

Multicultural Profiles in the Deaf Community

By Cynthia J. Plue

Who are the multicultural Deaf people? Where are they? Up to now, insufficient information has existed regarding this community. It is assumed that most Deaf people in the United States are of European-American background, but we must increase our understanding of the diverse cultural and linguistic backgrounds of the Deaf population. Despite the fact that the American Deaf community has addressed multicultural Deaf issues through nationwide conferences intended to raise public awareness, such issues have not been emphasized in the area of the Social Studies curriculum.¹

SOCIETY'S VIEWS

In general, the mainstream approach to the multicultural Deaf world in the United States can best be described as paternalistic (Bateman, 1992; Lane, 1992; Lane, Hoffmeister, and Bahan, 1996). Examples of paternalism include hearing people who control the affairs of Deaf children and adults and hearing people who commonly do not know Deaf people and do not want to (Lane, 1992). The human rights of the Deaf person have not been fully recognized in the areas of family and health care, access to public facilities, educational rights, employment opportunities, and legal rights in the United States and abroad. As part of the Deaf President Now movement at Gallaudet University we have fought for recognition to our needs. The Americans with Disabilities Act of 1990 is in part as a result of this (Christiansen & Barnartt, 1995; Jankowski, 1997). Dr. I. King Jordan, the Deaf president of Gallaudet University in Washington, D.C., stated, "Deaf people can do anything except to hear," and his words resonated nationally and internationally. During the 1990s the Deaf community enjoyed increasing recognition, though still more needs to be done to achieve full inclusion in American society.

DEAF STUDIES IN AMERICA

Deaf Studies programs were established at schools of the Deaf and other colleges and universities (such as Gallaudet University, Boston University, and California State University at Northridge) beginning in the late 1960s and early 1970s.

The goals of these programs were to foster pride and identity among Deaf students as well as to promote cultural and linguistic awareness and to dispel stereotypes and misconceptions held by the hearing community. Deaf Studies programs have focused primarily on the social and cultural model of Deafness as a foundation for the study of the anthropology, arts, education, history, language, literature, psychology, and sociology of the Deaf community. The goals of these programs include exploring Deaf culture, helping Deaf persons to see themselves and the world around them, and discovering and disseminating the culture, language, history, and accomplishments of Deaf persons in the world. Interdisciplinary Deaf Studies programs emphasize five avenues of exploration:

attitudinal (share the pride of living as a Deaf person); audiological (the definition and study of hearing loss); political (human and legal rights); linguistic (sign and written language and bilingual communication); and social (cultural information shared among Deaf people and with others) (Baker-Shenk & Cokely, 1992).

BENEFITS OF DEAF STUDIES

Deaf Studies provides resources relating to Deaf issues, such as increasing cultural/linguistic awareness and sensitivity in both Deaf and hearing societies; becoming socially mature in various situations with Deaf people; and being open-minded in involving a Deaf role model as a professional—a teacher, a service provider, a mentor, or a presenter.

DEAF PEOPLE AS A MINORITY

Research studies have considered individuals in the Deaf community as minorities (Lane, Hoffmeister, & Bahan, 1996). A minority is defined as a group of members with common interests, language interactions with others, rights and obligations of membership, a sense of identity and belonging within the group, and cultural acceptance as part of group solidarity (Levin, 1994). In confronting discrimination and oppression within the hearing society, the National Association of the Deaf (NAD) has played the role of a minority rights organization in its advocacy for equal access and opportunity for the Deaf community. Established in 1880, NAD is the oldest organization of the Deaf in the world. NAD is also the largest constituency organization



safeguarding the accessibility and civil rights of 28 million Deaf and hard-of-hearing Americans in education, employment, health care, and telecommunications. NAD can be found on the Internet at www.nad.org.

DEMOGRAPHIC FACTS

According to the World Federation of the Deaf (WFD), there are 70 million Deaf people worldwide.² Within the United States, there are 27 million people with hearing loss and 2 million Deaf people who consider themselves part of the Deaf community.³ While exact figures are not available, the multicultural Deaf population in the United States is rising due to increased immigration overall from Latin America, Africa, Asia, Europe, and other regions (Andrews & Jordan, 1993; Christensen, 2000; Lummer, 1999; Plue, 1999a).

MULTIPLE MINORITY STATUS WITHIN THE DEAF COMMUNITY

Within the Deaf community, minority communities exist in proportion to their overall population. Recognized as “different” by the larger Deaf community, these individuals are referred to as “multiple minority” (Doe, 1994). The American Deaf community commits a form of “social closure” when faced with the Deaf people of color as being different due to more visible and immediately recognized characteristics (Gaslin, 1971). Multicultural Deaf people tend to associate strongly with their cultural group, which places them into the position of being a multiple minority—members of Deaf culture, but also of their own ethnic cultures, which may or may not fit with Deaf culture (Anderson & Bowe, 1972). This isolation from Deaf culture can occur either by virtue of their racial, ethnic, or linguistic characteristics or by choice (Doe, 1989). Issues of discrimination, oppression, and racism that affect the other minority group are often not understood or given high priority by the larger Deaf community.

How can we define membership in an ethnic minority group in addition to the Deaf minority? Hess, Markson, and Stein (1991) use four characteristics to distinguish an ethnic minority group:

- (1) Observed ascribed traits by which most minority group members can be recognized
- (2) differential treatment of individuals by society on the basis of possessing these traits
- (3) organization of self-image around this identification
- (4) an awareness of shared identity with others in the same groups

This definition applies to multicultural Deaf persons as ethnic minorities within American Deaf society. Material artifacts and nonmaterial institutions and customs that promote a common group identity reflect the relationships between the ethnic group and its culture. These material artifacts and nonmaterial customs are valuable to an ethnic group and affect daily routines. Multicultural Deaf persons have their own cultural and family lives, social customs,

religion, roles, and attitudes. They have visual symbols, traditional events, arts, literature, and related materials that they create and/or enjoy. Nonmaterial aspects of the multicultural Deaf population include their own signed and written languages, ideas, beliefs, rules, and cultural traditions.

The various national heritages also need to be considered. These heritages are learned via ethnic groups’ communication and linguistic methods—signed, written, and/or spoken languages. According to Padden and Humphries (1988), language and culture derive from the historical transmission from one generation of multicultural Deaf people to the next. Language is critical for individuals to acquire the cultures of their social groups—family, peers, and others. Thus, the integration of an individual’s cultural heritage into American life is crucial.

Many multicultural Deaf persons struggle against discrimination, oppression, and racism within the mainstream Deaf community. They have found ways to educate and empower their communities—multicultural Deaf and hearing Americans—to secure those accessible services appropriate to their needs by establishing their own social and political organizations. It is important for mainstream American society to gain knowledge about the heritage and history of multicultural Deaf persons.

Several publications on Deaf minorities can aid in this endeavor. These include *Black and Deaf in America* (Hairston & Smith, 1983), *Empowerment and Black Deaf Persons* (1992), and *The Hispanic Deaf: Issues & Challenges in Bilingual Special Education* (Delgado & Christensen, 1993), but there is no mention of other ethnic minorities in these general publications.

MULTICULTURAL DEAF ORGANIZATIONS

Although all Deaf individuals experience oppression, the oppression of the Deaf cannot be understood in individual terms alone because people are also privileged or oppressed on the basis of social group status (Adams, 1997). Multicultural Deaf adults have established their own organizations to advocate for their rights. The common mission statements of these multicultural Deaf organizations are to define and address the cultural, political, and social issues experienced by Deaf/hard-of-hearing persons. Principal multicultural Deaf organizations include Intertribal Deaf Council (IDC), National Asian Deaf Congress (NADC), National Black Deaf Advocates (NDBA), National Hispanic Council, and Jewish Deaf Congress (JDC). There are also social organizations that are gender-oriented or deal with Deaf persons who have additional disabilities. They are the Rainbow Alliance of the Deaf (RAD), Deaf Women United, Inc., and American DeafBlind Association, among others. For a more complete list of these specialty organizations, see sidebar on page 51.

MULTICULTURAL DEAF ISSUES

In learning and teaching about multicultural Deaf persons, a variety of issues must be considered. A fundamental one is that of history, specifically the struggles of multicultural Deaf communities to gain visibility and recognition

of their needs. Another important issue has to do with linguistic skills—the language of the home country as well as of English, and whether it is signed, written, and/or spoken. Related to this issue is that of literature, the existence of Deaf literature in the person's first language and literature that reflects the immigrant experience (including bilingual literature). There is also the issue of social identity, in sharing a certain cultural pride in being a Deaf person from a given ethnic or racial background. Teachers and librarians should seek sources containing multicultural Deaf profiles that can be used as examples and role models, so that students can explore the life experiences of these exemplary individuals.

The following sections offer a list of resources and/or a framework to address each of these issues.

DEAF HISTORY

There have been an increasing number of Deaf history publications since *Deaf Heritage*, the first historical publication of the American Deaf History, was published in 1981 (Gannon, 1981). Publications that serve as both important historical sources and models for further research are: *Deaf Missionary History* (Berg, 1983); *Black and Deaf in America* (Hairston & Smith, 1983); *History of the Deaf Community in Martha's Vineyard* (Groce, 1985); *Deaf Women: Parade through Decades* (Holcomb & Wood, 1989); *World Federation of the Deaf History* (Gannon, 1996); *Deaf Heritage in Canada* (Carbin, 1996); *Deaf Community in Beaumont, Texas* (Katz, 1996); *Association of the Late-Deafened Adults (ALDA) History* (Woodcock, 1996); and "A History of Deaf Asians/Pacific Islanders in America" (Plue, 1999).

LANGUAGE DIVERSITY

S. Nover's article in the collection *Sociolinguistics in Deaf Communities* (1995) studies language research from three different perspectives: language as a problem, language as a right, and language as a resource (Nover, 1995). Those who view language as a problem see it as a weakness to be overcome rather than one of the country's greatest strengths. Most advocates of this view see a given country's "monolingualism" as the only acceptable social condition. The language as a right perspective reacts against the perspective of language as a problem. Here, an ethnic community's language is viewed as a natural, human, moral, and legal right. Those who envision language as a resource see language diversity as a strength for all peoples in a country, native-born as well as immigrants. Multilingualism offers economic and personal benefits at home, in schools, and in society.

These perspectives on language deal with various types of bilingualism, including the use of signed language as a right and a resource. One can have American Sign Language (ASL) and English, or sign language and a myriad of other languages as well. Nover and Ruiz (1994) write about the shift in beliefs and assumptions. They suggest that previous educational methodologies for Deaf children and other language minority children were founded on a belief that language

differences are a "problem," but bilingual/bicultural education sees language differences as a right and as a resource. However, the question of how this applies to multicultural Deaf people of diverse linguistic and cultural backgrounds remains to be answered.

SIGN LANGUAGE USAGE AROUND THE WORLD

ASL has emerged as the American Deaf community's language (Lucas & Valli, 1995; Stokoe, 1960). It has its own phonology, morphology, semantics, syntax, and pragmatics—just like any other language. In fact, this definition of language is applied to the signed languages. In other countries, signed languages are the common language of the Deaf community. Although they are not universal, they carry similar principles as other spoken languages in other countries.

Researchers have examined native-language-based sign languages in various countries throughout the world. In Central and South America, there are signed languages in Ecuador (Garcia, 1994), Costa Rica (Woodward, 1991), Argentina (Massone & Johnson, 1991), the Dominican Republic (Gerner de Garcia, 2000), Venezuela (Oviedo, 1996), and in the Mayan language (Johnson, 1991). In Europe, there are signed languages in Norway (Bergman, 1994), Denmark (Engberg-Pedersen, 1993), Sweden (Anderssen, 1991), Switzerland (Bergman, 1994), Italy (Celo, 1996; Corazza, 1994; Folchi, 1994), Greece (Lampropoulou, 1994), and Germany (List, 1994). In North America, there are signed languages in Canada and the United States (Lane et al., 1996; Stokoe, 1960), Mexico (Bickford, 1991), and Puerto Rico (Fraticeilli, 1994). In Asia, there are signed languages in Taiwan (Chao, 1994), Japan (Tsuchiya, 1994), Thailand (Suwanarat, 1994), India (Vasishta & Sethna, 1994), Nepal (Joshi, 1994), Pakistan (Shamshudin, 1994), Saudi Arabia (Al-Muslat, 1994), and Indonesia (Branson, Miller, Marsaja, & Negara, 1996). In Africa, there are signed languages in Burundi (Sururu, 1994), Ghana (Okyerere & Addo, 1994), Namibia (Ashipala et al., 1994), and Nigeria (Ojile, 1994).

MULTILINGUAL AND COMMUNICATION SKILLS

Research studies (Lummer, 1999; Lummer & Plue, 2000; Plue, 1997a; Plue, 1997b; Plue, 1997c; Plue, 1998–99; Plue, 1999b) have shown that there are many multicultural Deaf people with multilingual skills (signed, written, and/or spoken). Studies of successful Asian-American Deaf adults show that most learned their home language (in written form and sometimes spoken form), first, then learned ASL (Plue, 1997a; Plue, 1997b; Plue, 1997c; Plue 1998–99). This is true for other Deaf immigrants as well (Lummer, 1999; Lummer & Plue, 2000; Plue, 1999b).

SOCIOLINGUISTIC RESEARCH

In the United States, there is extensive research on the ethnic variation of signs: Native Americans' tribal sign languages (Davis & Suppala, 1995; McKay-Cody, 1999); Black signs (Aramburo, 1995; Bruce, 1993), Filipino signs

(Martinez, 1993; Plue, 1997a; Thibeault, 1993); Gay, Lesbian, and Bisexual signs (Kleinfield & Warner, 1996); and gender signs (Nowell, 1995).

INFUSION OF DEAF STUDIES CURRICULUM

It is crucial that we include the multicultural and multilingual aspects of Deaf Studies in the Social Studies curriculum, where we can explore and investigate the multiple minorities who have their home cultures, languages, histories, and accomplishments. We can understand and learn from multicultural Deaf persons as language models with bilingual/multilingual skills.

We need to incorporate principles of ethnic and cultural diversity in approaching the Deaf community. These principles (Banks, 2001) have been adapted to meet the multicultural Deaf community's needs. Ethnic and cultural diversity should be recognized and respected at the individual, group, and societal levels. Equality of opportunity must be afforded to all members of ethnic and cultural groups. Ethnic and cultural diversity provides a basis for societal enrichment, cohesiveness, and survival.

SAMPLE ACTIVITIES

Sample activities can be utilized to highlight and affirm the ethnic and cultural diversity of multicultural Deaf persons. The following activities, geared to non-Deaf students and adaptable to a variety of levels from early elementary to high school, go beyond the teaching of ASL to develop children's appreciation of and friendship with Deaf peers from a variety of backgrounds.

American Deaf male profile: To learn about American-born Deaf males who have made significant contributions to their Deaf culture. An example would be Thomas Edison, who lost his hearing during his teenage years. He later became an inventor of a number of items, including the incandescent light bulb and the phonograph record player.

Native American Deaf profile: To explore Native American art as well as to let students experience the expression of Native American Deaf culture through the arts. An example would be to study Tony McGregor's art.

Asian Deaf profile: To promote an understanding of how it feels to be deaf and come to a new country. An example would be to explore the web site www.nadc-usa.org and to identify the board members' home countries. Another would be to research the first Asian Deaf woman to obtain a doctoral degree.

Black Deaf profile: To develop students' understanding of a Deaf member of a hearing Black family and how family members incorporate Black Deaf culture. The family may be African American or have immigrated from the Caribbean, Africa, or elsewhere in the African Diaspora. Another activity would be to identify how the National Black Deaf Advocates

MULTICULTURAL DEAF ORGANIZATIONS

National Black Deaf Advocates (NBDA) was established as an organization of Black Deaf people in America. There are currently 27 NBDA chapters, and its list of cultural and linguistic activities and other information on NBDA can be found on the Internet at www.nbda.org.

The National Latino/Hispanic Council includes a section for Deaf Latinos. Its web site is pending. Other organizations, such as National Council of Latinos with Disabilities and Illinois Latino Deaf Council, can be contacted as resources. There are certified Deaf interpreters who can be useful in professional settings.

The National Asian Deaf Congress (NADC) was founded in 1997 as an outgrowth of the Second National Asian Deaf conference. There are more than seven regional and collegiate NADC chapters. Their web site is www.nadc-usa.org.

The Intertribal Deaf Council (IDC) is an organization of Deaf American Indians. This organization can be reached via e-mail at IDCofNA@aol.com.

The Jewish Deaf Congress (JDC) is an organization of Deaf persons who are Jewish. The web site address is www.jdcc.org.

The Rainbow Alliance of the Deaf is an organization of Gays, Lesbians, Bisexuals, and Transsexuals who are Deaf. Its web site address is www.rad.org.

Deaf Women United, Inc. represents Deaf women in the United States, with a web site at www.dwu.org.

The American DeafBlind Association is an organization of the DeafBlind people in the United States. A web site is under construction, but one may reach its current president, Harry Andersson, at hga@msn.com.

was established and blossomed to 27 chapters or how that organization's youth leadership camp was established to promote leadership knowledge and skills.

Latino Deaf profile: To acquaint students with the culture of Deaf Latinos and introduce their varied national/cultural experiences. An example would be to research a Latino Deaf person's academic struggle in getting a doctoral degree and write a report on this person; for example, Robert Davila.

American Deaf Woman: To introduce and acquaint students with literature and art by Deaf women. An example would be to find a list of books by Deaf women and contact the authors through their or their publishers' web sites.

American DeafBlind profile: To acquaint students with some of the challenges encountered by individuals who are both Deaf and Blind and who live and engage in activities within this culture. An example would be to do a biography project with a partner on Helen Keller or Laura Bridgeman.

Gay, Lesbian, and Bisexual Deaf profile: To acquaint students with some of the things that are important to the, Lesbian, and Bisexual Deaf community. An example would be to do research on the organization Rainbow Alliance of the Deaf, starting with the question, "How did the organization start?"

RECOMMENDATIONS

The growth of the multicultural Deaf population in the United States requires us to do the following:

- Add multicultural Deaf Studies to the Social Studies curriculum.
- Promote multicultural Deaf Awareness events to appreciate this diversity in learning language and culture.
- Follow general principles of approaching ethnic and cultural diversity at home, in schools, and in society.
- Expand multicultural and multilinguistic sensitivity with this population.
- Obtain knowledge and skills in linguistic variations and multicultural training.
- Develop tools for conducting the above profile investigations of multicultural Deaf individuals' experiences.
- Show that multicultural Deaf people "can do anything except to hear."
- Involve multicultural Deaf people in school and professional settings.

- Reflect how multicultural Deaf communities prosper with role models and leaders by providing information on multicultural Deaf role models to younger community members.

- Provide inservice training to professional communities.

Professional training should include current trends, issues, and information regarding multicultural Deaf persons and their human and legal rights. The involvement of multicultural Deaf individuals in such training, as well as in the school curriculum, is crucial. This way, multicultural Deaf students will have multicultural Deaf professionals as cultural and linguistic role models. These students will have the opportunity to learn, explore, investigate, and reach their career goals in an environment built on inclusion. While having the best quality of life, they can pass their experiences on to future multicultural Deaf generations.

NOTES

¹ The first national Hispanic Deaf conference was held in Beaumont, Texas, in 1995. Lamar University sponsored this conference. Because of the demand for attention to multicultural Deaf issues, a second national multicultural Deaf conference took place in Beaumont, Texas, in 1997, also sponsored by Lamar University. The third national multicultural Deaf conference was held in Washington, D.C., in 2000. Several ethnic Deaf conferences have taken place (National Black Deaf Advocates, National Asian Deaf Congress, Jewish Deaf Congress, etc.) separately since the mid-1980s.

² *Deaf Digest* (November 30, 1997).

³ NAD, 1997.

BIBLIOGRAPHY AND WORKS CITED

Adams, J. W. (1997). *You and your Deaf child: A self-help guide for parents of Deaf and hard-of-hearing children*. Washington, D.C.: Gallaudet Univ. Press.

Al-Muslat, Z. A. (1994). The history of Deaf education in the kingdom of Saudi Arabia. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on deaf culture* (pp. 275–282). Washington, D.C.: Gallaudet Univ. Press.

Anderson, G., & Bowe, F. (1972). Racism within the Deaf community. *American Annals of the Deaf*, 117(6): 617–619.

Andersson, Y. (1991). The Swedish Federation of the Deaf. *The Deaf American Monograph Series*. Silver Spring, Md.: National Association of the Deaf.

- Andrews, J., & Jordan, D. (1993). Minority and minority Deaf professionals: How many and where are they? *American Annals of the Deaf*, 138(5): 388–396.
- Aramburo, A. J. (1995). Sociolinguistic aspects of the Black Deaf community. In C. Lucas (Ed.), *Sociolinguistics in Deaf communities*. Washington, D.C.: Gallaudet Univ. Press.
- Ashipala, S. P.; Daniel, P.; Haikali, M. N.; Israel, N.; Linus, F. T.; Niilenge, H. H.; Haiduwah, T. F.; & Hasiyanah, R. N. (1994). The development of a dictionary of Namibia sign language. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 342–346). Washington, D.C.: Gallaudet Univ. Press.
- Baker-Shenk, C., & Cokely, D. (1992). *American Sign Language: A teacher's resource text on grammar and culture*. Washington, D.C.: Gallaudet Univ. Press.
- Banks, J. A. (2001). *Cultural diversity and education: Foundations, curriculum, and teaching*. Needham Heights, Mass.: Allyn & Bacon.
- Bateman, G. (1992). Community issues and political activism. The Deaf American Monograph Series. Silver Spring, Md.: National Association of the Deaf.
- Bateman, G. (1996). Attitudes of the Deaf community toward political activism. In I. Paransis (Ed.), *Cultural and linguistic diversity and the Deaf experience*. New York: Cambridge Univ. Press.
- Berg, O. B. (1983). *A missionary chronicle: Being a history of the ministry to the Deaf in the Episcopal Church (1850–1980)*. Hollywood, Md.: St. Mary's Press.
- Bergman, B. (1994). The study of sign language in society: Part one. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 309–317). Washington, D.C.: Gallaudet Univ. Press.
- Bickford, J. A. (1991). Lexical variation in Mexican Sign Language: One language many? *Sign Language Studies*, 72: 241–276.
- Branson, J.; Miller, D.; Marsaja, I.G.; & Negara, X. (1996). Everyone here spoke sign language, too: A deaf village in Bali, Indonesia. In C. Lucas (Ed.), *Multicultural aspects of sociolinguistics in Deaf communities* (pp. 39–57). Washington, D.C.: Gallaudet Univ. Press.
- Bruce, J. (1993). A comparative study of backchannelling signals between an African American Deaf speaker and African American and white Deaf speakers. In E. A. Winston (Ed.), *Communication forum* (pp. 1–10). Washington, D.C.: Gallaudet Univ. School of Communication.
- Carbin, C. (1996). *Deaf heritage in Canada: A distinctive, diverse, and enduring culture*. Toronto: McGraw-Hill Ryerson.
- Celo, P. (1996). Pragmatic aspects of the interrogative form in Italian Sign Language. In C. Lucas (Ed.), *Multicultural aspects of sociolinguistics in Deaf communities*. Washington, D.C.: Gallaudet Univ. Press.
- Chao, J. C. (1994). Taiwan Sign Language research work. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 347–349). Washington, D.C.: Gallaudet Univ. Press.
- Christiansen, J., & Barnartt, S. (1995). *Deaf president now!* Washington, D.C.: Gallaudet Univ. Press.
- Christensen, K. (2000). *Deaf-Plus: A multicultural perspective*. San Diego, Calif.: DawnSign Press.
- Corazza, S. (1994). The history of sign language in Italian Deaf education. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 186–193). Washington, D.C.: Gallaudet Univ. Press.
- Davis, J., & Suppala, S. (1995). A sociolinguistic description of sign language use in a Navajo family. In C. Lucas (Ed.), *Sociolinguistics in Deaf communities*. Washington, D.C.: Gallaudet Univ. Press.
- Delgado, G., & Christensen, K. (1993). *Multicultural issues in deafness*. London: Longman.
- Doe, T. (1994). Multiple minorities: Communities within the Deaf community. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 464–469). Washington, D.C.: Gallaudet Univ. Press.
- Empowerment and black deafpersons*. (1992). Washington, D.C.: College for Continuing Education, Gallaudet University.
- Engberg-Pedersen, E. (1993). *Space in Danish Sign Language: The semantics and morphosyntax of the use of space in a visual language*. Hamburg, Germany: Signum-Verlag.
- Folchi, A. (1994). Sign language and deaf culture in Italy. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 410–415). Washington, D.C.: Gallaudet

Univ. Press.

Fraticegli, Y. R. (1994). Events in the history of deaf Education in Puerto Rico. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 108–211). Washington, D.C.: Gallaudet Univ. Press.

Gannon, J. (1981). *Deaf heritage: A narrative history of Deaf America*. Silver Spring, Md.: National Association of the Deaf.

Gannon, J. R. (1996). *The World Federation of the Deaf. The Deaf American Monograph Series*. Silver Spring, Md.: National Association of the Deaf.

Garcia, C. V. (1994). The birth of Ecuadorian Sign Language. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 123–126). Washington, D.C.: Gallaudet Univ. Press.

Gaslin, D. (1971). *Handbook of socialization theory and research*. Skokie, Ill.: Rand-McNally.

Gerner de Garcia, B. (1994). The developing Deaf community in the Dominican Republic. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 110–113). Washington, D.C.: Gallaudet Univ. Press.

Gerner de Garcia, B. (2000). *Deaf-Plus: A multicultural perspective*. San Diego, Calif.: DawnSign Press.

Groce, N. E. (1985). *Everyone here spoke sign language*. Cambridge, Mass.: Harvard Univ. Press.

Hairston, E., & Smith, L. (1983). *Black and Deaf in America: Are we that different?* Bensenville, Md.: TJ Publishers.

Hess, B. R., Markson, E. W., & Stein, P. J. (1991). *Sociology*. Third ed. New York: Macmillan.

Holcomb, M., & Wood, S. (1989). *Deaf Women: A parade through decades*. San Diego, Calif.: Dawn Sign Press.

Jankowski, K. (1997). *Deaf empowerment*. Washington, D.C.: Gallaudet Univ. Press.

Jepson, J. (1991). Two sign languages in a single village in India. *Sign Language Studies*, 70: 47–59.

Johnson, R. E. (1991). Sign language, culture and community in a traditional Yucatan Maya village. *Sign Language Studies*, 73: 461–474.

Joshi. (1994). Nepal: A paradise for the deaf. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf*

way: Perspectives from the international conference on Deaf culture (pp. 69–74). Washington, D.C.: Gallaudet Univ. Press.

Katz, C. (1996). *The history of the Deaf community in Beaumont, Texas*. [Brochure]. Beaumont, Tex.: Author.

Katz, C. (1999, April). A partial history of deaf studies. Deaf Studies VI: Making the Connection Conference Proceedings. Washington, D.C.: College for Continuing Education, Gallaudet University.

Kleinfield, M. A., & Warner, N. (1996). Variations in the Deaf community: Gay, Lesbian, and Bisexual Signs. In C. Lucas (Ed.), *Multicultural aspects of sociolinguistics in Deaf communities*. Washington, D.C.: Gallaudet Univ. Press.

Kwek, J. (1991). Occasions for sign use in an Australian Aboriginal community. *Sign Language Studies*, 71: 143–160.

Lampropoulou, V. (1994). The vocational distribution of Deaf people in Greece. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 791–792). Washington, D.C.: Gallaudet Univ. Press.

Lane, H. (1992). *The mask of benevolence: Disabling the Deaf community*. New York: Random House.

Lane, H.; Hoffmeister, R.; & Bahan, B. (1996). *A journey into the DEAF-WORLD*. San Diego, Calif.: DawnSign Press.

Levin, W. C. (1994). *Sociological ideas*. Florence, Ky.: Wadsworth & ITP.

List, G. (1994). Sign language research in Germany. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 388–393). Washington, D.C.: Gallaudet Univ. Press.

Lucas, C., & Valli, C. (1995). *Linguistics of American Sign Language: A resource text for ASL Users*. Washington, D.C.: Gallaudet Univ. Press.

Lummer, L. (1999). Teachers' perceptions of the academic and language needs of Deaf immigrant students: An exploratory survey. Unpublished master's thesis, Lamar University, Beaumont, Texas.

Lummer, L., & Plue, C. (2000). Multicultural Deaf consumers' perspectives of interpreter services panel session. *Interpreter Workshop Series*. Aurora, Ill.: Waubensee Community College.

Martinez, L. (1993). Eye-gaze as an element in Filipino Sign Language discourse. In E. A. Winston (Ed.), *Communication forum* (pp. 99–112). Washington, D.C.: School of

Communication Press.

Massone, M. I., & Johnson, R. E. (1991). Kinship terms in Argentine sign language. *Sign Language Studies*, 73: 347-360.

McKay-Cody, M. (1998-99). The "well-hidden" people in Deaf and Native communities. The Deaf American Monograph Series. Silver Spring, Md.: NAD Publications.

McKay-Cody, M. (1999). [Presentation: Title unknown]. Deaf Studies V: Towards Diversity and Unity. April 17-20, 1997. Washington, D.C.: College for Continuing Education, Gallaudet University.

Nover, S. (1995). Politics and language: American Sign Language and English in Deaf education. In C. Lucas (Ed.), *Sociolinguistics in Deaf communities* (pp. 109-163). Washington, D.C.: Gallaudet Univ. Press.

Nover, S., & Ruiz, R. (1994). The politics of American Sign Language in Deaf education. In B. Schick & M. P. Moeller (Eds.), *The use of sign language in instructional settings: Current concepts and controversies* (pp. 73-84). Omaha, Neb.: Boy Town National Research Hospital.

Nowell, E. (1995). Conversational features and gender in ASL. In C. Lucas (Ed.), *Sociolinguistics in Deaf communities*. Washington, D.C.: Gallaudet Univ. Press.

Ojile, E. (1994). Education of the Deaf in Nigeria. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 268-274). Washington, D.C.: Gallaudet Univ. Press.

Okyere, A. D., & Addo, M. J. (1994). Deaf culture in Ghana.

In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 97-101). Washington, D.C.: Gallaudet Univ. Press.

Oviedo, A. (1996). Bilingual Deaf education in Venezuela: Linguistic comments on the current situation. In C. Lucas (Ed.), *Multicultural aspects of sociolinguistics in Deaf communities* (pp. 61-79). Washington, D.C.: Gallaudet Univ. Press.

Padden, C., & Humphries, T. (1988). *Deaf in America: Voices from a culture*. Cambridge, Mass.: Harvard Univ. Press.

Plue, C. (1997a). An ethnographic study of Deaf Filipinos in Los Angeles: Language, culture, identity and values. Deaf Studies V: Towards Diversity and Unity. April 17-20, 1997. Washington, D.C.: College for Continuing Education, Gallaudet University.

Plue, C. (1997b). A study of achievement, cultural and language of Deaf Asians/Pacific Islanders. Multicultural Deaf conference: Weaving common thread. Beaumont, Tex.: Lamar University.

Plue, C. (1997c). Deaf Asian panel session. Multicultural Deaf conference: Weaving common thread. Beaumont, Tex.: Lamar University.

Plue, C. (1998-1999). Deaf Asian/Pacific Island students: How can we enlarge their visions and dreams? The Deaf American Monograph Series. Silver Spring, Md.: National Association of the Deaf.

Plue, C. (1999a). A history of Deaf Asians/Pacific Islanders in America. Deaf Studies VI: Making the Connection Conference



Deaf Culture: A to Z, a unique picture book is for all children and even for adults to enjoy. Each letter describes a part of Deaf culture.

Literary Artist: Walter Paul Kelley • Visual Artist: Tony Landon McGregor

Hardbound (ISBN #0-9729569-0-5) **\$26.95 USD**

plus \$5.00 USD for postage & handling

To order: Send check, money order, or credit card info to:



BuTo, Ltd. Company

P.O. Box 9018 • Austin, TX 78766

FAX: (512) 450-3372

E-mail: buteltdco@aol.com • www.buto.biz

Illustrations Copyright © 2003 by Tony Landon McGregor

Copyright © 2003 by BuTo, Ltd. Company

Proceedings, April 8–11, 1999. Washington, D.C.: College for Continuing Education, Gallaudet University.

Plue, C. (1999b). A descriptive study of achievement, social identity, and cultural influences of Asian/Pacific Island American Deaf students in California and Hawaii. Unpublished doctoral dissertation. Beaumont, Tex.: Lamar University.

Shamshudin, A. (1994). Deaf culture in Pakistan. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 75–77). Washington, D.C.: Gallaudet Univ. Press.

Simmons, R. M. T. (1994). The role of educational systems and deaf culture in the development of sign language in South Africa. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 78–84). Washington, D.C.: Gallaudet Univ. Press.

Stokoe, W. (1960). *Sign language structure: An outline of the visual communication systems of the American Deaf*. Occasional papers 8. Buffalo, N.Y.: Univ. of Buffalo.

Sururu, A. (1994). Transmitting cultural values within the Burundi Deaf community. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 94–96). Washington, D.C.: Gallaudet Univ. Press.

Suwanarat, M. (1994). Deaf Thai culture in Siam: The land of smiles. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international*

conference on Deaf culture (pp. 61–64). Washington, D.C.: Gallaudet Univ. Press.

Thibeault, A. (1993). Overlap in Filipino Sign Language discourse. In E. A. Winston (Ed.), *Communication forum* (pp. 207–218). Washington, D.C.: School of Communication Press.

Tsuchiya, M. (1994). The Deaf Japanese and their self-identity. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 65–68). Washington, D.C.: Gallaudet Univ. Press.

Vasishtha, M., & Sethna, M. (1994). Clubs for Deaf people in India. In C. J. Ertling; R. C. Johnson; D. L. Smith; & B. D. Snider (Eds.), *The Deaf way: Perspectives from the international conference on Deaf culture* (pp. 464–469). Washington, D.C.: Gallaudet Univ. Press.

Woodcock, K. (1996). The association of late-deafened adults: Rationale, highlights, history. The Deaf American Monograph Series. Silver Spring, Md.: National Association of the Deaf.

Woodward, J. (1991). Sign language varieties in Costa Rica. *Sign Language Studies*, 73: 325–328.

Cynthia J. Plue is an assistant professor of education at Northern Illinois University and coordinator of the Deaf Education Teacher Preparation Program. 