Convention
Home Mission Board
Language Church Extension Division
1350 Spring Street NW
Atlanta, GA 30367-5601
(404) 898-7000

Southern Baptist Convention
Special Ministries
Sunday School Board
127 Ninth Avenue, North
Nashville, TN 37234
(615) 251-2762

United Methodist Church
General Board of Global Ministries
475 Riverside Drive
New York, NY 10115
(212) 870-3835

Voice from the Silence
P.O. Box 182
Concord, CA 94522
(415) 686-3966

Source: National Information Center on Deafness, Gallaudet University, Washington, D.C., August 1988.

NATIONAL ORGANIZATIONS CONCERNED WITH DEAF

Alexander Graham Bell Association for the Deaf
3417 Volta Place, NW
Washington, DC 20007
(202) 337-5220 (V & TDD)

Committed to speech education for hearing-impaired and deaf people. Disseminates informational materials to all interested persons.

American Association of Otolaryngology - Head and Neck Surgery, Inc.
1101 Vermont Avenue, NW
Suite 302
Washington, DC 20005
(202) 289-4607

Represents otolaryngology in government and socio-economic areas and provides medical education for otolaryngologists (ear, nose and throat doctors.)

American Hearing Research Foundation
55 East Washington Street
Suite 2022
Chicago, IL 60602
(312) 726-9670

A non-profit organization with three fundamental purposes: 1) to provide financial assistance for medical research into the causes, preventions and cure of deafness, impaired hearing and balance disorders, 2) encourage the collaboration of clinical laboratory research; and 3) broaden teaching of the medical aspects in hearing problems and disseminate the latest and most reliable scientific knowledge to physicians and to the public.

American Society for Deaf Children
814 Thayer Avenue
Silver Spring, MD 20910
(301) 585-5400 (V & TDD)

Membership organization providing information and support to parents and families with children who are deaf or hard of hearing.

American Tinnitus Association
P.O. Box 5
Portland, OR 97207
(503) 248-9985 (Voice)

Supports research and provides information about tinnitus, the experience of hearing a sound when no external physical sound is present.

Better Hearing Institute
P.O. Box 1840
Washington, DC 20013
(703) 642-0580 (Voice)

Develops and disseminates information about current medical and technological advances in dealing with hearing loss to hearing-impaired people, their families and friends, and the general public.

Food and Drug Administration/Hearing Aids
Office of Consumer Affairs HFE-88
5600 Fishers Lane
Rockfille, MD 20857
(301) 443-3170

A government agency that disseminates information about hearing and hearing aids.

GALLAUDET UNIVERSITY
Kendall Green
800 Florida Avenue, NE
Washington, DC 20002
(202) 651-5030 (Voice and TDD)

A multi-purpose educational institution serving deaf students through education, public service and research. Write to specific Gallaudet units indicated at the above address.

Gallaudet College Press
(202) 651-5595 (Voice)
(202) 651-5276 (TDD)

Gallaudet College Press publishes books related to the field of deafness.

National Information Center on Deafness
(202) 651-5109 (Voice)
(202) 651-5976 (TDD)

Provides information about deafness and Gallaudet University to all interested people.

Hearing Industries Association
1800 M. Street, NW
Suite 1030N
Washington, DC 20036
(202) 833-1411

Represents hearing-aid manufacturers and distributors that contribute to the rehabilitation and readjustment of the deafened. Also collects trade statistics and assists in research.

House Ear Institute
256 South Lake Street
Los Angeles, CA 90057
(213) 483-4431 (Voice)
(213) 484-2642 (TDD)

Develops conceptual and technically feasible approaches to resolving hearing and balance disorders through applied research.

The National Association of the Deaf
814 Thayer Avenue
Silver Spring, MD 20910
(301) 587-1788 (Voice and TDD)

A consumer-oriented membership organization that works on behalf of deaf people. Concerned with communication skills, legislation, employment rights and other topics of interest to deaf people.

National Association for Hearing and Speech Action
10801 Rockville Pike
(301) 897-8682 (V & TDD)
(800) 638-8255 (V & TDD)

Increases public awareness of deafness and acts as a consumer advocate for hearing, speech and language-impaired people. Consumer affiliate of the American Speech-Language-Hearing Association.

National Captioning Institute, Inc.
5203 Leesburg Pike
Falls Church, VA 22041
(703) 998-2400 (Voice and TDD)

National Easter Seal Society
2023 West Ogden Avenue
Chicago, IL 60612
(312) 243-8400 (Voice)
(312) 243-8880 (TDD)

Provides information and clinical services to people with disabilities and supports and stimulates research in treatment and management of disabling conditions.

National Hearing Association
1430 Branding Lane
Suite 122
Downers Grove, IL 60515
(312) 810-0410 (V & TDD)

Publishes, in layman language, educational brochures that explore fundamentals of hearing and balance disorders.

National Technical Institute for the Deaf
Rochester Institute of Technology
P.O. Box 9887
Rochester, NY 14623-0887
(716) 475-6400 (Voice)
(716) 475-2181 (TDD)

Provides post-secondary educational opportunities for deaf students in technical and professional fields.

Self Help for Hard of Hearing People, Inc.
7800 Wisconsin Avenue
Bethesda, MD 20814
(301) 657-2248 (Voice)
(301) 675-2249 (TDD)

Provides help in dealing with hearing loss and acts as an advocate on issues concerning hard-of-hearing people.

Starkey Laboratories
6700 Washington Avenue, South
Eden Prairie, MN 55344
(800) 328-8602

Manufactures hearing aids; publishes information about hearing loss, amplification and aural rehabilitation.

Tripoo
955 North Alfred Street
Los Angeles, CA 90069
(213) 656-4904 (Voice and TDD)
(800) 362-8888 (Voice and TDD)

Provides a national toll-free hotline for individuals wanting information about raising and educating deaf children.

GLOSSARY

GLOSSARY

Deaf--Individuals in whom the sense of hearing is nonfuntional for ordinary purposes of life.

Adventitious deafness--People who lose their normal hearing.

American Sign Language--A method of communication brought to the United states from France by Thomas Gallaudet. It reflects the influence of the French language structure and is different from the English language. It has its own syntax, grammar and structure.

Congenital deafness--This deafness begins at birth. It is caused by illness in the mother, heredity, or injury sustained at birth.

Hard of hearing--This term refers to people who can hear loud sounds. They have hearing which is usable.

Hearing impaired--This term includes a large scope of people--from those who must strain to hear to a person who hears no sound at all.

Manual communication--This method uses both fingerspelling and sign language.

Oralism--This emphasizes the idea that deaf people should be taught to communicate only through speech and speechreading. Sign language is not used.

Prelingual deafness--This term refers to deafness which comes before normal verbal language development.

Prevocational deafness--This term refers to those people who became deaf before age 19.

Profound deafness--This means a hearing loss so severe that even with a hearing aid normal speech cannot be heard.

Signed English--This communication system is sign language using English grammar. It has about 2,000 words in its vocabulary.

Total communication--This term includes the full range of communication skills-gestures, language of signs, speech, speechreading, fingerspelling, reading and writing.

Compiled by M. Rodney Webb, director, Language Church Starting, Language Church Extension Division, HMB

HMB

HOME
MISSION
BOARD, SBC

A Southern Baptist Convention agency supported by the Cooperative Program and the Annie Armstrong Easter Offering

For general information or to order materials, call the Home Mission Board's Customer Service Center, 1 800 634-2462