

# **Workshop on Interpreting For the Deaf**

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Muncie, Indiana

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## **D e d i c a t i o n**

*This Report on the Workshop on Interpreting for the Deaf is dedicated to Mrs. Loel J. Francis, a member of the Planning Committee, who passed away on February 27, 1964. Her contributions to this Workshop, as well as to other projects in the interests of the deaf, are gratefully acknowledged.*

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## **Foreword**

The Vocational Rehabilitation Administration is pleased to make available herewith the report of the first national workshop ever convened to develop guidelines for interpreting for deaf people. We are grateful to Ball State Teachers College for providing a site and overall management of the meeting and to William J. McClure, President of the Council on the Education of the Deaf, and Jess M. Smith, First Vice President of the National Association of the Deaf, for their faithful coordination of this extraordinarily complex project. The quality of these proceedings is characteristic of their dedication. Finally we wish to express our gratitude to the members of the planning committee who set the broad guides and marshalled the participants for this historic conference.

This document is another milestone in the Vocational Rehabilitation Administration mission to promote in all possible ways the occupational adjustment of deaf people. Through the years we have encouraged and supported similar meetings of experts to pool their thinking in developing better understanding of the deaf and patterns for more effective public services to them. We expect that these guidelines on interpreting will help deaf people share in the thinking and activities of their associates and, thus, reduce the handicapping aspects of their deafness.

Readers will note that this workshop gave birth to a long needed organization, the National Registry of Professional Interpreters and Translators for the Deaf. A springboard to meet important needs in serving the deaf is now available.

The development of standards of performance in the important skills of interpreting and translating, of a state by state directory of qualified interpreters, of broader understanding of when, why and how the communication problems of deaf people can be met most advantageously will now be more readily attainable and more likely to be launched

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## Introduction

Efforts to educate the deaf in this country date back a century and a half. The first permanent school for the deaf in America was established in Hartford, Connecticut, in 1817. In the ensuing years, educational opportunities for the deaf have become increasingly broad. Every effort is being made to provide opportunities for the deaf even more closely parallel to those offered to hearing people. The deaf enjoy the full rights of citizenship, including the responsibilities as well as the privileges thereof.

In this long history of the education and of the socio-economic progress of the deaf, accomplishment in a variety of educational settings and by use of many and diverse methods of instruction, there has been no national conference called to consider and to identify the occasions and situations in which deaf persons need the assistance of interpreters to discharge properly their responsibilities or to exercise their privileges as citizens. As expressed by members of the workshop, whenever a deaf person's life, liberty, property, health, or pursuit of normal living is in jeopardy, that person should have a constitutional right to an interpreter or translator to enable him to cope with the situation without the added disadvantage or the jeopardy of misunderstanding and confusion created by his deafness. In many other situations the services of interpreters, while not imperative, contribute greatly to the well-being of deaf individuals.

In the fall of 1963, Ball State Teachers College, Muncie, Indiana, received a grant from the Federal Vocational Rehabilitation Administration to conduct a Workshop on Interpreting for the Deaf. The purpose of the Workshop was to identify the occasions and situations in which deaf persons are likely to be at a disadvantage; to establish standards for interpreters for the deaf; to suggest training, curricula, and criteria for admission to training courses for interpreters; to develop a manual and/or other guidelines for interpreters for the deaf, both for the hearing and the deaf individuals involved; and to collect and identify the manuals and booklets dealing with dactylogy.

On November 14-15, 1963, a planning conference was held at Ball State Teachers College for the purpose of selecting a staff, nominating trainees, laying out an agenda-curriculum, assigning fact-finding tasks with respect to present laws and regulations and practices, to begin the collection of a library of materials such as existing books or manuals on the language of signs, dactylogy, and films which might be available, to initiate and to investigate the legal aspects of interpreting at local, state, and Federal levels, to develop other aspects of the over-all program and to set the time and place for the Workshop proper. It was recognized by the Planning Committee that the assistance needed by the deaf is not limited to manual interpretation alone. There are occasions when even the most oral of deaf persons are at a disadvantage and are in need of some type of assistance. The Planning Committee hoped that the Workshop proper would be able to set up guidelines to assist deaf persons and hearing persons involved in these situations.

The Workshop convened at Ball State Teachers College, June 14-17, 1964, to address itself to the tasks outlined above through consideration of three topics: one, "Training Materials, Books and Films"; two, "Concepts of Interpreting—Situations and Occasions"; three, Personnel—Location, Recruitment, Training."

Members of the Workshop devoted themselves to as exhaustive a study of these three topics as time would allow. Members of the Workshop felt strongly that there should be additional follow-up meetings addressed to the particular problems of legal situations and medical situations in which deaf persons need assistance. Contained in the following pages are the reports of the discussions, deliberations, and papers presented at this first Workshop on Interpreting for the Deaf.

WILLIAM J. McCLURE,  
Project Director

# **Guidelines for Interpreting for the Deaf**

Deliberations of the Workshop on Interpreting for the Deaf produced the following guidelines:

## **Definitions**

Differentiation exists between an *interpreter* and a *translator* described as follows:

1. A *translator* renders the original presentation verbatim.
2. An *interpreter* may depart from the original presentation to paraphrase, define, or explain. He also presents or interprets, on the intellectual level of the individual or audience, without regard to the language level of the original presentation.

The method of interpreting or translating may be manual and/or oral. By manual is meant the use of fingerspelling and the language of signs.

## **Actual Need for Interpreting**

A survey would be invaluable in ascertaining the specific number of occasions and the types of situations in which interpreters are needed. The needs vary from locality to locality, but Workshop participants cited personal knowledge of lack of standards of interpreting and attested to the shortage of interpreters. Many of the schools for the deaf are burdened by calls for members of their staffs to serve as interpreters because nobody else is available.

## **Priorities of Interpreting Needs**

Top priorities should be given to providing interpreters for:

1. Court and other legal proceedings where a deaf person's life, liberty, property, or pursuit of normal living might be in jeopardy.
2. In the areas of physical and mental health.

Definite needs exist in many other areas, some of which are:

1. Social welfare.
2. Counseling.
3. Employment.
4. Public meetings.
5. Higher and continuing education.
6. Industrial relations.
7. Public relations.

Services of interpreters are needed in the above areas in either one-to-one situations or group situations or both.

## **Qualifications of Interpreters**

To qualify as an interpreter, a person should possess:

1. A proficiency in manual and/or oral communication.
2. A high moral character.
3. A professional attitude which will insure ethical conduct.
4. An understanding of deaf people.

5. An education sufficient to embrace the problems of life and a sophistication to cope with its variations.
6. Special skills for specific situations.

### **Location of Interpreters**

Sources of interpreters include:

1. Presently qualified and available interpreters.
2. Potential interpreters who need little training.
3. Untrained persons who need to acquire the skill for various reasons.

4. Religious workers in their specialized field.

The deaf themselves can be most effective in the recruitment of interpreters and influencing them to register. In this connection, it should be noted that hearing children of deaf parents have long been one of the best sources of interpreters.

### **Training of Interpreters**

Several new books on the language of signs have been produced recently, and others are in the process of preparation. A few films are now available for training purposes. No formal training programs are offered for interpreters although Gallaudet College and some religious groups offer classes in the language of signs which provide mock interpreting situations.

Two types of workshops for interpreters are recommended:

1. A workshop for trainers of interpreters to develop a curriculum.
2. Workshops in various areas of the country to improve the skills of local interpreters and to develop operating procedures for given areas.

Captioned Films for the Deaf could make an unique contribution to the training and testing of interpreters by developing filmed materials on two levels:

1. A sophisticated level for the upgrading of already capable interpreters.
2. A more broadly based level for parents, social workers, and others who need to communicate with the deaf.

It is recommended that the teacher training programs now under way in colleges and universities throughout the United States through Federal grants include courses in the use of manual communication for possible development of interpreters, as well as to serve practical purposes.

### **Standardized Signs for Specialized Vocabulary**

It is recommended that a manual of standardized signs be compiled to fill a need not met in currently available books on the language of signs, most of which are restricted to broad usage. Standardization is especially needed for legal and medical terms. The ideal arrangement for listing of words in specialized vocabularies would be: (1) formal term; (2) simple English term; and (3) applicable sign.

### **Physical Factors**

Experienced interpreters are aware of the physical factors involved in interpreting, but less capable interpreters or trainees must have them

called to their attention. It is recommended that standards be developed for (1) clothing and other aspects of grooming; (2) lighting conditions; (3) elevation; (4) angle; (5) span of efficiency—with regard to fatigue; and (6) avoidance of auditory or visual background distractions.

### **Compensation**

In most situations interpreters should be paid for their services. Professional fees might be paid on the same basis as for interpreters of foreign languages. In court proceedings, with the possible exception of civil cases, the services of interpreters should be provided by the court.

It is recommended that a committee be chosen to study the question of adequate compensation in various situations. A schedule should list daily and hourly rates and should provide for expenses. Such a schedule would make allowances for local conditions and also preserve the confidential relationship between interpreter and client.

### **Standard Laws on Interpreting**

Although a number of states have laws covering the provision and compensation of interpreters for deaf persons in court cases, a uniform or standard law is needed. Standards for interpreters are likewise desirable for guidance of the Federal courts. In criminal proceedings, registered or qualified interpreters should be provided at every stage of the proceedings, from the time of arrest, arraignment, trial, probation, and appeal. Interpreters should be available for traffic offenses, misdemeanors, felonies, grand juries, coroner inquests, and all other criminal or quasi-criminal proceedings.

## **National Registry of Professional Interpreters and Translators for the Deaf**

In recognition of the great need for a national group of registered interpreters for the deaf, an organization known as the National Registry of Professional Interpreters and Translators for the Deaf (NRPITD) was formed by interested participants at the Workshop. The purpose of the organization is to promote the recruitment and training of an adequate supply of interpreters for the deaf, skilled in both manual and oral interpretation, and to maintain a list of qualified persons.

Workshop participants had the privilege of declaring themselves charter members of the NRPITD, with two groups of members:

1. Active interpreters.
2. Sustaining members—deaf persons at the Workshop who wished to declare themselves charter members. (Seven of them also declared themselves as active interpreters.)

Sponsorship privileges were granted both active and sustaining members. Interpreters not present at the organizational meeting but who wish to become members must be sponsored by one member present.

at the Workshop before midnight of December 31, 1964. Such persons will be also considered charter members with sponsorship privileges.

Interpreters who join after December 31, 1964, must be sponsored by two members of the organization. No other deaf person can be admitted as a sustaining member except upon resignation or death of present sustaining members. This group will be self-perpetuating.

State associations of the deaf and other organizations are urged to recommend interpreters for inclusion in the National Registry. The officers of the NRPITD are expected to take the initiative in implementing recommendations and guidelines set forth by the Workshop.

# **TOPIC REPORTS**

## **Titles**

### **Topic I: Training Materials, Books and Films**

Co-chairmen and Editors: Louie J. Fant, Jr., John A. Gough

### **Topic II: Concepts of Interpreting—Situations and Occasions**

Chairman: Stanley D. Roth

Editor: Edward L. Scouten

Group Chairmen: Edward W. Tillinghast, Frank B. Sullivan, Gordon Clarke, John O'Brien

Recorders: Lloyd A. Ambrosen, Lottie L. Riekehof, Arthur G. Norris, Reverend Roy Cissna

### **Topic III: Personnel—Location, Recruitment, Training**

Chairman: Stephen P. Quigley

Editor: Kenneth R. Mangan

Group Chairmen: Edgar L. Lowell, Frank Withrow, Don G. Pettingill, Florian A. Caligiuri

Recorders: Robert Baughman, Kenneth F. Huff, Lloyd A. Harrison, Arthur Washburn

## REPORT ON TOPIC I:

### Training Materials, Books and Films

Louie J. Fant, Jr., and John A. Gough—Co-chairmen and Editors

As an introduction to this topic, a quick survey of printed and filmed materials on the language of signs was offered. Samples of virtually all books of signs were on hand for inspection, and a bibliography of the same was supplied to all Workshop participants. Samples of training films for fingerspelling and the language of signs films were shown.

Discussion of the matter of training came up here and there in group and sub-group meetings, as well as in the plenary sessions devoted to Topic I. No strong consensus developed on the particular facets of this topic. Some approaches, assertions, and conclusions offered:

1. Existing materials all seem to utilize a word approach to the teaching of the language of signs. This seems to run counter to modern pedagogical and learning theories.
2. Investigation is needed as to the most effective method of teaching manual communication.
3. Teaching use of the language of signs is not, per se, training for interpreters. The act of interpreting is complex, and mere ability to make signs is no assurance of ability to interpret.
4. There is strong support of the theory that "Interpreters are born, not made." This is a manner of expressing the idea that the best interpreters are usually the children of deaf parents or those who have had early and continuous association with all types of the deaf.
5. Training for interpreters who already have more or less adequate skill in manual communication might be most effective if confined to related subjects such as ethics, specialized vocabulary of courtroom, hospital or consultation room, client-professional relationships, etc.
6. Use of some of the newer media such as video tape might provide means of improving the skills of the interpreter. The opportunity to see one's performance as an interpreter immediately following the actual action seems to hold promise as it does in the teaching and performing arts—where such media have been found effective.

### TRAINING OF INTERPRETERS

Dr. Elizabeth Benson of Gallaudet College, Rev. Roy Cissna of Missouri Baptist Missions to the Deaf, and Lottie Riekehof of Central Bible Institute pooled their conclusions as to the factors affecting success in the formal training of interpreters—as drawn from their experiences in classroom procedures.

1. Length of training period: There is no one answer, but two semesters (with classes meeting three times a week for one-hour periods) should be the minimum. Credit courses provide more incentive. Short, intensive courses may be better than longer ones.
2. Class size: Fifteen is an ideal number although in practice classes tend to be larger.

3. Methodology: Fingerspelling comes first, followed by word signs. Expressive skills come before receptive skills. First interpreting experiences come with fellow students, deaf or hearing, and interpreting in one-to-one situations. Familiar material is used first. Tape recorded material provides excellent practice.

4. Interpreting situations: As far as possible, training courses should provide interpreting situations such as will be encountered in real life, varying from personal conversation to formalized courtroom procedure. Practice can be provided by mock situations. For training in special fields, e.g., vocational rehabilitation counseling and employment interviews, realistic situations should be provided.

5. Levels of interpreting: For training purposes, all levels of interpreting should be considered, especially those with the deaf or limited literacy. Trainees should be aware of the pitfalls before they are called upon for real life interpreting.

Miss Riekehof, who has trained many interpreters at Central Bible Institute in Missouri, listed some of the techniques in training she has found to be helpful. Her experience in training interpreters goes back 16 years. First, she begins with the language of signs. Singing songs in signs helps loosen up the students. Since her school is a denominational one, this is easy to do.

For beginning experiences, ministerial students will sometimes hold mock wedding and funeral services and her students practice interpreting them.

Field trips to courts to observe her interpret in actual trial proceedings are arranged as often as possible.

Students are paired and asked to prepare some material for classroom presentation. The partners work together. One reads the material while the other interprets, then vice versa. After each pair presents the material, class discussion follows to point up the different ways of interpreting. Later, Miss Riekehof brings the material in and reads it to the students and they interpret.

A wide variety of forms and applications are brought in to be interpreted. They provide excellent practice in simplifying terms for deaf people.

Differences in signs from one vicinity to another one are discussed.

A more advanced technique involves the use of a tape recorder. A sermon is usually taped from the radio. Two students listen to the tape through headsets, which prevent the class from hearing the tape. After the students finish interpreting, the two presentations are compared for analysis. If printed sermons can be obtained, this helps a great deal.

Deaf students are brought to class and give talks in signs. Hearing students must interpret them into English. This is the most advanced stage.

Other things are covered in the course such as:

Don't sit next to the person for whom you are interpreting, but at least one seat apart.

If you are right handed, sit on the deaf person's right side.

Some exposure to interpreting for the deaf-blind is provided.

## **Training Materials, Books and Films**

**Louie J. Fant, Jr., Associate Professor, Gallaudet College**  
**John A. Gough, Chief, Captioned Films for the Deaf**

Practically all of the material extant on the language of signs deals with the teaching of signs. Nothing dealing with the teaching or training of interpreters could be located.

The materials exhibited consisted of all available books and manuscripts on teaching the language of signs. A bibliography was prepared and distributed. Excerpts of filmed materials were shown, a list of which is included in the background material.

Comments in the discussion after the presentation of the filmed materials included the following:

The Gallaudet College films by Bornstein might be improved by superimposing the printed letter on the hand.

There is disagreement on the proper way to make the letter "f." Too many make it appear like the "9."

No literature has been found advocating the teaching of the manual alphabet by teaching words first, not the individual letters.

Teaching films should be produced so that several people are used with varying hand characteristics, instead of one hand throughout.

Learning to make individual hand shapes (the expressive phase) should come first; then follows the reading of the word (receptive phase).

Word endings might be used in the developmental stage, e.g., "ing," "—ck," "—ed," etc.

Most people who are proficient in fingerspelling learned to finger-spell words before they learned to sign.

Information available indicates the work done by the Russians in the area stresses the whole word first.

Some materials might be built around word series, e.g., "cat," "mat," "pat," "sat," etc., which keep two or more letters constant while one letter varies.

Except for one or two isolated instances fingerspelling has not been taught in this country until recently, when several community classes in manual communication have been started.

Filmed materials available are not intended for use with children.

Two approaches to teaching are demonstrated by the films available: (1) Grouping signs by categories (fruits, religion, relatives, etc.) and (2) grouping of spelled words according to similarities in shaping and moving the hand and fingers. The second approach comes closer to modern learning theory—teaching words as wholes rather than teaching letters in isolation.

The blank spaces in the Gallaudet College film, which gives the student an opportunity to respond to the signs, is also in keeping with modern learning theory.

In developing filmed materials progress could be speeded up by using video tape in a television studio before the final version is filmed.

### Questions Re Training Materials On Film—Discussion Topics

1. Is it desirable that Captioned Films circulate existing 8mm cartridge training films?
  - a. Fingerspelling films produced by San Fernando Valley State College.
  - b. Language of signs films produced by the Episcopal Church.
2. Should Captioned Films undertake to produce further training films?  
If so:
  - a. In what form?
    - (1) 8mm cartridge.
    - (2) 16mm cartridge.
    - (3) Other.
  - b. At what level of difficulty?
    - (1) For beginners.
    - (2) For intermediates.
    - (3) For advanced students.
3. Should Captioned Films undertake to produce filmed test materials?
  - a. For beginners.
  - b. For intermediates.
  - c. For advanced students.
4. Is the Workshop prepared to designate a person or persons to serve in an advisory capacity or on consultant basis to work with the Office of Education on implementation of any recommendations made at the Workshop?
5. Has the Workshop any recommendations on research needs that might be appropriate to the Captioned Films program?

## REPORT ON TOPIC II:

# Concepts of Interpreting, Situations and Occasions

Dr. Stanley D. Roth, Chairman

Edward L. Scouten, Editor

### Preamble

Whenever a deaf person's life, liberty, property, or pursuit of normal living is in jeopardy, then that person has the basic right to the services of an interpreter or translator.

### I. Definitions:

Differentiation between an *interpreter* and a *translator* is described as follows:

- A. A *translator* renders the original presentation verbatim.
- B. An *interpreter* may depart from the original presentation to paraphrase, define, or explain. He also presents or interprets, on the intellectual level of the audience or individual, without regard to the language level of original presentation.
- C. The method of interpreting or translating may be manual and/or oral.

### II. Qualifications:

Following is a proposed list of qualifications for interpreters to be considered by a future workshop or by the National Registry of Professional Interpreters and Translators for the Deaf:

An *interpreter* should possess:

1. A proficiency in manual and/or oral communication.
2. A high moral character.
3. A professional attitude which will insure ethical conduct.
4. An understanding of deaf people.
5. An education sufficient to embrace the problems of life and a sophistication to cope with its variations.

### III. Recommendations:

1. For legal involvements necessitating the need of an interpreter or translator for the deaf, it is highly recommended that the principles set forth by Judge Sherman G. Finesilver in his paper entitled "Utilization of Interpreters for Deaf Persons in Criminal Proceedings" be thoughtfully regarded. It is resolved that this paper be published in the report of this workshop. (See background material.)

2. A recommendation was also made that the American Bar Association be asked to select a committee to work with the National Registry to determine legal guidelines for the use and conduct of interpreters in court.

3. In some court proceedings it is recommended that "team interpreting," i.e., two or more interpreters working together, one in a

consultant, another in a "back-up" capacity, would provide a safeguard for interpreters and their deaf clients.

4. It is essential that a deaf person be informed as to whether or not the interpreter is representing him or interpreting for him.

5. It is recommended that deaf persons enrolled in institutions of higher learning or those offered on the job training be provided, if necessary, with assistance through interpretation, translation, or other means.

6. It is recommended that Federal or state civil service commissions or merit systems be requested to provide interpreters for deaf persons taking tests for various jobs, also that a notice to this effect be included on their application forms.

7. Replies of clients in court cases should be given literal translations. If replies are not in good form, interpreters or the court should supply the correct form after a reply is given in incorrect word order.

8. Interpreters should use the simultaneous method, i.e., speech and fingerspelling, and the language of signs, in courts or in face-to-face situations.

9. Interpreters must keep all information gained confidential. Interpreters should not give advice to clients in court cases. Interpreters should be impartial and impersonal.

10. Interpreters should not answer questions on their own initiative. Deaf clients should answer all questions.

11. Whenever necessary, state and local welfare departments should establish positions for interpreters to provide multiple services for the deaf. Such persons might assist existing public departments in their dealings with the deaf.

12. In any type of action leading to commitment in any kind of institution the services of an interpreter should be mandatory in all stages of procedures before action is taken by an authority.

#### IV. Situations or Occasions:

There are many situations or occasions requiring interpreters for the deaf. Some of the most vital ones are as follows:

##### A. Legal:

1. Courtroom procedures.
2. Witness testimony.
3. Communication with judges and attorneys.
4. General legal transactions:
  - a. Mortgages.
  - b. Titles.
  - c. Licenses.
  - d. Bank notes.
  - e. Installments or loans.
  - f. Wills.
  - g. Divorces.
  - h. Insurance claims.

##### B. Employment and Job Placement:

1. Vocational rehabilitation counseling.
2. Understanding of instructions for job application or required tests (aptitude, intelligence, battery, etc.).

3. United States employment offices.
    - a. Application for employment.
    - b. Compensation benefits.
  4. State and Federal service applications.
  5. Private interviews with prospective employers, personnel managers.
  6. Welfare agencies.
- C. Medical and Health (Physical and Mental):
1. Physician's diagnosis.
  2. Hospital—emergency cases.
  3. Preventive medicine.
  4. Psychoanalysis, psychotherapy, counseling, psychiatric treatment, or other means of diagnosis and treatment.
- D. Assembly:
1. Group gatherings.
  2. Conventions.
  3. Lectures.
  4. Civil defense.
  5. P.T.A. meetings.
- E. Religious:
1. Church services (sermons, hymns, prayers).
  2. Baptisms.
  3. Marriage ceremonies.
  4. Funerals.
  5. Other church activities.
- F. Special:
1. Driver education.
  2. Important radio and television programs.
  3. Adult education classes and other educational situations.
  4. Union meetings.
  5. Historic events and programs.
  6. Political speeches.
  7. Entertainment (magic or dramatics).
  8. Athletic contests.
  9. Telephone messages.
  10. When entering their hearing children in public school and when special needs arise.

#### V. Physical Factors:

While variations are possible from occasion to occasion and from situation to situation, guidelines should be developed for:

- A. Clothing and other aspects of grooming.
- B. Lighting conditions.
- C. Elevation.
- D. Angle.
- E. Span of efficiency—with regard to fatigue.
- F. Avoidance of auditory or visual background distractions.

Experienced interpreters are aware of such factors, but less capable interpreters or trainees need such guidelines to avoid trial and error experience.

## **REPORT ON TOPIC III:**

### **Personnel—Location, Recruitment, Training**

**Dr. Stephen P. Quigley, Chairman**

**Dr. Kenneth Mangan, Editor**

#### **I. Magnitude of the Problem—Actual Need for Interpreting:**

**A. Specific Number of Occasions.** There is little concrete evidence regarding the specific number of occasions on which a deaf individual needs the help of an interpreter. Individuals who interpret can cite hundreds of situations in which their services have been used. Deaf people attending the Workshop also indicated numerous occasions when an interpreter has been invaluable to them. Perhaps only in selected areas such as southern California are there enough deaf people to warrant full-time interpreters at the present time. In most other areas part-time interpreters meet the need. There was complete consensus among Workshop participants, however, as to the great need for interpreting services in all parts of the country. There is a need for some type of survey to indicate approximately how much interpreting services are needed.

**B. Priorities of Interpreting Needs.** Top priorities should be given to providing interpreters for:

1. Court proceedings where a deaf person's life, liberty, property, or pursuit of normal living might be in jeopardy.
2. In the areas of physical and mental health, where deaf persons are entitled to interpreters provided through tax support and where the campaign to provide interpreters will probably be most effective.
3. Social welfare.
4. Counseling.
5. Employment.
6. Public meetings.
7. Higher and continuing education.
8. Industrial relations.
9. Public relations.

#### **II. Location of Interpreters:**

An organization and registry of interpreters should provide an adequate supply of interpreters. If interpreters are given the status of membership in an organization and are adequately reimbursed for their services, they will be able to perform more effectively.

Sources of interpreters:

- A. Presently qualified and available interpreters.
- B. Potential interpreters who need little training.
- C. Untrained persons who need to acquire the skill for various reasons.
- D. Religious workers in their specialized field.

### **III. Qualifications for Interpreters:**

A. Levels of skill. There was general agreement that there are varying levels of skill in interpreting. Several suggestions were made for classifying interpreters:

1. Broad levels of competence:
  - a. "Class A" interpreters—those able to handle any situation, including the "low verbal" deaf person and the "literate" deaf at the extremes.
  - b. "Class B" interpreters—those able to handle situations of limited difficulty for the average deaf person, in situations not requiring special vocabulary.
- B. Advancing levels of competence:
  - a. Learners, (L).
  - b. Qualifying, (D).
  - c. Professional, (P).
  - d. Fully qualified for all occasions, (A).
  - e. Permanent or temporary status.

#### **C. Qualifications:**

In addition to ability to fingerspell and to use manual signs clearly and to keep up with the speaker, an interpreter should have:

1. Knowledge of the implications of congenital hearing loss with respect to social and language limitations.
2. Experience with a variety of deaf people.
3. Knowledge of the educational achievement of the deaf.
4. A pleasing personality and appearance.
5. Adequate educational achievement.
6. In most situations adequate hearing with or without amplification. (Deaf persons may prove uniquely useful in certain situations—for example to assist a hearing interpreter with a "low verbal" deaf person.)
7. Special skill for court work or other legal proceedings.
8. Special communication skill to help orally trained deaf people who are not fluent in manual communication and whose speech and lipreading skills are not adequate for all situations.

### **IV. Code of Ethics:**

A. A code of ethics is needed for interpreting. An interpreter must convey to the best of his ability the intent, meaning, and spirit of what is being said to the deaf person and vice versa. The interpreter must regard the information he deals with as privileged communication and must respect the confidential nature of the material he interprets.

B. Development of a code of ethics. The deaf and their interpreters could meet with representatives of the American Bar Association and the American Medical Association (including the psychiatric branch) to develop guidelines for a code of ethics relating to the legal and medical fields.

C. The newly established registry of interpreters and translators has its own code of ethics:

"Recognizing the invaluable influence of an interpreter in the

life of a deaf person, we resolve to inject into the persons involved the highest ideals for which the association stands; to lend grace and sobriety to all our dealings, and to maintain poise and dignity under all conditions and circumstances.

"We resolve to exemplify loyalty and conscientiousness, and to exercise patience at all times; to keep our lives wholesome and clean; that our very presence may bring life and light to those about us; to encourage confidence and moral ethics, lend hope, and nourish faith, remembering that the eternal laws of God are the only ones under which we can truly succeed."

#### V. Preparation of Interpreters and Trainers of Interpreters:

A. In spite of the fact several books on the language of signs have been produced recently, there are few guidelines for the training of interpreters. Most interpreters are seeking to improve their skill, and there are many people who are able to interpret adequately. Many others would be effective with a little more training.

B. Captioned Films for the Deaf could make a unique contribution to the training and testing of interpreters. Filmed materials should be developed on at least two levels:

1. A sophisticated level for the upgrading of already capable interpreters.
2. A more broadly based level for parents, social workers, and others who need to communicate with the deaf.

It is recommended that Captioned Films act upon the Workshop findings in becoming active in training and testing without unnecessary delay.

C. Inasmuch as only three of the 52 training centers for teachers of the deaf in the United States give instruction in manual communication, it is recommended that a qualified instructor be made available on a one or two-week visiting lecturer basis to present an introduction to this skill. The fact that a teacher is conversant in the language of signs does not necessarily mean he is committed to teaching through the language of signs.

D. Two types of workshops for interpreters are recommended:

1. A workshop for trainers of interpreters to develop a curriculum.
2. Workshops in various areas of the country to improve the skills of local interpreters and to develop operating procedures for given areas.

E. In the training of interpreters, "role playing" employing the various terminologies of occasions and situations should be incorporated.

#### VI. Registry of Qualified Interpreters:

As a follow-up to the organization of a registry steps should be taken to develop its full potentials, such as:

A. Publicity in the various papers, magazines, and news letters of the deaf, as well as in the professional journals.

1. *American Annals of the Deaf.*
2. *The American Speech and Hearing Association Journal.*
3. *The Deaf American.*

4. *The Journal of the American Bar Association.*
5. *The Journal of the American Medical Association.*
6. *The Volta Review.*

B. Direct contacts with local courts, particularly with the administrative officers of the courts.

C. Updating of the registry at frequent intervals.

D. Development of mechanics of certifying interpreters, to remain in the hands of their organization.

E. Special efforts to involve the various organizations of the deaf on all levels—national, state and local—in the preparation and maintenance of the registry. This should include wide publicity through the *Deaf American* and publications of state associations of the deaf to all findings and recommendations of the Workshop lest lack of knowledge on the part of the very people who are expected to utilize and benefit can defeat its whole purpose—interpreting for the deaf.

### VII. Remuneration:

In light of the skill and actual time involved in interpreting, the Workshop recommends that:

A. Interpreters should be paid for their services in most situations.

B. Interpreters for the deaf might be paid on the same basis as interpreters of foreign languages.

C. A committee should be chosen to study the question of adequate compensation in various situations. Such a schedule might be based upon the \$50 per day or \$10 per hour plus expenses now effective in some areas.

D. In all court cases the court should pay the costs of interpreting.

### VIII. Research Needs:

A. Captioned Films for the Deaf should be encouraged to conduct research on developing self-administered automated lessons in interpreting.

B. A workshop involving research specialists and interpreters could develop guidelines for training and testing, as well as explore other facets of interpreting.

### IX. Standardized Signs for Legal Terms, Medical Terms, and Other Specialized Vocabulary:

A. A manual of standardized signs would fill a need not met in currently available books, most of which are restricted to broad usage.

B. The ideal arrangement for listing of words in specialized vocabulary would be (in the legal or medical fields, especially):

1. Formal term.
2. Simple English definition.
3. Applicable sign.

## **National Registry of Professional Interpreters and Translators for the Deaf**

As a result of the expression at the Workshop as to the great need for a national group of registered interpreters for the deaf, a meeting of interested participants was held on Tuesday night, June 16, to explore the possibilities of such an organization. Discussion led to the formation of a National Registry of Professional Interpreters and Translators for the Deaf. Dr. Edgar L. Lowell, Administrator of the John Tracy Clinic who first conceived the idea of a registry, acted as temporary chairman.

The following bylaws were adopted:

1. The name of the organization will be the National Registry of Professional Interpreters and Translators for the Deaf (NRPITD).

2. The purpose of the organization is to promote recruiting and training of more interpreters for the deaf, both manual and oral, and to maintain a list of qualified persons.

3. A code of ethics is to be observed.

4. A fee of \$4.00 is payable upon registration. No other dues are to be levied for the time being.

5. Membership rules:

a. Workshop participants have the privilege of declaring themselves charter members of the NRPITD.

b. Two groups of members:

(1) Active interpreters.

(2) Sustaining members—deaf persons present at the Workshop who wished to declare themselves charter members.  
(Only seven of these also declared themselves to be active interpreters.)

c. Sponsorship privileges are granted both active and sustaining members.

d. Interpreters not present at the organizational meeting but who wish to become members must be sponsored by one member present before midnight December 31, 1964. Such persons will be also considered charter members with sponsorship privileges.

e. Interpreters wanting to join after midnight December 31, 1964, must be sponsored by two members of the organization.

f. No other deaf person can be admitted as a sustaining member except upon the resignation or death of a present sustaining member. This group will be self-perpetuating.

6. Officers shall be:

a. President.

b. Vice President.

c. Secretary-Treasurer.

d. Two members-at-large, one of whom may be a sustaining member.

The following officers were elected:

President—Kenneth Huff, Superintendent, Wisconsin School for the Deaf, Delavan, Wisconsin.

Vice President—Dr. Elizabeth Benson, Dean of Women, Gallaudet College, Washington, D. C.

Secretary-Treasurer—Mrs. Virginia Lewis, Associates in Anesthesiology, Youngstown, Ohio.

Board Members-at-Large—Frank B. Sullivan, Grand Secretary-Treasurer, National Fraternal Society of the Deaf, Oak Park, Illinois; Mrs. Lillian Beard, Second Baptist Church, Houston, Texas.

At the conclusion of the organizational meeting, 42 active interpreters registered as charter members. Of the 22 sustaining members who qualified, seven also declared themselves as interpreters.

# **KEYNOTE PAPERS**

## **Interpreting As the Interpreters See It**

Edward L. Scouten, Principal  
Louisiana State School for the Deaf

Quite frequently an interpreter for the deaf is asked about his interpreting. Hearing laymen by and large are intrigued by this individual who stands alongside a speaker and conveys his remarks to an audience of deaf persons through the medium of the language of signs. Swiftly and nimbly the interpreter's hands and fingers fly bringing to the audience the subtleties and nuances of the speaker's words. Frequently the interpreter's facial expressions impart the speaker's inflections; all to bring into a clear focus of understanding the thoughts conveyed. This is what hearing laymen see occurring; it is this which holds them fascinated; and it is this which, at the close of the talk, finds them congratulating the interpreter on his "wonderful job" even though they have not understood a single sign or gesture.

### **Familiarity With Material**

Let us for a few moments steal a look into an interpreter's psyche as he finds himself standing alongside, say, a commencement speaker who has finished shuffling through his notes for the last time. The interpreter has by now shoved almost all of his personal thoughts from his mental arena and stands "at the ready" to receive the first wave of words. If the interpreter is acquainted with the speaker, that makes the job much easier. If the speaker is a total stranger, the interpreter will be in for some quick figuring.

"My young friends, I am extremely honored and happy to be here with you on this very important day. Today you are beginning a new life, starting a whole new phase of your existence. You are ready to move into a new world, the world of responsibility."

Now, having met a thousand previous introductions, and this one is about the same as all of the others, the interpreter quickly sorts out of this pile of verbiage to whole ideas which he may render into signs in any one of a dozen ways but all of which adds up to the fact that the man is honored and happy that his young friends, the graduates, are ready to start a new life. As the speaker's train of language gains in momentum and in volume, the interpreter begins to discover the speaker's tempo and, more important, his "thought frequency." Thought frequency indicates whether the speaker is inclined to speak as "the wind in the willows" with many words and few ideas, or if he is the "missile type" who fires a tight package of words which explodes into a dozen pertinent ideas. If the speaker is of "the wind in the willows" variety, the interpreter may relax and leisurely select his signs and syntax to express the occasional idea which issues forth. If the speech is particularly dull the interpreter may even have the time to improve it. Should the speaker, however, be of the "missile type" who releases charge after charge of meaningful ideas, the interpreter is honestly put to the test. In such instances the interpreter is intellectually challenged by the speaker who in a sense seems to say, "Let's see you put this over!" The interpreter, in order to meet this challenge and

countless others, is one who should be well equipped with certain basic competencies.

### Basic Competencies

The first of these competencies should be the possession of a thorough knowledge of the language of signs. This means a knowledge not only of the so-called formal language of signs but the vernacular of deaf adults with particular emphasis upon the understanding of idiomatic usages. Many ardent students of the formal language of signs have been confounded upon seeing one deaf person say to another, "Finish town yesterday." Each individual sign is understood by the hearing novice but the total meaning of the statement escapes him completely for the simple reason that his thinking habitually conforms to the syntax of English. In educational situations, incidentally, the tendency is to render the language of signs in the English sequence as a supplement to speech. It has been suggested, however, that to superimpose the ideographic language of signs on the structure of English syntax is to render the language of signs less effective. This is contended because the virtues of the language of signs, its economy and its flexibility, are frequently sacrificed in a plethora of signs in order for the language to conform to a syntax for which it was not intended. Old-time advocates of this idea will point to the adult deaf population who, in their daily employment of the language of signs, prefer to let their signs represent pure ideas rather than to represent specific English words. Deaf observers who receive statements signed in such a manner are then free to interpret them at whatever intellectual level they are capable, depending upon their respective educational backgrounds. This point brings us to the next competency to be considered.

The second competency should be a knowledge of the comprehension levels relative to the various types of deaf persons an interpreter might serve. Such a knowledge, however, is not likely to be born of formal training. It is more likely to evolve as the result of long association with deaf people of all educational, economic, and social standards. It is a tremendous advantage if an interpreter knows something of the background and English comprehension of a particular deaf person for whom he is interpreting. If the deaf person is one of marked education, the interpreter may literally transmit remarks to him through the medium of fingerspelling. This allows the deaf person to weigh and measure personally the worth of what has been told him. If, however, the deaf person is one with obvious language limitations, the interpreter must be prepared to put the statement into simple signs. On occasions the interpreter must rephrase and rephrase until he is certain that the deaf person fully comprehends. He must know that a deaf person's nodding in agreement does not always mean comprehension. Oftentimes a statement must be followed by some careful questioning to ascertain genuine understanding. To fail to do this might place the deaf person in an unwarranted position of danger. An effective interpreter must be acquainted with the deaf at all levels of society.

The third competency should be a thorough understanding and appreciation of the variety of problems and situations in which deaf persons might be involved and require the services of an interpreter.

An interpreter should be able to work in cooperation with law enforcement agencies, the courts, social welfare groups, and the churches. Because an interpreter's activities carry him into practically every phase of the social spectrum, he should be flexible in his adjustments to situations. Patience and tolerance should also be among his attributes.

It is the great responsibility of this Workshop on Interpreting for the Deaf to determine the many other competencies for an interpreter and also to determine the various standards by which interpreters should be selected. The outcome of this workshop shall, to a large degree, have a direct bearing upon the fair and unbiased representation of countless deaf persons in their most vital personal contacts with the hearing communities in which they reside.

## **Interpreting for the Deaf As the Public Looks at It**

Joseph P. Youngs, Jr., Superintendent  
Governor Baxter School for the Deaf, Portland, Maine

This workshop is another milestone in the field of the education, welfare, and rehabilitation of deaf people in the United States. It is concrete evidence that the Federal government is willing and anxious to underwrite projects that will result in greater benefits to our citizens if only there is responsible leadership to spell out the need and to plot the course of the project. The bringing together of experts, laymen, professional people, and deaf leaders to deliberate on how best to serve the deaf individual and his hearing colleagues when there is need for interpreting between them is a direct and dynamic way to get at the heart of the problem and to resolve it. A tremendous amount of good is bound to result from this workshop.

### **Image of Interpreters**

How does the public look at interpreting? This is the question that was given to me to answer in tonight's talk. Frankly, I find it difficult even to begin to answer. It is a question I can hardly be objective about. I am sure that any person who has done any amount of interpreting for the deaf has had a galaxy of unusual experiences and has heard some rather peculiar observations from the naive bystanders. Their casual comments are sometimes brushed off by us with no little irritation. However, I believe that it is in situations such as this where the deaf people are vulnerable, because they have no idea what kind of an image has been projected about them by the interpreter. Frequently, the public looks upon the manual interpretation as some sort of performance and the interpreter becomes identified with the speaker. Of course, the attitude of the general public toward interpreting depends upon the kind of interpreting being done. Some people are intrigued and fascinated by the interpreting while others find it bothersome and cumbersome. Some people object to the use of a manual interpreter on the grounds that the interpreting is not valid unless it is a true translation of the speaker's oral remarks into manual expression. Interpreters are sometimes viewed with suspicion and are looked upon as unwelcome intruders (even busybodies) especially in deep personal matters involving a deaf individual and his or her hearing associate. It is not uncommon for the interpreter to become, unwillingly, deeply involved with the problems the individual may have with his deaf friend.

### **Manual Interpreting**

As I have already implied in my foregoing remarks, this paper is based on one general assumption—that we are concerned expressly with manual interpreting for the deaf.

In formal gatherings where there is a platform speaker addressing a large group of deaf people, the manual interpreter has a tremendous responsibility. Not only must he be able to translate instantaneously

the thoughts and ideas being expressed by the speaker but he must be able to interpret them as accurately as possible for the audience. Sometimes interpreters take such broad liberties with the remarks of the speaker that they are, in effect, presenting quite a different talk from that of the speaker. The ultimate accolade an interpreter can receive is to have a deaf person read the address that has just been interpreted and come up to the interpreter and congratulate him or her because the efforts at translating the words of the speaker contained, in substance, the same thoughts as were obtained from reading the speech afterwards. Even if it is a poor and inaccurate job, the general public may not be aware of it.

There are many highly literate deaf people who object strongly to having an interpreter take liberties with the speaker's remarks by giving them basic general concepts or feelings that may be only remotely related to those expressed by the speaker. The general public seldom is aware of the tremendous range of differences and ideas that can be expressed by the speaker and his interpreter. Unless he or she is a hearing person skilled in the language of signs he or she may never know the difference. Of all the types of interpreting perhaps this appeals most to the general public especially if an interpreter is putting into the language of signs the esthetic and lofty ideas of the clergyman and poet. The public is usually fascinated by the novelty of the situation as much as by the beauty and facility in which the interpreting is being done.

#### Oral Interpreting

Sometimes the manual interpreter is called upon to give an oral interpretation of the manual expressions of a deaf speaker. Unless one has a prepared written address of the deaf speaker before him this can be a frightening and, sometimes, a disastrous experience. In recent years it is gratifying to observe how many knowledgeable deaf people present written texts of their remarks to the oral interpreter. They do this because they know it is the only way that they can be certain that their remarks will be accurately translated to the hearing people in the audience. Oral interpreters for deaf platform speakers are rare and hard to come by. This skill in interpreting requires years of broad general experience in manual communication with the deaf. It also requires a certain flexibility on the part of the interpreter so that he or she may upgrade the interpreting to make it as literally word-for-word an interpretation as possible or downgrade the interpreting so that basic concepts are presented. This is done after the interpreter has gauged the comprehension limits of his or her deaf audience. No doubt, the ensuing few days should produce some heated and helpful discussions on this aspect of platform interpreting.

#### Interpersonal Relationships

Although platform interpreting is appealing to the general public I do not think it is as important as the interpreting that is required in interpersonal relationships in such areas where it can be a matter of the future happiness and well-being of the deaf person. I refer specifically to interpreting in court, in the lawyer's chambers, in the doctor's office, in business offices, in union meetings, or between an employer

and employee. Unless the interpreter can give honest and dependable services to the deaf person he has been asked to assist, the deaf person's entire future can be in jeopardy. As far as the general public is concerned very few are aware of the tremendous demands made upon the interpreter to reach the deaf client and make certain that he or she understands the issues being discussed as well as making certain that his or her remarks are accurately passed on to the other interested parties.

The general public is hardly aware that in these small intimate situations the conversation can take off in several directions while the interpreter is trying to "jockey" in between these directions and make them all come out even. This is especially true in cases where the deaf client is either extremely limited in his language abilities or is highly gifted. The average deaf person usually responds simply and well. The extremely limited deaf person has to have every remark "interpreted" over and over again whereas the literate educated deaf person insists on a literate honest translation without the interpreter's viewpoints interjected. It is not uncommon for the interpreter and his deaf friend to engage in heated arguments over which the hearing bystander has no control.

An interpreter at times finds out that the people for whom he is doing the task jump to conclusions before the interpreter has completed his task of translating from the spoken English into the language of signs or from the language of signs into spoken English. This can be a terrible thing and an uninitiated hearing person may conclude that he is talking to a group of morons.

#### **Etiquette in Interpreting**

I think it would be well here to say something about the attitude that prevails at public gatherings. It is not an uncommon experience for an interpreter to be busy translating the remarks of a hearing speaker into the language of signs and to find that the deaf people in the group have sized up the subject of the speaker and found it wanting. Rather than have their time "wasted" they will begin to engage in a series of group conversations. The hearing speaker may be a little bit flustered as to what is going on as he sees these deaf people signing to each other while he is talking. The reverse is true when a deaf person is a main speaker and is speaking in the language of signs and his paper is being translated into spoken English. I have seen many hearing people ignore what is transpiring on the stage and begin to talk to each other. These are disconcerting habits and certainly a breach of etiquette. I don't know what a workshop on interpreting can do about this. Usually, when a hearing interpreter is translating into the language of signs a speech for the benefit of the deaf people in the audience he can be well repaid by the grateful thanks of the deaf people and the fascination and compliments of the hearing bystanders.

I think that in the matter of interpreting, inexperienced people get into serious difficulties if they begin to worry about how to learn the language of signs and why it is not standardized. It appears to me that this is not the problem. Too frequently, a person feels that all one must do is learn to sign to become an interpreter. The comprehension of the

language of signs is as important as being able to sign. If a person cannot understand the signs used by a deaf person, he cannot be a good interpreter no matter how well he signs. The best way to become an interpreter is to learn to understand the deaf and then to learn to talk with them in many, many areas of experiences. I believe strongly that the matter of communication with the deaf is a matter of human relationship. In order to communicate or to interpret satisfactorily one must know the people to whom he is speaking and for whom he is interpreting.

### Shortcomings in Interpreting

I oftentimes wonder what our deaf friends think when an interpreter stands before them and begins fluttering his fingers together pointlessly (usually with a silly expression on his face) because he cannot spell the words the speaker is saying or because he cannot understand the speaker's remarks?

Several years ago at a teachers' convention in Jacksonville, Illinois, I had to interpret for a speaker who spoke in such rapid fire manner that I could get only a few words. After the talk was over a prominent educator of the deaf who is also a master at manual communication came up to me and told me that my version of the speech was better than that of the speaker's. When I thanked him he replied, "Don't thank me. My remark was intended as a criticism, not a compliment." Then he went on to say, "You do a disservice to every deaf person in the audience when you *pretend* to interpret what the speaker is saying. I think it would have been better if you had left the platform and allowed the speaker to talk only to the hearing people." This was a lesson to me. Naturally I felt upset but I am certain that this is a lesson which every interpreter needs to learn. The general public can be easily fooled by the manual interpreter. The public has no way of knowing whether or not the remarks are being translated properly and the deaf people in the audience assume that the interpreter is giving an honest translation.

I don't know whether I have accurately spelled out how the general public looks at interpreting for the deaf. No doubt, during the next few days there will be many other observations on this topic, some of which are bound to be of greater significance than those which I have presented tonight. If this workshop develops a few concrete guidelines on interpreting it will have been a worthwhile session. It appears to me that too much time has been spent on the language of signs and not enough on communication. The application of the language of signs in general conversations, in formal addresses and in highly technical and specialized conferences depends upon the type of empathy that exists between the signer or interpreter and the deaf person or persons for whom the interpreting is being done. By making a sincere application of his skills in communicating with the deaf an interpreter has a wonderful opportunity of assuring them greater happiness in life. Each time there is successful interpreting going on we are, in effect, improving human relationships between the deaf people and their hearing friends. Every interpreter who has done his or her job well knows what satisfaction can come from this experience. I know that everyone present at this workshop is highly motivated to make certain that this service which our deaf friends need will be the very best service we can give them.

## **Interpreting As the Deaf See It**

**Robert G. Sanderson, Past President  
Utah Association of the Deaf**

Whether knowingly or unknowingly, we who are here today are a part of a great movement: a social awakening—a growing realization on the part of our educators, public officials, and the general population that deafness is one of the most complex of all handicaps. This movement is being sparked by the Department of Health, Education, and Welfare, and in particular by the leadership in the Vocational Rehabilitation Administration.

We note several recent workshops for which funds have come from the VRA, and that a number of different colleges and universities are thus being stimulated to concentrate some of their high-powered mental energies upon the social problems of deafness, of which some are perhaps the result of technological changes brought about indirectly by these same seats of learning.

Not too many years ago, rehabilitation of the deaf was a more or less local matter, and dealt strictly with the immediate problem—training or re-training the deaf to get them out and earning a living. Today the concept may retain its basic purpose, but, like the ripples spreading outward from a stone dropped into a pond, the problems arising out of deafness per se touch many parts of the community; and simply training a deaf person for a specific job does not necessarily restore him to the mainstream of community life. Nor does it begin to solve the very real, daily problems faced by the deaf in their attempts to cope with modern living.

Interpreting is one of these problems, and we are here to focus our attention upon it, and perhaps to make some positive and worthwhile contributions to the social movement. I am glad to be a part of it; and some day I hope that historians will record the fact that many small efforts such as ours are evidence that man has endless compassion for the handicapped—a fact that may help balance his frequently proven capacity to inflict wholesale, monumental, political, and atomic suffering upon his brother.

As a deaf person, my observations will be somewhat subjective because of my close, personal concern with many aspects of interpreting. Indeed, as my assigned topic title implies, I shall be considering it from the viewpoint of my own experiences and those of my friends and acquaintances. I feel that, human beings generally being cast in the same mold, such considerations as I recite may be duplicated in substance many times over by those of other deaf people.

### **Levels of Literacy**

Throughout our daily lives we are constantly reminded of the language handicap that goes hand in hand with deafness. There is no one here who needs any introduction to this subject; I mention it merely to relate it to interpreting. We must consider not just the degree of the language handicap of the deaf individual being served in a given situation, but also the language competency of the interpreter in addi-

tion to other varying factors. I am aware of interpreters who possess excellent ability in the language of signs but who, because of educational achievement, lack essential familiarity with the type of sophisticated language sometimes met in given situations. Thus, although not too frequently so, the language handicap can be double-edged.

Nearly all of the deaf whom I know, from the highly literate to those who understand only ideographic signs, are well aware of their own limitations. However, I have met some deaf people who are not aware of their limitations; I have observed some of them in group situations where they could understand neither what was being said orally by the speaker nor manually by the interpreter. Such a disadvantage is, in my opinion, a serious social handicap.

We know that the levels of literacy have a profound effect upon the relationship between the interpreter and the deaf. In the following I shall attempt to define the needs and desires of the deaf themselves, according to their literacy level, in various situations.

#### The Literate

In the courtroom, classroom, or in any small group situation where the people are physically close to one another and to the interpreter, I believe that the literate deaf—that is, those with excellent comprehension of our English language—will desire the services of a literal translator. We would want to know exactly what is being said and would draw our own conclusions as to meaning.

However, as the situation changes or the group enlarges, as at a banquet where there is a large, mixed audience, or at a meeting where rapid exchanges are difficult to follow, the literate deaf would prefer that the content be presented as much as possible in signs, with measured and deliberate spelling at points critical for understanding. Generally they will have no difficulty in following ideas or themes. They probably will miss a good deal of the speaker's rhetoric (which is sometimes no great loss). These deaf people recognize the numerical limits of signs as opposed to the infinite flexibility of the English language with its over half a million words, and make allowances for the interpreter's efforts to present ideas with as little alteration of meaning as possible. That there is some alteration is unavoidable, since the same thought may be expressed by an oral speaker with several different shades of meaning, depending upon his inflection, his manner, and his facial movements. However, small changes in the thought do not disturb us too much; we know that if the subject is important to us, we can always approach the speaker afterwards and ask for a look at his prepared paper or notes.

#### The Average

Who really knows what an "average" man is, or an average deaf person? We might all reach different definitions. I would suggest that the deaf who have a high school education or its equivalent, and who have not advanced further by extensive reading, would have a somewhat different viewpoint in a one-to-one, or small group, situation. While we know that many of our deaf high school graduates—especially those who are adventitiously deaf—do have a very good command of the

language, many of them would wish for the interpreter to explain the meaning of certain words and phrases so as to avoid misunderstanding. These average deaf people are smart enough to realize their need for complete understanding—and for an interpreter. Indeed, they may be highly intelligent, far above the "average" and lack only the sophistication of language that comes with advanced study. For that matter, I am also aware of the fact that some of our deaf college graduates fall into this average classification as to language comprehension. Whatever their academic achievement, I can summarize by saying that there is definitely a general group of people who will need "interpreting" in addition to translating.

In group situations, the average deaf person might wish for a reasonably accurate presentation of ideas, without too much attention to detail. The interpreter would be expected to have considerable freedom to sign. The larger the meeting or the group, the more general the desire to have the language of signs used exclusively, with an absolute minimum of spelling.

### The Semi-literate

With some difficulty these deaf people can understand the English language—or enough of it to get along reasonably well with a good deal of help here and there. They tend to rely almost wholly upon signs for communication, and the manual alphabet is used chiefly for proper nouns. These semi-literates must be helped extensively with meanings, if not directly by the interpreter, then by some other deaf or hearing person who will take the time and trouble to explain "what he meant."

In one-to-one situations, or in small groups, the semi-literates will not be able to follow a translation. They realize it and expect the interpreter to make sense out of it for them.

In larger gatherings, where speaker and interpreter are at a greater distance, the semi-literate probably will gather only a general idea of what is being said. Despite this, it is remarkable that so many of these people do attend, and get pleasure from, large functions such as state conventions. What little meaning and understanding they do receive gives them a feeling of satisfaction, a sense of participation, and identification with their fellowman. In my opinion, something like this is vital to their welfare and well-being.

### The Illiterate

These deaf people are relatively few. We have noticed in several studies, in publications such as the *American Annals of the Deaf*, that the overwhelming majority of deaf children are exposed to elementary education. Sometimes the exposure is beneficial, and sometimes it is not. We cannot draw a comparison between the normally hearing illiterate and the deaf person of the same level, because the hearing person at least has a command of the spoken language, whereas the uneducated deaf person may lack even a knowledge of the language of signs if he is an "oral failure." Communication with the illiterate deaf may be difficult under the best of conditions.

As an illustration of this I cite my own experience: Several years ago I was called into court as a last resort when local interpreters were

not available. The court asked me to speak for a young deaf person whose speech was incoherent and who could not write anything more than his name. He could not understand the charge against him.

It was almost immediately apparent to me that he was illiterate even in the language of signs; so, with the permission of the court, I had to get down to primitive signs and gestures to illustrate the charge: Indecent exposure. Even the court, and all the audience, was able to understand my graphic demonstration of a drunk relieving himself on a downtown street!

I put the idea across—and the young fellow pleaded not guilty. (He later got 30 days.)

That is one day in court that I shall never forget. I have had other experiences that were just as instructive, but I think that one serves the purpose of illustrating the need for interpreters who can reach any level of literacy. Again, I must note that not all interpreters can meet any situation; you might ask yourselves, "How would a woman interpreter have handled that problem?"

To all of the above it is necessary to add a comment for the benefit of all interpreters. There are, in any audience of the deaf, whether mixed or classified, a certain number who have poor eyesight. This is especially true of the aged. Interpreters should caution speakers to slow down, speak slowly and distinctly, so that they may convert it to smooth flowing signs and still have time to insert spelling when essential.

The classifications I have offered are only general. They are simply those that come most readily to my mind, based on my experience and observation. Perhaps there are better ones, and if so I hope that this workshop develops them.

In the foregoing, I pointed out what the various types of deaf people expect from interpreters in certain situations. They are those deaf people—the great majority—who are versed in the manual system of communication.

But what of the *oral* deaf, those who have been educated in a strictly oral atmosphere and have been conditioned to avoid contact with the manual system of communication and those who use it? From personal experience I may say that there are such deaf people who fit into each of the above literacy levels.

For those oral deaf who are highly educated, and successful in life by any standard, I have only respect. Undoubtedly they need only a minimum of interpreting in close situations. However, knowing as all deaf persons do the sharp practical limitations of lipreading, I am led to wonder how the oral deaf person—even one who is far above average in intelligence and academic achievement—will fare in a large meeting where the speaker is some distance away. And at the lower literacy levels, what happens? What of the many variables that affect lipreading aside from the literacy level especially when recent research has indicated the truth of the ancient claims of deaf people that "some can, and some cannot read the lips, and the talent has no apparent relationship to intelligence"? I hope this workshop will provide some answers, and that the oral deaf who are with us will help us develop them.

Thus far, I have considered only the aspect of interpreting involved in the conversion of sound into visual language so that the deaf might

understand what the hearing world is saying to them. There is another aspect which we seldom consider as interpreting, but which may stimulate some thought among you.

I am frequently called upon to interpret the *written* word for my deaf people. Insurance policies, contracts of sale, uniform real estate contracts, deeds, mortgages, and in many other documents I have had to interpret the fine print for the deaf in my town. Still another example is reverse interpreting in *writing*. The deaf tell me in signs what they want me to say, and I write it down for them. This is a rather human failing among the hearing, too, I should note. Quite a few people I know would much rather talk than write.

This type of interpreting puts a certain responsibility upon our deaf leaders—or deaf interpreters, as the case may be—that of being correct. We might attempt to define here in this workshop the concept of the legal and moral responsibility of the literate deaf person from whom many seek assistance. Of course, this type of interpreting might encroach into the field of counseling; yet it illustrates that the social problems arising out of deafness are very complex and require the services of many disciplines, which may overlap.

I have been talking for nearly a half hour now and have hardly touched the subject of interpreting. I have purposely avoided discussion of the problem of interpreting for semi-literates and the illiterates who need medical or psychiatric treatment, or social services from professionals. So you can see that we have much to think about in the next three days.

Now, I have reached the end of my allotted time. Before I leave you I would like to say a few words on how the deaf *feel* about interpreting:

Without interpreters, our world would be much narrower than it is. These wonderful people, understanding, dedicated, are our bridges and our gates to the world of sound, our escape from silence. Through their ears we communicate with the hearing. Through their hearts we feel the ties of brotherhood even through the invisible wall of silence that sets us apart.

We know that we impose upon them, often too much; and that we abuse their friendship and stretch their tolerance. Yet I know that they realize their satisfaction in knowing that they serve their fellowman. I can think of no higher satisfaction, no higher calling; I can think of no other group of people who are held in higher esteem than that in which we deaf people hold our friends, the interpreters.

## **Recruitment of Interpreters by and for the Deaf**

Frederick C. Schreiber, Executive Director  
District of Columbia Association of the Deaf

The question of recruitment of interpreters for the deaf is a complex one. It is generally considered today that we have no program in connection with this vital aspect of deafness and because of this, speaking of recruitment is something like trying to put a roof on a house before the walls have been built.

But it is wrong to assume that we have no program—at present we have at least four minimum requirements with regard to interpreters. These are: They must be able to hear; they must be able to sign; they must be willing; and they must be available. This is about the absolute minimum. It is doubtful if you could get any lower standards than that. Even so, we find glaring lack of not only available interpreters as such but an even more distressing lack of knowledge on the part of the deaf as to whom to see and how to go about securing interpreting services when they are needed. It has been assumed that interpreters are usually more readily available in cities and other heavily populated areas and, conversely, are lacking in the rural sections of the country. But is that right? I doubt it. For one thing, in the cities, deafness is an impersonal thing. The average city dweller expects that the deaf man has either three heads or something similarly startling, and as a consequence, when the need for communication with a deaf individual arises, he does not know how to go about it. And all too often the deaf person is unaware of where or how he could secure help in this line, even though the fact that he has seen interpreters used before. It just doesn't occur to him that they could also be used in personal matters as well as before groups.

On the other hand, the deaf in rural areas, having lived in a small community all their lives, are well known, their difficulties are known to their neighbors and as a result while there may not be many available interpreters in these locations, neither are there many occasions in which they are needed.

### **Basic Sources of Interpreters**

Presently, we have two basic sources on which we draw for interpreting when needed. These are our children and the educators of the deaf who are familiar with the language of signs. Neither of the two, however, has a full concept of the function of an interpreter, and as a consequence, the full value and benefit of a competent interpreter is yet to be appreciated. In addition, the demand on the schools for interpreting services has grown to alarming proportions. While it is realized the school people are truly interested and have made great sacrifices to be of service, there is such a thing as beating a willing horse to death, and that is not too far in the offing in this case, since nothing has been done to alleviate the situation or to seek new interpreters to help carry the load. It must be remembered, also, that in most cases, interpreting that is done voluntarily, and there is and never has been much percentage in looking a gift horse in the mouth. So long

as the services of interpreters are obtained on a voluntary basis, there is little hope for the establishment of standards of competency that must be made before we can hope to get away from the minimum levels on which we now rest, and little hope for the creation of an effective recruitment program unless such standards are set.

An effective recruitment program must of a necessity have several prerequisites. We must be prepared, before we can hope effectively to induce people to take part in this program, to list accurately: What do we need interpreters for? The need is not and should not be limited solely to the courts. Nor is it enough to throw in meetings, after-dinner speeches, and commencement addresses and call it a day. Some effort must be made to assess the fields in which they will be used. Then we have to set the standards of competency that will be required of them. It is obvious that the more ability to hear and use signs is not enough. On the other hand, this could be a very demanding program, one in which a recruit would have to spend considerable time and effort in mastering all that is required of him. I would suppose people would think twice before volunteering for any arduous program in training. And finally there arises the question of compensation. Who will pay for these services? This is one of the biggest stumbling blocks in our path. There are some who feel that the deaf people themselves should pay. There are others who believe that the community should pay, and whatever results, the fact remains that to get effective service, reliable service, the compensation must be adequate for the job.

Once such prerequisites are settled, and assuming they can be settled to the satisfaction of everyone, then what? How and who will do the actual recruitment? It seems to me that it is paramount that recruitment be done by the deaf themselves. The relation between an interpreter and the person for whom he is interpreting can be a very personal thing. And as such, it would never do to assign just anyone who happens to be handy to the task. There is also the fact that the language of signs, like any other language, varies from region to region, and to attempt to standardize it would be like attempting to dam a river, a pebble at a time.

#### Role of Organizations of the Deaf

It may be possible that the National Association of the Deaf, and its cooperating member associations, can provide the initial impetus to a recruitment program. It might also be helpful if all the other national organizations of and for the deaf could lend a hand, at least in the beginning, to disseminate the information, to make available to as many people as possible, the existence of such a recruitment program and the requirements and compensation that go with it. By putting the program under the direction of a national organization of the deaf, we can at least insure that the standards, and methods of determining compliance to these standards, will be uniform, even if the signs will not. It will or should also insure that an up-to-date list of eligible interpreters in all parts of the country would be available when needed, no matter what the purpose. Presumably registers will have to be provided. It must be remembered that situations will vary not only from community to community, but from individual to individual. In

some cases, women will be needed; others will be "men only" deals, and still others will find anyone handy acceptable. In extreme cases, where persons of limited education are involved, it might also be necessary to have deaf people available to assist the interpreters since the language of signs is something that can defy interpreting at times, and only a person who has lived with it all his life can make sense of some of the things that are being said.

There is a great need for personnel in this field. One could easily say that under ideal conditions, we would have registers of interpreters in the office of almost every public agency: judicial, police, medical, educational, social welfare, rehabilitation, and religious organizations. All these groups could use such information as to where and how to secure the services of interpreters when they are needed. And it must be remembered that the need for interpreters works both ways. We can have deaf people who are confident that they speak with astounding clarity who are incomprehensible to the people with whom they are trying to communicate. We can have others who will try to communicate via pencil and still be incomprehensible to those with whom they are trying to talk, and these people might have to, or at least wish to, call in an interpreter in self defense. When all is said and done, the actual recruitment of interpreters seems to depend on the kind of program that can be devised here.

Given a reasonable program which defines the fields that interpretation will cover, the standards of competency that will be required of the recruit, and an adequate fee system to make all the effort of meeting these standards and the inconvenience and time worthwhile, recruitment can take care of itself.

The inclusion of organizations of the deaf as well as for the deaf could serve many purposes.

For one thing, there are the requirements of the orally deaf. For my part, they need interpreters as much as anyone else, but I would not presume to suggest how we might meet this need. For another, there are several sources of potential supply which might become available to us once a formal program has been established, social workers and rehabilitation field agents for example.

#### National and Local Recruitment

Just how far we could go in the recruitment of interpreters seems to depend mainly on the program that is devised. While the number and function of interpreters, within the broad range of a national program, would possibly be a matter for local determination since situations vary from community to community, and also the extent of services that might be undertaken. A program geared to meet the needs of only the courts would naturally require less interpreting than one that attempts to provide all-out community services.

I have said enough, I think, to make it plain that I believe that recruitment will depend mainly on the sort of a program that you devise. Given a practical, workable plan so arranged that the deaf people for whom it is intended will use it, we will have an ample number of recruits for all our needs. Failing that, we can always fall back to our minimum requirements.

I have said more than enough, I think. The rest is up to you.

# **BACKGROUND PAPERS**

## **Utilization of Interpreters for Deaf Persons in Criminal Proceedings**

**Judge Sherman G. Finesilver  
Denver District Court, Denver, Colorado**

It has been held uniformly that a deaf person--either with or without the ability to speak--who has the ability to observe and narrate his observations through the use of interpreters and understands the sanctity of the oath, is a credible and competent witness in a court of law. However, it is quite apparent that there are instances when deaf individuals could suffer great injustices because of their inability to communicate accurately and effectively in a court of law. It is essential to American justice that *all* persons have the full protection of the law and have the fullest opportunity possible to defend themselves properly and aid in their defense.

For that reason, it is my sincere belief that interpreters should be made available for defendants not only in criminal proceedings but also in traffic courts throughout the country. It is my strong belief that in criminal proceedings the accused should not only have the right to appear and defend in person and by counsel—but also that the appointment and utilization of interpreters in said cases is essential to due process of law. For that reason, it is timely for the development of a uniform or standard law to be adopted in the respective states which would make provision for interpreters to assist the deaf and the severely hard of hearing who are unable to understand proceedings due to their deafness.

**Provisions of a standard law should include the following:**

1. Interpreters should be provided to assist the deaf and severely hard of hearing not only in criminal proceedings and in courts of record, but also in traffic and magistrates courts. Most state laws that provide for interpreters for deaf defendants make the requirement essential only in courts of record. The vast number of traffic courts in the country are not courts of record; for that reason, it is essential that interpreters for the deaf be made available in all courts on every level of criminal administration in the United States.
2. The expenses for said interpreters in criminal cases should be assumed by the state and at no expense to the person charged.
3. No showing of indigency need be made for the provision for interpreters.
4. Interpreters should be provided in said cases at every stage of the proceedings from the time of arrest, arraignment, trial, probation, and appeal.
5. Fees paid to interpreters should be similar in amount as established for all other interpreters, i.e., foreign languages.
6. The provision for interpreters shall apply to traffic offenses, misdemeanors, felonies, grand juries, coroner inquests, and all other criminal proceedings or quasi-criminal proceedings.
7. The National Registry of Professional Interpreters and Translators for the Deaf should have the responsibility of developing lists

of qualified interpreters, and interpreters in the respective cases shall be appointed by the court from said list.

8. The request by a defendant for the appointment of an interpreter should not be necessary; but more so, the court on its own initiative should appoint an interpreter in the first instance so that the defendant is adequately and fairly advised of the charge against him and his legal rights and responsibilities therewith.

## Film Test for Interpreters for the Deaf

John A. Gough, Chief  
Captioned Films for the Deaf

Since sound is not involved to any considerable extent in interpreting for the deaf, test films should be on 8mm silent film for use with the 8mm No. 500 Technicolor cartridge load projector. This combines simplicity of operation with minimal cost both as to equipment and film.

### Types of Presentation

Testing should be designed to disclose two kinds of skill on the part of the interpreter, namely, receptive skills and expressive skills. Receptive skills are those by which the interpreter is able to read the signed conversation of another and translate it into spoken or written English. Expressive skills are the ability to translate English into the language of signs. It can not be too strongly emphasized that the whole purpose of the interpreting, whether expressive or receptive, is to convey thought and meaning. In other words, it is not enough for the interpreter to simply give an equivalent sign for each English word and assume that understanding on the part of the deaf person will be automatic. This arises from the fact that intonation, emphasis, and other factors of communication of a non-verbal nature play an important part in the totality of conveying meaning. For example, a schoolboy finding another snooping in his locker roughs up the intruder and says, "*That will teach you to snoop in my locker.*" The emphasis in the sentence plus the sense of the whole situation, body posture, facial expression, etc., conveys an exactly opposite meaning from that conveyed by the words standing alone.

It might be further pointed out that tests of expressive ability should take into account the types of situations in which an interpreter is likely to be required to interpret for the deaf. In other words, skill in translating a formal address into the language of signs is quite different from interpreting in a court room or in a job interview situation for example. The interpreter must know the language limitations of the deaf and have ability to simplify, to clarify, and to think visually in order to convey meaning to the deaf person. Test films should attempt to isolate these abilities as well as to test the astuteness of the interpreter in judging the level of difficulty which he dare assume in translating for a particular individual. Oversimplification for a

sophisticated deaf individual may tend to cut off communication as effectively as abstruseness would do in the case of the deaf person of limited capacities.

Receptive skill on the part of the interpreter refers to his ability to observe the deaf person using the language of signs and to translate it into written or spoken English. This involves ability to do far more than read formal correct signs. One must be able not only to understand signs and spelling at the normal rate of use by the deaf person but to read the other non-verbal communicative actions and expressions which divulge the thought of the individual.

Since most deaf people are exposed to some training in speech and lipreading a question should be raised as to whether or not the interpreter should also be able to use speech in connection with signs and to understand imperfect or fragmentary speech of the deaf.

### Techniques of Testing

Receptive tests can be given by having the interpreter watch a filmed sequence in which the general environment has been identified, stop the film, and then tell what the deaf person said. The test would be to see whether he could give substantially what the "standard" interpretation indicated. For example, we see a shot of a door with a label, "Rehabilitation Counselor," then a medium closeup of the deaf client talking to the counselor. We then zoom in to a closeup of the deaf person signing, "I do not like my job because the fumes from the oven give me the headache. I want an outside job because I think it would be better for my health." The film is then stopped and the person being tested is given time to write what he has seen. The tester has a number of sample answers or interpretations which are acceptable and similarly, others which are not acceptable. The test could continue through several situations of a similar nature. Length of these sequences should vary from a word or phrase to a statement of some length. They should not all be isolated but should follow some sequence of thought centering about an idea or situation.

Expressive tests will require more ingenuity both for filming and for testing. Using a single film technique the tester can place the subject beside a screen which the subject cannot see. The tester turns on the projector which carries a captioned and signed sequence. As the captions appear, the tester reads the words aloud to the subject. Subject must make the signs for the words as they are spoken and the tester observes film and live action to determine whether or not they are substantially identical. This should be structured so that a relatively uninformed person as to the language of signs could administer the test.

Using two films simultaneously the tester sees a film in which two persons are conversing in the language of signs. The subject sees a similar film in which he responds to the remarks of the other deaf individual. At points where the subject is to respond, the film goes blank except for a white line which starts as a dot on the left side of the screen then travels to the right becoming a line as it moves. By the time the line has moved across the screen he must have finished his response and the next picture sequence comes on. The tester watches

the screen and compares the signs seen there with those made by the subject.

### Developing the Films

After working out the story line for each film and an approximate script, the actors for these sequences should go through the routines in a television studio where the action can be taped and studied immediately in order to develop the best format for each. Final shooting could then be done in the film studio. Thought should be given, however, to doing final shooting by television and making 16mm kinescopes which could then be reduced to 8mm release prints. In planning the shooting, care should be given to the lighting with the understanding that the release prints are to be in 8mm version, since contrasts tend to be accentuated in reduction printing. Deepening of shadows may tend to reduce the readability of the films.

The foregoing remarks are predicated on the assumption that release prints will be black and white. Since the whole concept here is experimental in nature it seems that black and white should be used until some sample films have been made and tested to determine the feasibility of the concept. If it proves successful, color might be used in the final version if the added cost seems to be justified by greater serviceability through the use of color film.

As a sample of the dialogue for the two film techniques the following is suggestive:

Question: What are the colors of the American flag?

Response: Red, white, and blue.

Question: What do the stripes in our flag stand for?

Response: They stand for the 13 colonies.

Question: How many stars are in the flag?

Response: Fifty.

Question: What do the stars in the flag stand for?

Response: The fifty states.

Question: Who was the leader of our nation when the flag was made?

Response: Washington.

Question: Tell what state Washington's home was in and the name of his estate.

Response: His home was in Virginia and was named Mount Vernon.

Numerous sequences should be worked out and tried in actual practice to determine how they should be worded and the effectiveness of this device as a test.

## The Deaf Welfare Examination Board

(The following information was supplied by Alan MacKenzie, the Honorary Registrar of the Deaf Welfare Examination Board of England, regarding the functions of the Board:)

"Briefly, the Board lays on its practical examination for all who

take the diploma or the certificate of the Board as part of the total examinations at the end of their third year of training, just before they take their final third year papers, i.e., it is not *just* an examination for interpreting, but part of the wider whole. It forms part of a *vivá voce* at which all members of the Board are present, and at which candidates are asked oral questions or any relevant aspect of work for the deaf and/or hard of hearing.

"Candidates are examined singly, but there is no rigid set of examinations for each. The fundamentals are the same, of course—examination in giving and receiving of fingerspelling and signs; interpretation of part of a speech or talk either from hearing to deaf or vice versa; interpretation of very illiterate deaf; for those who take the diploma, rendering of a Biblical passage, or a prayer or hymn or part of a sermon, etc.")

## INTERPRETING (1)

### Introduction

I have been asked to give you two lectures of one hour each on "Interpreting," one paper this morning and the other tomorrow morning. The paper this morning will deal with "Types of deaf needing different methods of approach." Tomorrow I shall deal with "The Practical Side"—the application in the courts, hospitals and interpreting in public meetings. I am not dealing with the church side; Mr. MacKenzie is speaking on that side of the work.

#### "Types of deaf needing different methods of approach"

I am not placing the types in any order of merit, but they are: the pure oralists, the deafened, the deaf and dumb, and the deaf-blind.

#### The Pure Oralist

The description is but a description of the method by which they have been taught—the pure oral method—not a description of their character. These non-signers, and, usually, non-fingerspelling deaf. Educated on the oral system, such as at Mary Hare Grammar School, Ince Jones at Northampton, Fitzroy Square in London. As I tell you of these people I want it to be understood that I speak from personal experience of these people as from these schools. I have never visited these schools myself.

They are usually of the upper middle-class. They speak with voice—they speak in grammatical sentences. The tone is usually that which we would expect from one who does not hear sound and who has never heard the sound of his own voice. It is usually laboured and monotonous. It seems a strain to talk, but they struggle on. I have found that they express their thoughts slowly. The brake is on all the time. They are thinking in words and thinking as normal hearing people of course do not need to do, they are thinking of how the words should be said—probably recollecting how they were taught to say the particular syllables whilst at school. As I say, I speak from my own observation of such oralists who are adults. They betray intense concentration on this "How-to-say-it-method." That is easily discerned by watching their facial expressions. Maybe they are good at recitation of set

pieces, as the school magazines tell us, for they speak beautifully, but of free speech it is another story. You will find little wrong with the structure of their sentences. Their articulation is easily understood.

In speaking to them we must not use our hands, however slow the rate of conversation—unless, of course, they gesture themselves. We must speak and articulate carefully. Slow laboured articulation will not help. Try and get a moderate speed. I remember one father being very surprised when I spoke to his son at a reasonable speed. Father was very laboured. It seems that I had more faith in the system than he had. Some I have found do not make such progress, or, acknowledging the articulation of such a method, have readily used gestures and even fingerspelling—so there may be some who evade my description of them.

They do not mix with our deaf signers, and in London they have their own club. They are usually born of parents who have had the wherewithal to send them to a private school. They have received a more individual training. In comparison with our deaf, they seem to have wider interests. We must consider them well and truly for their own sakes and not for or by reason of our own theories (or, for that matter, for their or their teachers' theories) concerning pure oralism. Ewings' books, "Opportunity and the Deaf Child" and "Handicap of Deafness," should be read. They (the oralists) represent a class who cannot easily mix in our workingclass institutes, but they are a welcome leaven if we can convert them to a practical Christianity to be worked out amongst their less fortunately educated brothers and sisters. As with all deaf, they will gravitate towards our institutes if they find that the representatives (ourselves) are true friends. They bring a charm into a world which more often lacks charm than contains it.

Make sure that the rules are followed when we speak to them—light on the speaker's face, well-articulated lips. An animated face (i.e., natural expression) is helpful (it is but another way of signing!). Do not thrust the face at them with outstretched neck and peninsular lips that almost shout "You're gonna understand what I say even if it breaks my jaw"—(it might!). We must take our poise from them—calm, gentlemanly and upright; differing only according to temperament—trusting it is born of a truly loving sympathy.

### The Deaf-speaking Adult

These are deaf adults who were deafened in childhood by an accident or illness. Before they were rendered deaf they were able to speak, for they were normal hearing children.

Among these people we see the effects of sudden deafness clamping down upon the life and memories of a happy hearing child. These are the people who have known and enjoyed hearing and are now left comparing themselves with those who have had no such misfortune.

These people can remember sound. They have the vocabulary which is large or small according to their subsequent ability to master their affliction, which ability arises from their character. I would submit that it is true to say that for the great majority, if not for every deafened person, the course of their lives was altered. One recalls many whose background would not lead them to become members of

the church, or to give leadership and service to others whom we term deaf and dumb. These have turned an adversity into a blessing and its consequences to the use of others for good.

Of these, we seem to have two types. Those of thoughtful parents who, though very disappointed that their child is so afflicted, nevertheless, have cooperated with the school teachers and persevered with their child. Also, there are those of careless parents who have not bothered or who have been encumbered with more children than they can manage. These parents have thrown in the sponge and left their handicapped child to fend for himself in this hard world. This deaf child has a delightful independence, but has bad speech and atrocious language (grammatically). From the ranks of the former we find our really valuable deaf who form the backbone of our club committees and, if we can draw them in, the leaders of the church. They are easily understood. They speak fluently with their voice. They may lack inflection, and mispronunciations are common. These are the people who can blind the newcomer to the inarticulates—the deaf and almost dumb, who await our ministrations over their brothers' shoulders with a timid smile. These deaf speaking are kings and princes in this world into which we have entered, even though they are beggars in the world from which we have come. In our progress amidst (not through) the different kinds of deaf people the leaders will, naturally, be shown to you by your mentor. If not by your mentor then, by the subject himself. His speech is so easy to follow that you will accept him as your interpreter; you will lean on him. If such a person is valued and chosen by the people, then use him as a leader of the deaf, but not the artificer of your thoughts concerning the deaf problem as a whole. Nothing would be more disastrous than that if you fell into that trap. It is hard to get out of it and assess and combat the mistakes of the educational system of our country as applied to the deaf. We are in the best position to combat those mistakes so let us not befooled into a wrong conception by intelligent deaf-speaking leaders.

Returning to the deaf-speaking, we turn to those who are in my latter group—those of careless parents. These may not express themselves so clearly; their letters tell us that their affliction has twisted what was once their normal thought. They usually have a flair for organising and a knack of getting at the core of an argument. Some I have found imagine that their speech is fluent (their relations say they are good, so we must not disappoint them.) They sign sparingly and fingerspell hardly at all. It will not be much use urging them to fingerspell, but do insist that they sign more clearly, distinctly and completely. A humorous check now and again will generally be taken in the right spirit. From these people I have found many, many pessimists. I think that they can foresee the logical course, or maybe remember what happened before—or see the cause and effect—and say with annoying candour: "It's no good, we've tried that before—if so and so happens, what then?—No good." And so on. The deaf and dumb have more faith because they lack such perspicacity.

Some of the speaking deaf have vowel hearing. They speak with long drawn out vowel sounds and hardly clip any of their words with consonants. Nowadays, they are in a school for partially-hearing chil-

dren and use hearing aids to correct their speech and help their recognition of sounds.

These vowel hearers of the education of the '20s and '30s have not had the benefit of hearing aids, and this segregation from the totally-deaf is a postwar development. These people you will find in your institutes. They have poor speech and their grammar may be worse than the totally deaf. Those, however, who are benefitting by the modern hearing aids ought to be better off. It remains to be seen whether they will join in the life of the institute for the deaf. I think that they will, if they are independent of their teachers and parents. But these two influential sets of people will do all they can to persuade him that he is normal with his hearing aid, and think the last battle won when he (or she) marries a normal hearing partner.

Amongst the speaking deaf you will encounter those who have, unfortunately, been dominated at school by teachers who are devotees of strict oralism. (Devotees is a carefully chosen word.) Signing and fingerspelling was a punishable offence—it has been driven underground (or under the desk); and so they emerge from school with many "half-baked" signs (mostly of their own invention) and with plenty of "mouthing," so-called speech, helping-out crude signs, and vice versa. Perhaps that is mainly in the south.

### The Deaf and Dumb

This ambiguous description covers all people who have been educated at special schools for the deaf. Using the term "dumb" more accurately, we would limit this to those who were born deaf or were deafened before they understood speech. They have never known the spoken word. They have been taught slowly how to say letters, then words. But right from the time of their deafness, until they are 4 or 5 years of age, they know not a word. (I am dealing with our adults of today.) But their minds were active. Their eyes looked about them with perhaps more alertness than their normal brothers' eyes. They observed people, things, and happenings. But be that as it may, what they saw was mainly left as an untitled picture—with this difference, that an untitled picture can be mused over and studied by the mind informed and made imaginative through normal contacts, but the rapidly changing scenes of life must perforce come and go, for there is no time to stand and stare: although the deaf child does do that and earns for itself the unjust labels of "stupid" and "silly." There was, more often than not, no one present to whom this enquiring mind, which is surely in every child, could turn. The many questions that leap to the lips of a growing child may or may not leap to a deaf and dumb child's mind. They could hardly come forth with eager and easy spontaneity unless, I seriously submit, the child was of deaf parents and he had, from early days, "chattered" upon his hands. The easy sign "What?" and the pointing finger is frowned upon. This just isn't done, and what is merely a conventional mistake or breach of etiquette becomes a moral wrong in a deaf child's mind. This struggling mind may buzz with eagerness and excitement only to simmer and sink for no one is there who will help him.

Puzzlement, followed by lazy acceptance of unanswered questions,

are never the true signposts upon the path of acquired knowledge. We are faced with the adult who is an enlarged version of this child whose mind has never truly been encouraged in its natural manner.

The transition from a non-understanding or misunderstanding of things to the incomprehension of normal people and their ways cannot but build a character which contains such unpleasant traits as resentment and suspicion. The emphasis that these traits will receive in due time will also be increased by the lack of sound which is the deaf person's permanent loss. The sincerity of voice which conveys warmth from person to person will be missing. Music, natural and artificial, that soothes and softens will have no mellowing effect. (These influences do shape thoughts and hence, lives. It is cruel to tell a deaf person that they are fortunate for they do not hear the unpleasant things of life!)

Now what sort of mind has this person got? How did he start? I submit in pictures, not in words. They are forced into a word-mould of thinking, but left to themselves, they will sign, sign, and sign. They speak but a little. These are the inarticulates of whom I spoke. These need our ministrations to a far greater degree than anyone else, but, unfortunately, are overshadowed by their deaf-speaking friends. A plentifully staffed Mission might well make sure that one member of the staff, in rotation, deals with such deaf and dumb alone.

They converse in signs, rarely fingerspelling—unless they are of schools that have wisely allowed and taught them the combined method. They prefer to describe rather than name. Pictures again! People have names, but to them, some facial or bodily deformity will be sufficient to label that person for life. They throw signs at each other in a descriptive sort of way, and act their conversation with much life. Repetition is frequent. Maybe the reason is that they are not sure if they have got their thoughts across—or perhaps they feel their lack in expressing themselves.

Example: "Can't understand mother—very bad lip read—little lips—cooking—very small lips—can't understand—show people good mother—bus better, but at home, bad—not fair—at home can't understand—bad lips small." In explaining things to the deaf and dumb, we first act the episode. We will use key words—not saying "Have you found work now?" But, "Work—good?" Reply: "No work." Question: "How long no work?" Reply: then, "What work?", and so on.

The hearing trainee new to work among people who think in this picture and telegraphic language will meet with difficulty unless he applies himself to the understanding of the deaf and dumb way of thinking. Usually the newcomer follows a grammatical sequence and signs with creditable clearness, but may at the end of his labours through just one sentence find his deaf person as wise as he was at first. It is not usually noticeable for the deaf person will nod and get away as quickly as possible if the conversation does not impinge on his material well-being. If, however, it is important, the trainee will receive strange answers and even stranger looks. I would submit that the flow of the ordinary sentence can greatly confuse a deaf and dumb person. At first he will grasp at the words common to him, but if

these words are outnumbered, even 3-1, by the others in the sentence, which are uncommon to him, he will give up grasping.

In conversation, remember their practical interests—their work, home, family, and their sport. They are ready to laugh and are relieved if a laugh comes soon. Although a sense of humour is welcome, again to them it is plain slapstick that we must give. Also, unless we are expert in drawing ludicrous situations in sequences, we cannot attempt too much. Remember also their ability for doing and making things—help them to express themselves in such creative work.

### The Deaf-Blind

You will be acquainted with the way in which they receive. The great majority of these people are speaking deaf with normal language and a good standard of education, improved by more time to read magazines than perhaps most people have time to read. They have not what we would call a "deaf mind." So this is fairly straight-forward, but occasionally you will come across the deaf and dumb mind. Signs are the means of communication. Fingerspelling must be used sometimes, but when in difficulty use their hands to sign or, sign upon them.

Need I say that to be an interpreter to the deaf is to accept a very responsible position in life. Unlike the translator of a foreign language, the interpreter to the deaf must think of the meaning of what he is interpreting. We know full well that there are many words and phrases that the deaf person has no understanding of.

I do think that interpreters are born and not made. For example, a young lady of 13 on "Panorama" is the daughter of a deaf and dumb mother. When Max Robertson asked the young deaf and dumb man "What is your ambition?" She automatically changed "Ambition" to "What do you want to be?", but I could see by her expression that she knew as well as I did that even that quick change would not get a good answer. My opinion is that the young man did not grasp it at all, but that is no discredit to the young person, who did very well.

I have been seeing a lot of silent films lately at my clubs, and although it is a pity that they have not the medium of the word on the screen to increase their knowledge, as compared with the complete absence of written words of the sound films, I find myself saying "They won't get much from that." And, to underline it even more, during this Lent I was watching the silent film "Barabbas" with my deaf. The thought of difficulty hardly arose in my mind as the wording was very terse and to the point. However, when a particular reel came to its end and the lights went up two women immediately asked me what "con...?" was. They described the scene, but my mind just would not find the word, but in our struggles a hearing girl of 15 immediately pounced on the word "conscientious." There I speak of the natural interpreter who, however, must mix and work with the deaf to deepen and explain their inherited knowledge of the difficulties of deaf thinking.

For the valiant person who has come into the deaf world and having normal hearing will soon be asked to interpret for a deaf person. To him or her, please do not think things are so easily done as to present no problem at all. I hope that everyone here knows that literal trans-

lation is very rarely of any use to any deaf person unless they have as normal a manner of thinking as any fairly well-educated hearing person. Get down to bed-rock. Mix with them in their conversation in the club. Directly I say that, I know that questions will arise in your mind. You will know that they will not carry on if the chaplain is there. Or they may think—or you may feel—that you are poking in unwantedly. Perhaps the best way is to start a general conversation with two or three people and gradually let them take over, then study them hard. They are much more natural in a group than when we deal with them as individuals in our office.

It is a task. I would rather be accused of thinking too much of the difficulties than of minimising them.

### Conclusion

Such is this paper. Generalising is always dangerous for exceptions abound in plenty. However, I hope this will help and stimulate to further and deeper thought about the deaf mind. If it does, then the preparation of this lecture has been worthwhile.

## INTERPRETING (2)

### The Practical Work

#### Court Work

##### (a) The Magistrate's Court

The first contact will probably be in the police station when the charge is to be read over to the prisoner. First, find out, if you do not know the prisoner, what sort of deaf person he is, the school he attended, whether he learned to lipread and whether he prefers signs or fingerspelling. Encourage the prisoner to use his voice (although this latter must also be salted with discretion, for it is wise not to say too much at the reading of the charge. The police often try to keep it down to the minimum.) If the prisoner is fairly intelligent and able to read, let him read the charge. Invariably the interpreter has to explain many words, e.g., larceny, felony. It is well to give the prisoner the core of the charge so that his reply (if any) is in answer to the charge. The police will help with the formalities.

The next morning the prisoner will appear in court. This may often be the interpreter's first introduction to the case. If so, see the prisoner beforehand. Explain the charge; taking no word for granted, especially "guilty" or "not guilty." Explain the oath as simply as possible and the moral importance of telling the truth (The wisdom of it from a common sense point of view might well be explained also.). If the defendant elects to make a statement he will be questioned. If possible, try and make this possibility clear beforehand. When the defendant is in court he may be asked if he has any questions to ask. This is difficult, even for a hearing person, who is often checked when making a statement and not asking questions. (Of course, if he has a solicitor or counsel, questions are asked on the defendant's behalf.) In court it might be possible to frame a remark made by the deaf person as a question but it is wise to ask the bench for such free interpretation.

When the preliminary meeting with your deaf person has been completed you should ask to sit in court and listen to other cases. This experience helps you to understand the ways of court procedure. Try and get the prisoner's story and also the story from the police. This last sentence is important, especially the deaf person's angle on his misdemeanour. If he does see that he has done wrong, he can then learn the necessity of possible punishment, and you may of course in your pastoral opportunity sow good. But purely from an interpreter's point of view, if you can let the deaf man explain things you get a better insight into his mode of expression, which will help you in your expression to him.

#### (b) The Higher Courts

In the higher courts where counsel (or solicitors) are engaged, much work is done out of court, in the cells, or waitingrooms. The work in the court from our point of view may be limited to translating the proceedings. In the divorce courts, or compensation cases, we must take great care, especially in cases where there are counsel's questions. Questions are carefully asked by the counsel and should be given as accurately as they are asked. This does lead to difficulties of language—but do not abuse the confidence of the court. Here it may be useful if the interpreter uses his voice in framing the questions—suiting his audible words to the manual language being used. This will help the judge and counsels, and the interpreter can stand corrected if the counsel disputes the sense of the question framed. I have found it wise to let the court see that the deaf person does not understand the questions as put, if that is the case. The difficulty is thus made known, and the interpreter's advice is more readily accepted. Patience is a necessity, both with the deaf person and the court. Nothing is gained by glossing, and much lost to the deaf person.

We must remember also that as interpreters our work does not cease when the witness has given evidence. (For the defendant we interpret all the time, of course!) The witness should be informed of the evidence, etc., that is being given by others that follow him. This is justice and sympathy, but also we do not know if the deaf witness may be recalled to give further evidence.

*Position of the Interpreter.* We should remember that we should address the bench or judge in translating replies. Our own voices must be clear and loud enough. But, of course, if the deaf person is put at disadvantage by our position, consider the deaf person first.

#### Hospital Work

This interpreting is more intimate. We are invariably doing this for someone we know fairly well. Although doctors are usually patient and understanding persons, they are also very busy people. It is well to get thoroughly acquainted (if we are not already so) with the symptoms—details, name and address, complaint. Ask questions of the deaf patient, and he will be given a chance to rehearse his thoughts. He will also have increased confidence in us for taking this interest. We are more free in our interpreting than in the court. But do not have a long interesting chit-chat with the doctor for about 10 minutes

and then the deaf patient, but a couple of sentences by way of interpretation. This irritates the deaf persons very much and they may not ask us to accompany them next time. Tell them everything the doctor has said, unless the doctor expressly says anything to the contrary. (After all, it is the deaf person's body, not the interpreter's).

This part deals with interpreting for the individual. The next deals with interpreting for congregations or audiences. I do not need to tell you that everything that is said by the speaker at the public gathering ought to be interpreted. We know only too well that the deaf would think we were poor interpreters if we had long pauses of rest whilst they can see that the speaker is busily carrying on. We accept that, and yet I have heard complaints of people who have had interpretation in courts or hospital as individuals of "He does not interpret everything"—"I had to keep on asking him what the judge was saying." If an interpreter feels that he cannot possibly keep up and give everything, and starts to leave out whole chunks, then he had better not interpret. It does seem wrong that a hearing foreigner can obtain the services of an interpreter, free or otherwise, and get a literal explanation of every remark and question. If anything is left out I would think it is left out because it is difficult to interpret with audible voice as well as listen, but in silent interpreting for a deaf person, the interpreter ought to be good enough to give everything—even if he feels awfully tired. Many interpreters have interpreted faithfully for hours on end. That surely is the high water-mark of faithful interpretation, when one can interpret for a deaf brother or sister and feel completely whacked at the end of the hearing.

### Public Meetings

It is here that we go into the technique of interpreting in more detail.

The method by which we interpret should be conditioned by the audience. If they are our speaking deaf, and deaf and dumb, we shall assist them to understand by paraphrasing the speaker's remarks, unless he is remarkably clear. To give the meaning and not the words is important, for many of the words are strange to a deaf mind. Try and interpret grammatically and articulate clearly. Grammatically because of the speaking deaf who may be in the definite majority, being the sort of people who would attend such meetings. Also, it is a great help to them to see it fluently put over. Although much may pass them by (this depends on the speaker and his subject) they see the language of signs used as it should be used. I think it unwise, even if it were possible, to interpret in real deaf and dumb fashion. However, now and again the interpreter can attempt a deaf and dumb paraphrase.

The other meeting is to deaf people who are workers amongst the deaf, or deaf with normal thinking minds. Here it will be translation rather than interpreting. Here we must try to give not the sense but the exact wording, but it is (1) too rapid to be followed word for word, (2) does not help good lipreaders, (3) not easy on the eyes and at a distance presents a smaller target, (4) concentration upon the words as they come out may prevent the meaning or force of an argument getting across.

I would advocate fingerspelling with gestures and clear articulation on the lips. Not one of the four charges I have made above can be said against such translation. Fingerspelling must predominate, but signs will give ease. Following such a method the interpreter will be able to give over the force of the argument.

The good interpreter will identify himself with the speaker as much as possible. He should be a good duplication of the speaker. (Of course, at a meeting where various people pop up and not all are able to express their thoughts in orational form, the interpreter can but indicate the speaker by name and interpret whatever he says.) We should do nothing to deprive our deaf brothers and sisters of the life and tone in speech. Where is the tone or life in fingerspelt speech? As much as we would find in a typewritten copy of it. Mobility of the face and body can lend colour so long as it is not overexaggerated. It is a mistake to turn the body this way and that as if a puppet on strings. The face should express the emotions in a subdued manner. If the speaker is emphatic then the interpreter must show that in signs and look on his face—surprise, anger, sorrow, disappointment, and so on.

The position of the interpreter is important. Never with his back to the light. The light must be on his face. His fingers should be erect and his arms not higher than his chest and not as low as his stomach. If higher than his chest it will be an unnatural, tense position and his interpreting will not look easeful. Such tenseness will be communicated to the audience and we do not want such tenseness to be communicated. If as low as his stomach, this will give a lax “don’t-care-how-I-do-it” attitude. The hands should be away from the body, but not unnaturally so. In spelling the hands should be firm and the fingers extended enough to give clarity. Some advocate that the hands should be with palm facing the audience. This is if we are to cut our lipreading, for the face will be turned sideways—if not, the interpreter will be in an unnatural position (Try it!).

I would rather say the left hand to point away from the body, or forward. In spelling I have noticed some people do a bit of fancy work—thus, the “c” is made with the left hand and the rest of the word with the right hand. The “p” in, for example, “Hope,” suddenly flies to the opposite hand. Avoid this fancy work however insignificant it may seem. It is a distraction and deaf minds, especially if tired with much interpreting, are easily distracted. Practice fingerspelling (one cannot practice too much) and the best way is to find a deaf fingerspeller—or partially sighted man who can read good double-handed spelling. Don’t mumble into the half-closed hand. For signing, practice mirror work. See yourself as others see you. The rate of interpreting is important: dictated very often and wrongly by the speaker. We should resist speed. Should we keep as close to the speaker as possible, or lag deliberately behind? That is determined, I think, by our ability. If we are not born to it, the latter method will obviously be our way.

We are all the time assisting our deaf brothers and sisters. Our gifts are ours to use in His service, and to His glory.

Slang signs should be avoided in official interpreting. These signs are very forcible but in serious situations they take on a deeper mean-

ing than we may think. (I think we must realise that the deaf prisoner or witness is personally involved and we are but impersonally concerned. This may colour our thinking and consequently our interpreters.) e.g. Counsel in a divorce case: "Have you ever said to your wife 'I am sick and tired of you'?" You would ask if that could be altered, as *literally* it might not be understood. The temptation to use slang as being so expressive and to the point would bring a most indignant denial. The slang sign that I have been thinking of is a bit too expressive for such an occasion. There are many others—for there is a deaf idiom.

The breaking up of words or names is common but it destroys the object, in my mind, of signs. Signs should give the meanings of words, but break up words like "fellowship," "worthwhile," "Churchill," and where is the meaning? We ought to get our people out of the way of lazy signing—especially those school-leavers. We should teach the deaf signs (although it may seem like teaching your grandmother to suck eggs!). Enquire why they use such and such a sign. Undermine their self-satisfaction for a higher reason—after all, the pure oralists often attack us on this very weak spot.

The best places and times of instruction, I find, are with individuals in the preparation of church services and in rehearsing for plays, especially if our people under tuition are rather more deaf and dumb than deaf speaking. Words often given the wrong signs are the following that have more than one meaning: "like," "shame," "cry," "pour," "without," "watch." Natural gestures are more preferable and of wider understanding and acceptance, than conventional signs. We would find it hard to find the reason or explanation of much conventional signing.

Places and names should be fingerspelt in interpretation. (A wagging forefinger and thumb indicating an "L" might mean Liverpool for Liverpudlians, but it might mean "Lucky" for others and yet nothing for others!)

#### Conclusion

We do well to study the deaf and their signing, but always with a critical mind. Learn their signs in order to understand, but let it all be in order to correct, guide, and help them. Such sympathetic study in the first years of your training will produce a good interpreter.

### Interpreting for the Deaf\*

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#### Translating and Simplifying

There are two quite different things which an interpreter for the deaf may have to do, and this is not generally understood. The first thing may be called translating.

1. *Translating*: A well-educated deaf man or one who did not go deaf until say he was 10 or 11 would have a full vocabulary of English words. If he were in court, say because of a motor car accident, or because thieves had stolen something from his house, he would simply require the interpreter to turn the words of questions put to him into visible forms for him to grasp by sight. He would wish the interpreter to give him the actual words spoken. The interpreter's task would be a mere translation of sounds of words into the visible forms of words which would be careful lip movements, along with fingerspelling and signs. This is one meaning of the word interpreter as given in the Oxford Dictionary—"One who translates languages."

2. *Explaining*. But the other meanings of the word "interpreter" given by the Oxford Dictionary are: "One who explains; and one who makes known the will of another." These two meanings are of special importance in considering interpretation for the deaf. The reason for this was stated earlier, it is the backwardness in education and general knowledge of the majority of deaf and dumb persons.

Let us suppose that an ordinary hearing Englishman of average education were to find himself in the midst of some French university professors. Supposing he asked another Englishman who spoke French to interpret for him what they were saying. Supposing the first sentence rapidly translated were this (which I have taken from the book called "Body and Mind" by William MacDougall, page 114): "Again, we know how, when the surface of the brain becomes chronically inflamed, the mental powers of the patient exhibit a progressive deterioration running parallel with the deterioration of the grey matter of the cortex." The man might feel he was going to be out of his depth in following this conversation. But if the interpreter instead of giving a straight translation attempted to simplify it might then be possible. The interpreter might paraphrase the above sentence as follows "Again, we know how when there is chronic inflammation of the brain the patient cannot think perfectly and his power of thinking grows less and less as the inflammation becomes worse and worse." If the interpreter not only translated but simplified or paraphrased so making known what the speaker willed or wished to say, then our Englishman might be interested to follow this conversation. We here have the Oxford Dictionary definition. The interpreter would be one who "makes known the will of another," i.e., the meaning which the speaker willed or wished to express.

The interpreter for the deaf has to be continuously simplifying as well as translating. We will give examples of this later on.

#### The Different Types of Deaf and Their Requirements

It is almost impossible to classify the deaf for they vary so much in accordance with their degree of deafness, at what age they become deaf, their ability or inability to speak, and their educational standard. But we must attempt some broad divisions for the purpose of interpreting. It will be remembered that we are not dealing at all with partially deaf, but with totally or severely deaf people.

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\* Quoted verbatim.

1. *The well educated deaf and the deafened.* (By the deafened are meant those who became totally deaf after they have learned to speak, e.g., any age over 8 or 9.) These will have an average vocabulary of English words and an average general knowledge. In this case the interpreter has an easy task. He merely needs to do straight translating of sounds of words into visible words. He will no doubt use a mixture of all three methods, lipreading, signing, and fingerspelling. As the speaker talks the interpreter will move his lips to form the words soundlessly and at the same time use his hands. There is then no waiting as in ordinary interpretation, as for example, when a Frenchman speaks a sentence, and then waits whilst an interpreter translates into English. Interpretation for the deaf goes on parallel with the speaker. The deaf person watches the interpreter's lips and sees his finger movements at the same time. He then makes his reply. If his speech is good, he will speak for himself. If it is blurred he may speak and sign, and fingerspell to the interpreter. The interpreter will get part from the sound of the blurred speech, part from watching his lips, part from the fingerspelling and signs, and will then speak the exact words the deaf man wishes to be said.

It must be stated here that the well educated deaf from early infancy are in a minority. There are very few who could follow straight translation.

2. *The Average and Backward Deaf.* Before beginning to interpret, if he does not already know the deaf person, an interpreter will ask what method is desired. And whichever method the deaf person asks for, that will be used. It may be one of three kinds.

a. *Lipreaders* usually ask for the combination of the three methods. Already described, the interpreter will silently and simultaneously turn the sounds of the spoken words into visible word forms; he will use his lips carefully for lipreading, and at the same time sign the words, and where a word has no sign he will spell it. At the same time he will do a very important thing—he will simplify or paraphrase continuously. This may mean using a simple word for a difficult one, or it may mean altering whole sentences to put them into a simpler form.

b. *Non-lipreaders.* Those who cannot lipread sometimes ask for fingerspelling only but usually they ask for a mixture of fingerspelling and signs. In this case the interpreter need not use his lips at all and merely uses his hands. He will sign and spell words as he thinks best for clarity, and will simplify as he goes along.

c. *Users of Signs Only.* There are still here and there a few deaf people who, for some reason have never been sent to the special schools provided for them. These are completely uneducated and wordless. Lipreading and fingerspelling are quite useless. All will have to be done by signs. This is the hardest task an interpreter will be called upon to do. He will have to take the sounds of spoken words and convey their meaning in its simplest possible form through a limited number of signs, using as much pantomime as possible. Only a man with expert knowledge of the deaf could possibly attempt this most difficult thing.

## Backwardness in General Knowledge and Small Vocabulary

Before going on to definite examples of interpreting, it may be good to give true instances of the vocabulary difficulty and backwardness in general knowledge.

One occasion the present writer gave a very simple book to a young deaf man of about 27 and asked him to write down some of the words which he did not understand. Here are just a few of the word he listed: "Enter, particularly, direction, decided." Here are a few sentences containing these words, showing in brackets how they would be simplified for that deaf man.

"We shall enter (go into) Birmingham in half an hour."

"We had a particularly (specially) happy day." It should be noticed that it is not the length of a word which matters. "Specially" is almost as long as "particularly." But an interpreter will know that almost all the deaf know the meaning of "specially," while few know the word "particularly."

"He went in that direction." (He went that way.)

"He decided to go by train rather than by bus." This sentence would be better completely altered in this way. "He thought, "Shall I go on the train or on the bus?" He chose the train." The sign for "chose" would be made as if looking at a number of small objects on a table and then making the action of picking one of them up with the forefinger and thumb—carefully choosing that one.

Here is a true instance of backwardness in general knowledge. A former worker, Miss F. M. Young, told me of a deaf girl aged about 18 or 20 who told her she was going to the dentist to have a tooth drawn. Miss Young suggested she should have it filled, pointing out that it would be a pity to lose the tooth. The girl replied that it would be quite all right. She would have it out because another one would grow in its place.

Let us see how lack of knowledge on this particular point might have come about. There are scraps of general knowledge which are only talked about at long intervals when the time is appropriate. The time for explaining that second teeth are our final ones when the child is experiencing his first teeth going and his second teeth coming. The parents of this girl must have felt that she knew so few words it would be difficult to explain this matter and so left it for her to learn later on. But that particular bit of information never did come up in conversation later on. And so the girl assumed that always when some teeth go, others come in their places.

An extreme example of lack of knowledge has recently been given to me by my colleague, Mr. F. R. Flewitt. During the 1939-45 war an unemployed deaf man asked Mr. Flewitt to get an allotment for him. Mr. Flewitt obtained one and then began to fill up the form for the deaf man to obtain tools, fertilisers, and seeds. He asked the deaf man what seeds he would like to have. The deaf man said he did not know, and as questioning proceeded, it became clear that the deaf man had no idea at all that plants grew from seeds, and that if no seeds were set nothing would grow. This instance may seem incredible. But it is a fact, and to a trained worker with the deaf this instance would not cause undue surprise.

It would seem then an interpreter for the deaf must never be shocked or astonished by the deaf not knowing simple facts which the majority of people take for granted.

### Examples of Interpreting

It will be obvious by this time to the reader that interpreting takes place in almost every aspect of work with the deaf. Here are some examples with some explanation of simplifying and of signs.

1. *Placing in Employment.* When a deaf boy or girl leaves school the first requirement is a job. The welfare officer accompanies the boy to various factories or workshops and speaks to the manager. Questions put to the boy by the manager will be interpreted, as will the boy's replies. After placing the boy the welfare officer will be always ready to go to clear up any misunderstandings which may arise. On one occasion a deaf man thought he had been dismissed. The welfare officer on enquiring discovered that he had merely made a mistake in lipreading an order. The foreman was quite satisfied with his work. The whole thing was explained by interpretation and satisfactorily settled. We need not emphasize, for it is clear, how important interpreting is when a man's work is at stake.

2. *Lawcourt.* This is where interpreting for the deaf comes into the limelight. Newspapers sometimes make much of it. But lawcourt interpreting is but a small part of an interpreter's work as our readers will by this time have seen. However, let us say a little about it.

The deaf are not more criminal minded than ordinary hearing people. There are good, bad, and indifferent among them. About the same proportion of deaf as of hearing people appear in the lawcourts for theft and other crimes.

Here let me give an instance which I have given elsewhere of an inquest in the coroner's court. A deaf woman had been operated on for a tumour, but had died under the anaesthetic due to having a short neck which caused inability to breathe. In this case the deaf husband was not called upon to speak, but he had the right to have the whole of the proceedings interpreted for him. This was done. But there was a further point.

Before the inquest the deaf man had told his chaplain in signs and fingerspelling that the doctor (imitating a man who feels a pulse) had come to see his wife (imitating putting a wedding ring on the finger) a long time ago. Perhaps the doctor had waited (performing an action as of the arms resting on the arms of a chair when sitting) too long. The chaplain promised that this question should be asked in court for his satisfaction. Another point arose. The chaplain mentioned to the deaf man that since his wife had such a short neck it seemed obvious there might be danger in using the ordinary anaesthetic. The chaplain wondered why they had not used a local, spinal anaesthetic (imitating the action of pressing a syringe and pointing to the back). The deaf man said he would like information on that point.

At the inquest these two questions were put into words by the interpreter and the doctor's answers turned into signs and fingerspelling for the deaf man. Had he gone on his own the deaf man would have been unable to put the questions he desired to ask. Further, had he

tried to write the questions out on paper, it is exceedingly doubtful if he would have been able to find the right words to make his questions understood.

#### At the Doctor's

I am indebted to my colleague, Mr. F. W. Flewitt, for this example. A certain deaf man went to see the doctor on his own and seemed by lipreading and by writing on paper to have managed. But the doctor was puzzled and asked Mr. Flewitt, a professional worker with the deaf, if he could help. He stated that from his questions and the deaf man's answer he thought it was a matter of constipation. But the deaf man said his bowels were all right. Mr. Flewitt visited the man and began to question him. Then the problem was quickly solved. Mr. Flewitt asked if he understood the doctor when he asked if his bowels were all right. It now appeared that that man did not understand the meaning of the word "bowels." When the doctor wrote this, to him, meaningless word; not liking to show ignorance, he had agreed that they were all right. Mr. Flewitt, as a go-between, an interpreter, not just translating, but simplifying and explaining, put the whole matter right.

It is not necessary here to describe the crude pantomime necessary to show the action of the bowels. It will be understood and realised by the reader that however crude or distasteful the work of an interpreter to the deaf may have to be at times, it has to be done. In a case such as this one it is essential. Throughout his life neither teacher nor parents had used the word "bowels" to that deaf man. The interpreter, as a simple routine duty, had to make clear the meaning to him, no matter how crudely it had to be done.

#### Hospital

The deaf manage quite well in hospitals usually by writing on paper. Nurses are often patient in writing for them, but there are instances where an interpreter can smooth things and help.

Recently a lady worker to the deaf visiting a hospital was asked by the nurse to tell a deaf girl that she would be having her operation the next morning, that it would be a fairly big one, but not too serious. Suppose the busy nurse had hurriedly written on paper, "Operation tomorrow morning, but not serious." To say the least of it, it seems blunt, cold and not sympathetic. Look how different when the lady worker can gently break the news to her, point out that it will be a fairly big operation, but reassuring her by emphasizing that it will not be dangerous.

#### At Home

Strange as it may seem, interpretation is often required in a deaf person's home. Some families will not learn to fingerspell and they make the deaf member rely on lipreading alone. As we have stated above, lipreading involves much guesswork and often leads to misunderstanding. Often parents will ask the superintendent of a society of the deaf to explain something to their deaf member. It may be to straighten out some quarrel due to misunderstanding. It may be to explain the conditions of a will and how they are being carried out. Here the difficulty may have been due to lack of vocabulary. The

interpreter will here find the words or signs understood by the deaf person to explain the whole matter and so reassure him that the conditions of the will are being carried out and that he is receiving fair treatment.

### Filling Up Forms

At first sight it would not seem that form-filling could be called interpreting. But it will be remembered, as we stated earlier, that many of the deaf have difficulty in reading. It will be obvious that if difficulty in understanding the wording of forms is felt by many hearing people, how much more difficult it is for the deaf. Often a form is brought and put on the desk of the Welfare Officer. He reads the questions through and then simplifies the wording, and by signs and fingerspelling conveys the gist to the deaf person. This is interpreting in the sense of explaining. Then the deaf person gives his reply by speech, signs, and fingerspelling, and these are turned into good grammatical English by the interpreter and written on the form.

### Church

The deaf would get very little, if anything, from ordinary church services, for they would hear nothing and gain little from lipreading. Organisations for the deaf all provide special church services for them. And it should be remembered that this is a form of interpreting. The chaplain or superintendent of the society speaks the service in the ordinary way, but rather slowly and carefully for lipreading; and he accompanies the spoken word by signs and fingerspelling. All through the service he speaks the words of hymns, prayers, Bible readings, exactly as printed. But he simplifies the meaning by the accompanying signs. (Examples are given for signs with religious applications.)

### Conclusion

It will be seen that interpreting runs through every aspect of work with the deaf. It may seem from our account of it that signing and fingerspelling are fairly simple things which could be speedily and easily learned, and therefore that anyone could quickly learn to communicate with the deaf. This is partly true but partly quite incorrect. It is true to this extent that anyone by learning to fingerspell and learning a few signs could make reasonable contact with the deaf for casual snippets of conversation. And the deaf greatly appreciate such efforts to talk to them.

But it is quite incorrect to think that a person with a knowledge of fingerspelling and a smattering of signs could act as an interpreter for the deaf on any occasion of importance. No Englishman, who had learned a little French, enough to exchange a few words with Frenchmen here and there on holiday in France and to ask for what he wanted in shops, no such Englishman would assume he could act as an interpreter for a Frenchman in an English lawcourt.

All the examples I have given in this booklet have of course been deliberately chosen as the simplest possible ones to give to those with no knowledge of the deaf, some insight into our work and problems. But a thoughtful reader will recognise that there is a great art in interpreting. The following are important points:

1. The ability to use whichever medium the deaf person requires which may be either a combination of all three methods, lipreading, fingerspelling, and signing, or any two of them or one method by itself.

2. The ability to be able, quickly, to estimate the range of vocabulary of a particular deaf person and to keep within it. And the ability in addressing a group of deaf people to use a vocabulary within the range of the majority, and yet to speak without seeming to be talking to children. This is a difficult matter.

3. The ability to be continually simplifying by using simpler words; or the much difficult thing, the ability to split a sentence into a number of shorter ones and so to phrase them, that whilst still grammatically correct, they can easily be comprehended by a deaf man.

4. The ability to gauge the general knowledge the average deaf person will have on any given subject, always being on the alert to observe when a point is not grasped, and then quickly giving a simpler explanation.

All this requires specialised training. It will be obvious that an interpreter for the deaf is doing a highly specialised work and for it he requires lengthy and adequate training.

## The Hand Alphabet and Speech Gestures of Deaf Mutes\*

I. Geylman

(Translated from the Russian by Joseph and Tunya Ziv)

This book was written at the request of the All Russian Society of Deaf Mutes and was designated for interpreters working within the structure of this society.<sup>1</sup>

This book is a basic textbook for the study of the hand alphabet and speech gestures<sup>2</sup> of deaf mutes for the students of the Central Institute for the basic training of interpreters within the V.O.G. and for the raising of graduates' qualifications.

At the same time this book may be used by workers within the V.O.G., by the teachers of special schools, by students of departments of defectology in teachers' institutes—by all who deal with deaf mutes; also for the study of dactylic and gesture-mimical speech outside of any organized education institute.

This book was written to raise the cultural level of interpretation, to improve the contemporary structure of speech gestures and to create a common denominator for them; at the start only for the deaf mutes of the Russian Federated Republic and eventually for the entire

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1. In future references this society will be indicated by V.O.G., which in Russian are the initials of this society. (Translator's note)

2. The term "speech gestures" as well as the term "gesture-mimical" are taken to be the equivalent of the term "sign language" in English.

U.S.S.R. Thus, the issue of this book ought to contribute to the execution of the decision of the Second World Congress of the Deaf (Belgrade, 1955) concerning the unification of the gesture-mimical means of communication between deaf mutes of different countries.

All propositions of this book are based on linguistics. The selection and arrangement of the material are determined by the fact that interpreters, in order to master their profession, must acquire the basic theoretical knowledge of the hand alphabet and speech gestures of deaf mutes, as well as practical habits of conducting interpretation. The order of how to study the material is presented in a systematic note which was printed in "Collection of Exercises and Texts for Interpretation" and which appears as an appendix to this textbook.

The work on this book met with considerable difficulties as the questions regarding the role of interpreters for deaf mutes and the methods of interpreting have not been examined to date in our national literature. The characteristics of the speech gestures and the hand alphabet of deaf mutes were examined generally in conjunction with the study of the usefulness of their application to the teaching of children with defective hearing.

In the compilation of this dictionary, in which for the first time all basic generally used speech gestures are described for the first time, the author based himself on his personal experience of many years of work as an interpreter for deaf mutes.

The issue of a textbook is a matter of great responsibility; as a first experiment in this field, it requires a comprehensive critical evaluation.

The author is thankful to Prof. M. E. Hvatzer, also to the groups of Moscow and Leningrad Workers of V.O.G. who contributed a series of critical remarks and suggestions toward the improvement of the contents of this issue of a textbook.

(Signed) I. F. Geylman

### L The Importance and the Place of the Interpreter in V.O.G.

The role of the interpreter as a specialist in interpreting word language into gesture-mimical speech is exceptionally important. The interpreter facilitates the establishment of mutual understanding between deaf mutes and those who hear; this makes it possible for the deaf mute to comprehend quickly the conversation of the people around him. The existence of interpreters in the V.O.G. permits the utilization of all forms of work in the upbringing of deaf mutes along Communist lines.

During daily life and work, during study and during rest—everywhere the interpreter is the faithful companion of the deaf mute. He participates in the carrying out of any undertaking such as seminars on raising the qualifications (at work), lectures, meetings with important people, concerts, etc. Very often the success of any undertaking depends on the interpreter. When an interesting lecture also important as to content is interpreted by a poor interpreter, the deaf mute leaves dissatisfied and his work is wasted. Let us examine a few instances illustrating the significance of the interpreter for the members of V.O.G.

Let us imagine that an interpreter who mastered the fundamentals of gesture-mimical speech and who, while working in a factory with a group of deaf mutes, does not observe their gestures among which, as a rule, are specific gestures related to the given production—"professional"; these gestures are known only to this particular collective of deaf mutes. Such an interpreter will not be able to use "local" possibilities of gesture-mimical speech for the best understanding by the deaf mute workers of the material presented. Thus, it follows that the degree of raising the productivity of labor of deaf mute workers depends very often on the qualifications of the interpreter.

There are known cases when an interpreter who studied the gesture language was invited to work in court. Suddenly it became apparent that the interpreter, lacking in experience, could not make the reverse interpretation, namely, to translate the gesture-mimical speech of the deaf mute into verbal language. As a result, the deaf mute who was within his rights might lose the case due to misunderstanding.

Still another instance is when the interpreter accompanies a deaf mute to a doctor. In such cases the exact translation of the deaf mute's complaints about his health will aid in the right diagnosis; upon the correct translation of the doctor's orders will depend the deaf mute's further state of health.

The above stated examples indicate the tremendous importance of the interpreter for the deaf mute and confirm that the activity of the V.O.G. depends to a large extent on the qualifications of the interpreter. It is evident that deaf mutes, especially those who have mastered verbal language, can and do manage without an interpreter. But still the absence of an interpreter slows down or hinders the contact of deaf mutes with hearing people and thus limits the range of work of the V.O.G.

The concept of an "interpreter for deaf mutes" is much wider than the one for an "interpreter" generally. In the organizations of V.O.G. the interpreter is at times considered to be "the ears" of the deaf mute since through him a speech connection is established between the deaf mute and the hearing person; the thought of one is transmitted to the other. This is correct, but by far not a full picture of the activity of the interpreter for deaf mutes—it is much wider. Frequently the interpreter conducts discussions, leads political study groups; in the latter case, he fulfills the role of an agitator and propagandist. The interpreter who is familiar with the collective where he works can help the lecturer who usually is unfamiliar with the audience of the deaf mutes, to make the lecture interesting and understandable. This he accomplishes by pointing out to the lecturer the importance of concrete examples, of comparisons in the use of statistics; the interpreter will insist on the use of simple and clear language—here the interpreter thus helps the lecturer with the proper method. The activity of the interpreter for deaf mutes is many sided; by nature of his work he cannot remain only "an interpreter." Some interpreters consider their work only in the technical sense. Such an outlook is not only wrong but even vicious as it ties up the interpreter's initiative. The work of an interpreter is creative. Experience shows that a good interpreter constantly enriches and perfects the gesture-mimical means of communication for deaf mutes.

As a rule, within the structure of V.O.G. the interpreters come from among those who dealt with deaf mutes prior to their connection with V.O.G. They may be children of deaf mutes, colleagues of deaf mutes at work, neighbors, etc. The acquaintanceship of deaf mutes with hearing people usually leads to their acquiring a whole series of gesture-mimical signs.

Frequently a hearing person, having learned to converse with the deaf mute, considers himself equipped for work as an interpreter; subsequently he becomes aware of his error as he finds out that, while he understands well the one particular deaf mute, he cannot understand other deaf mutes and therefore cannot serve as an interpreter. The cause of this is that the hearing friend learned from his deaf mute acquaintance only a limited number of gestures needed in everyday language.

The rich possibilities of verbal language create many difficulties for the interpreter for the deaf mutes; the need for an exact and full translation of material which may be complex, requires a good knowledge of gesture-mimical speech. Therefore anyone who decides to become an interpreter must go through professional training. The training of interpreters is accomplished now in a centralized way via courses of lectures organized by the Central Committee of the V.O.G. The program of these courses of lectures aims toward the training of specialists in translation of word speech into gesture-mimical speech. To these courses of lectures are eligible in the first place persons who had been working within the structure of V.O.G. and who are acquainted with the gesture-mimical speech. Graduates of these courses get the title of a deaf mute "Interpreter" and are directed to work in various institutions and organizations of V.O.G., also to factories and schools where are groups of adult deaf mutes.

Interpreters who do not have the necessary knowledge and experience are directed periodically to refresher courses; this leads to the improvement of their qualifications and to the raising of the general cultural level of mimical speech. All interpreters within the V.O.G. are required to have gone through the central courses of lectures for the preparation and advanced studies. This requirement is due to the constantly increasing importance of the interpreter to the society of deaf mutes.

What are the qualifications for a person who wants to dedicate himself to the work of an "interpreter" for deaf mutes?

1. Above all he must have normal hearing. The interpretation of lectures, reports, concerts, speeches, etc., requires considerable hearing attentiveness; since many people do not speak loudly enough or their diction is not clear, the interpreter has to labor under great strain. Reduced hearing results in inaccuracies and distortions in interpreting verbal speech. For this reason people with poor hearing cannot work as interpreters.

2. The interpreter must have a stable memory: visual, motor, and hearing. The visual memory facilitates the perception of characteristic peculiarities of the gesture; the exact reproduction of the gesture can be ensured only when one has a well developed motor memory.

The interpreter also needs a good auditory memory since he must

constantly memorize whole sentences; in the process of translation he may deal with complex sentences.

The absence of a good memory in an interpreter creates great difficulties and might cause inaccurate and even false interpretation. Therefore people with a poor memory should not choose the profession of an interpreter.

3. The gesture-mimical speech must be distinct and clear especially since at times it is being perceived from a large distance. In addition the gesture must be expressive.

Since the hands are used in making gestures and dactylic signs, the interpreter must have well developed, flexible fingers of both hands. In addition considering the importance of the mimicry of the face as an auxiliary means in the gesture-mimical speech of deaf mutes, the interpreter must have an expressive face.

4. A very important prerequisite for successful work of an interpreter is his general education. The greater the volume of his knowledge, the higher his cultural level, the easier it will be for him to interpret correctly and exactly verbal speech into gesture-mimical speech and vice versa. Without sufficient general education, it is impossible to become a full-fledged interpreter for deaf mutes since this work involves translation of material of most diverse content.

In "houses of culture," clubs, "red corners" of the V.O.G., lectures are given on a variety of subjects. In one "house of culture" in a short period of time the following lectures were given: "Marxism-Leninism—ideological weapon of the Communist party." Great Russian thinkers and revolutionary democrats—Belinski and others." "The policy of economics—a powerful lever for economic development." "The discovery and study of the North Pole." "The great Russian writer Chekhov." "The role of parents' authority in the upbringing of children." "Soviet Art in the fight for peace." "New discoveries in science on the origin of the earth and other planets." "The fight in U.S.S.R. for longevity." This enumeration shows how wide is the range of lectures given to deaf mutes.

To understand the content of a lecture and interpret it correctly, one must have suitable knowledge and preparation. For instance, it is difficult to translate into gesture-mimical speech a lecture on "Garki—founder of Soviet Literature" without knowledge of the works of this great writer. Still more difficult is to translate correctly a lecture on radio—location without knowing the subject. Finally for those who are completely unacquainted with the atom and its structure, it is impossible to interpret "The atom and intra atomic energy." No doubt these lectures require a well-schooled audience, but the complexity of the subject which has to be interpreted mimically for deaf mutes, requires first of all a highly qualified interpreter.

The interpreter must have a wide outlook and a wide range of knowledge. An educated and cultured interpreter who knows the subject of the lecture beforehand, orients himself easier in the interpretation of the material and this ensures the substitution of the word by a suitable gesture.

It is necessary to consider that the interpreter in the process of work uses along with the gesture-mimical speech, the hand alphabet

which is nothing else but working with the fingers in the air. A finger letter requires absolute literacy of the interpreter.

Knowledge and training which every person needs are acquired in the middle school and the interpreter for deaf mutes must have a full middle school education.<sup>1</sup>

From the above it follows that to become an interpreter for deaf mutes, one must be physically healthy, have a middle school education and have the dedication to master this difficult but honorable and interesting profession.

To become a specialist in his field an interpreter has to know to perfection his mother tongue—without this an interpretation of a high quality cannot be achieved. The writer Dobrolubov wrote “the language from which the interpreter translates must be known to him perfectly—with the finest shadings of the meaning of words, their position in the sentence, the adding of a suffix, etc.” Dobrolubov had in mind translations from foreign languages but the above quotation relates in equal measure to interpreters for deaf mutes.

Interpreters in the V.O.G. must remember that “the Russian language is one of the richest in the world”; however, “to make use of all of its treasures, one must know it well and master its use” (said by literary critic Belinsky).

The mastery of the mother tongue, while being the necessary prerequisite of successful work of the interpreter, is only part of the problem.

The other part is the study of the language into which the translation is made. The interpreter must strive for an infinitely precise interpretation and must learn the gesture-mimical speech to such a degree that the process of translation should be done fully and *freely*.

This means that it is necessary to acquire all generally used speech gestures and to study the peculiar characteristics of gesture-mimical means of communication in such a way as to use during the interpretation all possibilities for the full and exact transmission of the content of the word speech irrespective of its complexity. We can consider a person as an expert in gesture-mimical speech who, along with the skill of “saying” by mimicry, knows also how to “understand” it; in other words such an interpreter must have the ability to reverse interpretation (substitute of gesture by word).

Deaf mutes possess the knowledge of mimical speech in various degrees—just as hearing people in relation to verbal speech; each deaf mute may have his own peculiarities in picturing speech gestures. The gestures of some are distinct, free and smooth, while those of others are vague, constrained and harsh (verbal speech also differs in clarity of pronunciation, timbre of voice and tempo). Therefore, the interpreter must observe closely the mimic of the deaf mutes and study the mimical peculiarities which are prevalent in the collective where he is working.

As the cultural development of deaf mutes grows so does their gesture-mimical means of communication. This demands that the interpreter should steadily strive to improve his professional skill, to learn all the changes taking place in mimical speech, to contribute to its im-

1. Translator's footnote: A full middle school is equivalent to a junior college in the U.S.A.

provement, and to help create a unified gesture-mimical means of communication for deaf mutes.

If the interpreter shows an interest and desire to study mimicry he will find excellent helpers—the deaf mutes themselves will be glad to help him.

Deaf mutes who are friendly to everyone who comes into the organization of V.O.G. offer every kind of help to young trainees.

The interpreter in whom the deaf mutes see a friend must remain sensitive to their needs and help them realize their potentialities.

## II. Characteristics of Hand Alphabet and Speech Gestures of Deaf Mutes

At the present time deaf mutes use among themselves so-called "mimicry" and dactylography. Can mimicry and dactylography be considered a language; what is their essence, basis and peculiarities; what is their origin and ways of development? These are the problems which a person who decides to become an interpreter must consider.

### Language and Thinking of Deaf Mutes

Soviet linguistics teach that language is a social phenomenon, creation and property of the human collective. With the help of language, people communicate, exchange thoughts and achieve mutual understanding. Language is the direct realization of thought; the reality of thought manifests itself in language. If language were not a direct realization of thought it could not serve as a means of communication. Language would not be the tool of thought were it not a means of communication—thus the connection between language and thought.

In summary: 1. Communication among people is based on language.  
2. Unity of language and thought is undeniable.

What follows is that language has two functions—to be the means of communication and the tool of thought.

Word language was always the only language of human society. Thoughts get formed in the word and by it.

While the speech of the hearing person develops on the basis of hearing from early childhood under the influence of his environment, the deaf mute who is deprived of hearing does not have this opportunity; his speech cannot develop "in a natural way" without special methods.

What then is the situation of deaf mutes who do not possess verbal language? What replaces it as a means of communication and a tool of thought development? With the deaf mute, as with every person, the process of cognition of reality begins with living contemplation, i.e., feelings and perceptions. Thoughts appear; thinking takes place. But, while the thinking of deaf mutes who do not know the language of words, takes place on the basis of sensations, perceptions and notions. Living in a collective the deaf mute experiences a constant need of communication with people around him. The need of deaf mutes to say something to each other led to the development of another means of communication, namely the gesture-mimical speech, which is a system of hand gesture signs. For the deaf mute who does not know the language of words the gesture signs are a tool for the realization of thought. They are picturesque reflections of objects of the outer world.

The amount of gesture signs used by the deaf mute as well as the amount of his notions are limited in the beginning; they are connected with the degree of sensual cognition of reality.

On finding himself in the midst of people with impaired hearing, the deaf mute learns new gestures, his gesture-mimical speech becomes enriched. One can easily observe it in deaf mutes (unacquainted with verbal speech) on their arrival to V.O.G. in town from villages where they had no contact with other people for lack of training. In the process of communication by gesture-signs the notions of the deaf mute about the world that surrounds him become widened, this personal experience gets enriched by the social experience transmitted to him by the collective; his thinking develops.

From the above-said one may conclude: for the deaf mutes who don't know the language of words gesture-mimical speech is the sole means of communication, of exchange of thoughts, and mutual understanding. Their gesture-mimical speech fulfills the first function of language—to be a means of communication, and the second function—to be the tool of realization of thought. Hence the system of hand gesture signs is the specific language of deaf mutes who don't know verbal speech.

Some people in comparing the gesture sign of the deaf mute with the gesture of the hearing person don't see any difference between them, which is absolutely inadmissible as they differ quantitatively and qualitatively.

The importance and number of gestures used by hearing people are insignificant; they are used only to add greater expressiveness to verbal speech.

For deaf mutes who don't know the language of words gesture signs are a basic (not auxiliary) means of communication. In comparison with the gestures of the hearing person, those of the deaf mutes have important possibilities.

While the gesture-mimical speech of the deaf mute develops in a "natural way" in the process of communication, he learns verbal language by special training. These two speech systems are in constant interaction. At first the deaf mute on learning a new word tries to picture and convey it by a corresponding gesture as he is accustomed to think visually in concrete images. Experience shows that in the beginning gesture-mimical speech exercises great influence on verbal speech and makes it aggrammatical. The deaf mute does not conjugate and decline words; his word sentence is built similarly to the gesture sentence.<sup>1</sup>

As the deaf mute learns the language of words he goes over from sensual perception to abstract thinking which he uses as a perfect tool of cognition of reality. Verbal speech permits him to establish a broad contact with the entire society. This does not mean that the deaf mute discards completely the use of gesture signs. Among people with impaired hearing he uses as heretofore the gesture-mimical speech. Only now it is not a language for him. The deaf mute who learned the verbal language thinks in words. For him the gesture alongside with lip arti-

1. As this influence has a regressive character, the schools for deaf mutes do not cultivate the gesture-mimical speech.

culation, hand alphabet and writing is only one of the means of conveying thought based on words. This is one means of communication, rather defective but conveniently perceived by the basic sense—vision. The mastering of verbal speech by the deaf mute leads to the formation of a different interrelation between word and gesture. Deaf mutes who mastered verbal speech perceive a gesture as a designation for a word; on the basis of verbal speech they build and perfect their gesture speech. From the above it is clear that gesture and word differ widely in range:

1. Gesture-mimical speech has quite a narrow sphere of application; it is understandable to deaf mutes only and is therefore limited as a means of communication; the mastery of verbal speech permits the deaf mute to use it as a means of communication with all the people around him.

2. The nature of the gesture which is organically tied to the single and concrete object hinders the deaf mute in developing of abstract thinking—the highest level of cognition of the world.

Abstract thinking, reflecting the essence of things, and their deep interrelation, is possible only on the basis of words. Verbal speech opens for everyone including the deaf mute knowledge accumulated by humanity over milleniums. It makes possible the development of such sciences as philosophy, logic, psychology, mathematics and permits the expression of any thought with complete accuracy. The gesture has no such possibilities. Therefore it is a very imperfect tool for thought development.

The interpreter must consider the different meaning gesture signs may have for members of a deaf mute collective who do not possess the mastery of verbal speech to an equal degree. He must also consider the interaction of gesture-mimical and verbal speech and always remember that the only language of human society which serves as the *most valuable means of communication* among people was always the language of words. Therefore he must build his interpretation on the basis of the language of words.

### The Basis of Gesture Language

The interpreter dealing with language material should know the characteristics of verbal language and gesture language.

The speech gesture is the movement or the aggregate of movements of hands which have a definite meaning. For literate deaf mutes the gesture sign corresponds to the word. By means of speech gestures deaf mutes can indicate words expressing basic concepts such as: *father, mother, brother, sister, house, tree, fire, stone, iron . . . one, two, three, second, third . . . I, you, he, mine, yours, here, there, yesterday, today . . . to work, to build, to plow, to sow, to stand, to run, to drink, to eat, to speak, to love, etc.* It follows that speech gestures reflect quite satisfactorily those objects and their actions which the deaf mute needs most often in his environment (at home, at school, in the factory, in the club, etc.)

It is well known that words change and match in a sentence according to definite rules which comprise the language grammar. But does the gesture-mimical speech have its grammar? Actually the gesture language has no endings to designate parts of speech, genders, plural

or singular number, case, mood, voice, person, state, etc. In other words, there is no morphology in the language of gesture.<sup>1</sup>

Could there then be a grammar for the language of deaf mutes? It is known that in some languages, especially in the Chinese, the whole weight of grammar lies in the syntax. As a result of study of different languages the Soviet scientist comes to the conclusion that grammatical structure is possible without morphology but not without syntax. From the above we can assume that without identifying verbal language with gesture language, the absence of morphology determines the presence of some kind of order in the use of speech gestures. Indeed, the gesture-mimical speech of deaf mutes who don't know verbal speech has a quite steady system of rules which regulates speech—there is a “syntax.”

The syntax of speech gestures has characteristic peculiarities. They are evident in the structure of the gesture sentence. As a rule, the deaf mute who does not know verbal language represents first the subject, that is whatever he wants to talk about. The adjective follows the subject to which it relates. (He does not say “a new suit” but “a suit new.”) The direct object of action is represented before the action itself. (For instance, the sentence “I saw an interesting picture” is represented by speech gestures as follows: “I picture interesting saw.”) The action (state) of the subject is always placed at the end of the gesture sentence. In representing concepts like—to give, to take, to pay, etc., the direction of the gesture is of great significance (if the speaker took something he directs the gesture “*to take*” toward himself, if somebody else took something, he directs the gesture “*to take*” away from himself).<sup>2</sup>

The negation “no” always follows the verb to which it relates (to take a walk no, to work no). Questioning words are invariably placed at the end of the sentence. (The deaf mute who does not know verbal language questions as follows: “You live where?”)

An exact translation made according to the above-stated rules and peculiarities of the gesture sentence must appear as follows: “Bob book new give not why?” How is one to understand it? If the gesture “*to give*” is directed toward the interlocutor, then the sentence means: “Why was not Bob given the new book?” If the gesture to give is directed by the speaker toward himself, this sentence will mean: “Why does not Bob give the new book?”

The definite order of speech gestures which at the beginning of the sentence indicate the subject and at the end of the sentence the predicate, is fully justified. It gives to the deaf mute the opportunity to perceive correctly the conveyed thought in spite of the absence of morphology in the gesture speech. This sentence structure is present only in the gesture-mimical speech of deaf mutes unfamiliar with verbal language.

As the deaf mutes master verbal language the strict order of speech gestures gets disturbed, becomes freer and the gesture-mimical sentence comes closer to the usual sentence structure. It is true though that some

1. Translator's footnote: Morphology is infinitely more important in the Russian language than in the English and therefore interpretation from word language into mimical-gesture speech is much more difficult in Russian.

2. In gesture-mimical speech deaf mutes can use gestures to indicate past time, perfect and imperfect aspects, plurality of subjects and of actions can be conveyed by a repetition of gestures.

peculiarities, as for instance the placing of the negation after what is being negated and the placing of the questioning word at the end of the sentence, remain with some of the deaf mutes even though they have learned verbal language.

### The Origin and Development of Speech Gestures

The system of speech gestures of deaf mutes did not originate suddenly. It was created over a long period of time.

The simplest method of expressing the visual-graphic thought of the deaf mute was pointing to an object: it offered the possibility of "saying" prior to the appearance of the corresponding gesture. This is confirmed by the fact that the child does not yet know word speech uses the pointing gesture; this is also true of persons speaking different languages and trying to establish a mutual understanding. The ease to the deaf mute of pointing to an object as a means of expressing thought and the simplicity of its use for the achievement of mutual understanding permit one to make the conclusion that this pointing gesture was the primary means of "conversation" of deaf mutes and that the pointing gesture was the earliest primary gesture. Even today there is no other gesture but the pointing one to indicate a whole series of objects. For instance, the pointing gesture is used to indicate parts of the body (head, chest, back), parts of the face (eyes, nose, mouth), some space images (here, there, above, below); "the speaker" and his interlocutors are also indicated by pointing (I, you, we), etc.

However, the application of the pointing gesture is limited by the objects present during conversation. This explains its relatively limited importance in present day mimical speech. The necessity for a more perfect means of communication than pointing which resulted from the development of the thinking of deaf mutes while at work, led at first to the formation of gesture signs indicating graphically objects of prime necessity; later as the notions and concepts of the outer world became wider, it led to the creation of a whole system of gestures regulated in their use by definite rules.

To these days many gestures are retained in the gesture-mimical speech as were used by deaf mutes earlier. If, for instance, the gesture signs used in St. Petersburg in the first school in Russia for deaf mutes 100 years ago were to be compared with the speech gestures used at present, one may conclude that the majority of gestures remained to this time. Of 70 gesture signs described by Fleri in 1835 in his book "Deaf Mutes," 75% of the gesture signs remained unchanged and are utilized at the present time, 22.5% of the gestures changed their character but still can be understood even in our day, and only 2.5% of the gestures are no longer in use or took on a different meaning.

Let us illustrate the above by describing some gestures according to Fleri<sup>1</sup>:

*bread:* "the open right hand as though constituting a knife glides perpendicularly upon the palm of the left hand as if cutting a piece of bread."

*red:* "to touch with the right index finger the lower lip."

*tired:* "lowering the arms helplessly along the body."

1. Fleri, "Deaf Mutes," St. Petersburg, 1835.

*ashamed*: "the right hand rubs the right cheek with the outer side of the hand (to indicate the blush provoked by the shame), the head is bowed, the eyes are downcast, the face expresses confusion."

All these gestures, as we know, remain unchanged to this day. Now let us examine several gestures which were carried over to this day but have changed in the last century their character.

*house*: "the hands are alternately put several times one over the other while rising and then joined by the tips of the fingers picturing a roof."

*old*: "the right hand is closed except for the thumb which together with the index finger pinches the cheek to indicate facial creases; at the same time the head together with the body bows to the ground."

*today*: "the fingers of both hands joined at their tips are brought to the eyes which close for a minute in order to open suddenly while the fingers disconnect and move in opposite directions; after this both open hands with the palms upward are lowered and stop suddenly at the chest level."

From the above it is apparent that these gestures can be understood even today, that they were the basis of contemporary gestures; while they lost their striking picturesqueness they became simpler and more convenient in use.

Some of the gestures described by Fleri are now completely out of use or acquired a new meaning, for example:

*father*: "one kisses the outer side of the right hand" (gesture no longer used).

*apple*: "the right fist is brought to the mouth; one pretends to bite it while moving it forward and upward." (This gesture is now used to indicate a turnip.)

Of course, Fleri didn't describe all the gestures of deaf mutes of those times but only those which he encountered among the pupils of the St. Petersburg's school for deaf mutes. But even this comparison permits the conclusion about the stability of gesture.

Speaking of the development of gesture language, it is impossible to overlook the changes which occurred in the last 100 years and especially in the last decade.

Deaf mutes, including those who don't know verbal language, who are engaged in work of social usefulness, reflect the changes which they see by creating new gestures. For example, the development of industry led to the learning by deaf mutes of the trades of a locksmith, turner, etc.; the introduction of literacy led to the acquaintance with reading, writing etc., and thus the suitable gestures for locksmith, turner, to read, to write, were created. After the revolution the system of speech gestures became especially enriched as a result of the deaf mutes having become full-fledged members of society. The undertaking of the Soviet government in relation to the teaching and upbringing of the deaf mutes, the creation of a wide network of preschool and school institutions, clubs and other organizations contributed to a rapid growth of the cultural level of deaf mutes; the system of speech gestures was continuously growing as a result of new concepts.

Many gestures originated as a result of the deaf mutes having learned word speech. The enrichment of the system of gestures is pri-

marily due to learning of words which for a long time have been part of the Russian vocabulary. Upon learning the meaning of one or another word, deaf mutes select the corresponding gesture. For instance, the adjective which is used to describe "extramural" has long been part of the Russian vocabulary but has had no corresponding gesture. The speech gesture appeared only after the setting up of extramural middle schools for pupils with impaired hearing; the adjective extramural took on a vital importance for all deaf mutes. In the same way originated the gestures for "agitator, work productivity, etc." Thus neologisms arising in verbal speech gradually enter gesture-mimical speech.

The general growth of the well-being and culture of the Soviet people leads to the growth of culture of deaf mutes: by mastering verbal speech deaf mutes enrich their gesture-mimical speech and what results is not only an increase in the number of speech gestures, but also a change in the 'gestures' character—the gestures get more differentiated and take on specific meanings.

In spite of the enrichment of gesture-mimical speech by new gestures, the interpreter must remember that the system of hand signs of deaf mutes has only a few thousand of speech gestures (2,500 to 3,000) while the Russian dictionary has several hundred thousands (250,000 to 300,000). If one considers the fact that the speech gesture does not convey the full meaning, variety of shadings, strength and expressiveness like the spoken word, it will become clear that replacement of a word by a gesture is not always possible.

### Peculiarities of the Gesture Language

For a full characterization of gesture speech it is necessary to compare it with verbal speech.

Firstly, they are essentially different in their nature and material basis. Word speech is realized by human sounds. The sound is the result of the work of the speech motor apparatus, it is perceived by hearing. Gesture language is realized by movements: in the formation of the gesture the face, the body and the hands take part; the latter play the major role and therefore the language of deaf mutes is sometimes called hand language. The gesture is perceived by vision.

Secondly, there is a difference in the relation of word and speech gesture to the object. There is no organic connection between the essence of an object and its name; the fixation of a definite word as a sound complex to an object does not reflect the object's attributes and qualities. Therefore the words in different languages signifying the same object sound differently (the author gives an example of the word "bread" in different languages). There is a direct connection between the object and the character of the gesture. The natural speech gesture of the deaf mute always pictures (or points). In the majority of cases the gesture pictures some outstanding outward aspect of the object: size, form, color, etc. Thus shape is the basis of gestures picturing dishes, while vegetables are shown by picturing shape and color. As a rule the reflection in hand language of the apparent aspect of the object determines the expressiveness of the gesture. Picturesqueness of the gesture is the result and convincing proof of the visual-graphic thinking of deaf mutes who didn't master verbal speech.

Picturesqueness, as a basic and characteristic attribute of the gesture, determines a series of its peculiarities.

1. To begin with it is necessary to point out the concreteness of the gesture while each word generalizes.

Let us take the word "watch."<sup>1</sup> The dictionary defines it as an apparatus for measuring time within the limits of 24 hours. We use the word "watch" irrespectively of the size or shape because the latters are not its essential characteristic. But it is totally different in gesture-mimical speech. There is no single definite gesture for "a watch." The deaf mute will use different gestures for a wrist watch, pocket watch, wall clock, alarm clock. Different gestures will be used even in indicating a small or large wrist watch. (The small one is indicated by forming a circle of the right hand thumb and index finger and touching with this circle the wrist of the left hand; the large one will be indicated by the same two fingers not connected and also touching the left wrist.) There is no single gesture that corresponds to the word "to wash." To indicate "to wash the head" one gesture is used, a different one is used to indicate "to wash a glass," still another, "to wash the floor." In each case the gesture "to wash" indicates a movement characteristic for the action given in context.

It does not follow the above that the gesture has not any elements of generalization. While the gesture is limited, it is to a certain degree also a generalization. Let us explain it by an example. There is no gesture in the mimical speech which signifies the generalized concept of "standing." The deaf mute will indicate differently "a person is standing," "a train is standing," "a pole is standing." It follows that the gesture for "to stand" is limited, it depends on the object to which it refers. Nonetheless this gesture contains a generalization: the deaf mute will use the same gesture to indicate the concept "to stand" independently of who is standing—woman or man, boy or girl. Similarly the gestures for "a man," "a train," "a pole," are generalizations because they relate not just to one object but to the category. However, one must say that the gesture in relation to the word is still limited in significance because it does not have the same power of generalization. This difference is a result of the fact that the gesture language is the outcome of the sensual reflection of the real world while the language words is the outcome of the generalized, indirect reflection of reality. It becomes clear why in the gesture-mimical speech there are concrete concepts (species), for instance: coat, suit, dress; streetcar, subway; a horse, a hare, a bear. But there are no general concepts (genus): clothing, transport, animals. For instance, one can indicate by speech gestures "white," "black," "red," color but there is no gesture for the general concept of color in the gesture-mimical speech. For this reason the deaf mute who does not know verbal language where he wants to ask "What color dress did you buy?" has to indicate several colors as follows: "What kind of dress did you buy—red, green, blue?" Again it must be said that there are no natural gestures (that is gestures which did not originate on the basis of word language) to indicate abstract concepts, since abstract thinking evolves only on the basis of verbal speech while the gesture reflects only the outward connection between

1. Translator's footnote: In Russian the word watch means also clock.

objects. And this makes it clear that the gesture language is by far not the perfect means for the development of thinking of deaf mutes.

2. Picturesqueness explains another peculiarity of the gesture—its indefinite meaning. The gesture which is graphic and visual often stands for several meanings. The deaf mute in picturing something does not always differentiate between the object and action, and the object and its characteristic. In the gesture language concepts which are similar visually are often not differentiated. For instance, the same gesture is used for "fire," "bonfire," "conflagration," the same is true of "theatre," "actor," "concert." However, this inaccuracy and indefiniteness of the gesture does not lead to misunderstanding among interlocutors and does not create confusion in the conversation, as the meaning of the gesture is defined by the context.

In the process of communication the thinking of the deaf mute gets developed; this in turn enriches his stock of gesture-mimical signs. The better the deaf mute knows the gesture-mimical speech, the more differentiated becomes his gestures. Even an illiterate deaf mute as a result of exposure to his friends stops confusing concepts "bread" and "to cut"; "tea" and "to drink"; "ax" and "to hack," etc.

Deaf mutes who have mastered verbal language are driven by the knowledge of the word to finding a more exact expression of thought. Such concepts as "to work," "to do," "to labor" and many others are differentiated. In addition literate deaf mutes utilize verbal speech along with gesture speech. They also lipread. All of the above help to make the gesture more precise, to give it a more definite meaning.

3. Picturesqueness of the gesture explains also "the mimical parallelism"—the existence of several gestures to signify the same object. For instance, there are 3-4 speech gestures to indicate cabbage; there are 2-3 gestures for each of the following: cucumber, carrot, potato. At present deaf mutes indicate a television set by 4 different gestures. One gesture is formed by connecting the outstretched index and little fingers of both hands (the rest of the fingers remain folded) and then by separating narrowly the hands to the sides while keeping them turned inward—thus picturing the screen. Another gesture is formed by fingers indicating the twisting of the regulating knob. A third gesture is as follows: the straight separated fingers of the right hand pointing to the left make from left to right zigzag movements—these gestures imitate the tuning of the television set. A fourth gesture is as follows: the straight index finger of the left hand (the rest of the fingers are folded) points upward; to it is put perpendicularly the middle of the index finger of the right hand thus indicating an antenna.

Parallel gestures may be present even in a small collective of deaf mutes. But this fact does not interfere with mutual understanding among deaf mutes and, as a rule, in the process of communication one gesture gets displaced by another which is more expressive and simpler. Which of the above gestures for a television set will remain and become widely used? Or will there appear a new gesture even more characteristically indicating the object's outward appearance? Time alone will answer these questions. One thing is clear: the simpler the speech gesture, the more precisely the object is pictured by showing its appearance or by indicating its action, the wider will be the use of the gesture

and the longer will it remain in mimical language.

4. The picturesqueness and visualness of the gesture determine another peculiarity of the gesture language—its relative universality. Let us dwell on this in some detail:

### Universality of the Gesture Language

In literature the question of the universality of the gesture-mimical speech for deaf mutes is presented in different ways. Some investigators wrote: "There are no foreign languages for deaf mutes of different countries as they all use a universal natural speech gesticulation which is the same for all and understood by all. A deaf mute foreigner coming to a strange country communicates without any preliminaries with the deaf mute natives."<sup>1</sup> Other investigators consider that there is no universality in the gesture language. Lagorski<sup>2</sup> for instance, stressed that each school for deaf mutes has its own "mimicry." Both points of view cannot be considered correct as each one illuminates only one side of the problem. Hartman says nothing about the differences in the gesticulation of deaf mutes while Lagorski disregards the presence of a large number of common gestures. How then should one consider the degree of universality of the gesture language of deaf mutes?

It will be correct to assert that in the territory of U.S.S.R. there is a common language of gestures while there are present local "lexical" peculiarities. Deaf mutes from opposite parts of the Russian Republic use a similar gesture mimical speech. Deaf mutes from the various republics of the U.S.S.R. also are able to communicate freely. For instance, when deaf mutes of Estonia, Latvia, Lithuania, Ukraine, Georgia and other republics visit the Moscow or Leningrad "House of Culture" for deaf mutes, they establish direct communication without an interpreter. While they have no knowledge of a common word language they are nonetheless able to exchange thoughts and achieve mutual understanding by means of speech gestures.

Even the deaf mutes of different countries have a large number of identical gestures. The outstanding Russian teacher of deaf mutes, Fleri,<sup>3</sup> in comparing 100 years ago sign gestures of different nationalities, found that out of 72 gestures in use by Russian and French deaf mute students, 32 were common, (45%). Such a phenomenon, of course, can have no place in verbal language!

To the present time the most simple concepts are indicated in the same way in various countries. For example, articles of clothing, a series of food products, concepts of action and state—to sleep, to stand, to walk, to run, to swim, outer gestures can be explained only by their relation to the outward appearance of the object and by their pictur-esque ness.

Moreover, a whole series of speech gestures of deaf mutes of different nationalities, while not coinciding fully, are very similar. This permits the deaf mute upon seeing such a gesture for the first time, to identify its meaning without difficulty. Indeed, in meeting foreign guests, the members of V.O.G. communicated with them easily.

1. Hartman, "Deaf muteness and the upbringing of deaf mutes," Berlin, 1880, pg. 100.

2. Lagorski, "Teaching of Verbal Speech to deaf mutes. Aleksandrovsk, 1911, pg. 130.

3. Fleri, "Deaf Mutes," St. Petersburg, 1835.

Of course, there is no complete identity of speech gestures of deaf mutes of different countries as the gesture may be based on different outward characteristics of the object.

Therefore, one need not speak of the universality of the gesture language but of the fact that deaf mutes of different countries achieve mutual understanding sooner than hearing people who do not know the foreign language.

### The Classification of Gestures

Linguists, psychologists and teachers of deaf mutes, in studying the gesture-mimical speech of deaf mutes, have made many attempts to characterize and systematize the gestures.

Up to the present time it is customary to divide all gestures of deaf mutes into "natural" and "artificial." However, such a division cannot be precise as the people with such a point of view find it difficult to decide into which category to put one or the other gestures. To give a precise picture of how the literature on teaching of deaf mutes decides the question of which gesture is "natural" and which is "artificial," let us turn to a work of Bogdanov-Berezovsky<sup>1</sup> which gives the most comprehensive presentation of the problem. In his article "Auxiliary means of Hearing" he wrote: "To point up the difference between 'natural' and 'artificial' gestures I would like to offer a few examples of different means of presentation by 'mimicry' of several concepts."

In order to present "to walk" by natural gestures the deaf mutes walks pointing at times to his finger or the whole hand to his walking feet.

Artificial gestures present it differently. The left hand with the palm upward is placed on the chest level with the fingers pointing away; on this palm the index and middle finger of the right hand move as though walking from the wrist to the finger tips of the left hand; the ring and little finger of the right hand are pressed by the thumb to the palm.

"Dog" is presented by natural gestures differently and sometimes in a complex way. The deaf mute sometimes imitates a dog's barking while delineating at his face the dog's long snout; he delineates at his ears the dog's hanging, sticking-out ears, opening widely his mouth, baring his teeth and moving head forward—thus imitating the dog's biting; he shows with one hand the dog's height or by both hands the dog's size. While moving his right hand behind his body to indicate the tail, etc. By artificial gestures "dog" is presented as follows: the thumb of the right hand rubs the joined index and middle finger of the same hand while the ring and middle finger are pressed to the palm; at the same time the lips are compressed into a tight ring and smack in the manner done by normal people when they call a dog.

But why must one consider as natural movements delineating the dog's snout, the hanging or sticking-up ears, the tail, height and size, while considering as artificial the movements of the hand related to the calling of a dog?

With such an explanation as well as the division of all gestures

1. Bogdanov-Berezovsky "The journal re deaf mutes," St. Petersburg, 1919, 1-2, pages 170-186.

into natural and artificial, one cannot agree. From the above examples by Bogdanov-Berezovsky it is clear that all gestures described by him are picturesque connected with the visual graphic thinking of deaf mutes who do not know verbal language. The difference between these gestures is due to the fact that deaf mutes, as their thinking gets developed, proceed from picturing of the whole object (like "dog") or of its action (walking) toward picturing of a few and finally of one most characteristic feature of the object or action.

Nowadays deaf mutes present the concept of "dog" not by delineating the snout, ears or tail which are features of other animals as well, but by movements imitating the calling of the dog, by presentation of a dog's bark or muzzle because these movements or objects specifically indicate the concept in question. Thus the developing thinking of deaf mutes permitted them to contract the gesture and to perceive it as a sign of the whole object or action (this method reminds one somewhat of idiogrammatic writing). There is nothing artificial about it and such a development is a natural phenomenon.

The prevalent classification in scientific literature (linguistics and psychology) is the one proposed by the German psychologist Wundt, who distinguished in gesture speech descriptive gestures which he subdivided into delineating, plastic, action imitating gestures, etc. There is no need for such a division of gestures as, in spite of the multitude of groupings, it is not exhaustive.

Those who know gesture-mimical speech are aware of the fact that gestures in an overwhelming majority are graphic characteristics of the object (its action, state, attribute . . .) in other words they picture the object according to its movement, size, form, color, etc. Let's take a few examples. To say "to drink" the deaf mute moves the right hand as if holding a glass to the mouth and pictures the process of drinking. When the deaf mutes wants to say "you are tall" he will point to the interlocutor with the index finger of his right hand and then will smoothly raise his right hand bent at the wrist as high as he can; to indicate "a plate" the deaf mute will press his left elbow to the body and will make a circle with the right hand index finger (the rim of the plate) slightly above the concave palm of the left hand (the plate's bottom). Thus the object is pictured by its shape.

When the presentation of one feature is insufficient because objects might have similar features (the tomato is red, the carrot is red), the presentation of the object is given more fully by showing several features (the tomato is pictured by a gesture consisting of movements showing its red color and round shape).

Considering contemporary gesture-mimical speech, it is hard to visualize that the absolute majority of gestures are representative. To affirm this one has to remember that language undergoes changes with time. Neither does the gesture remain static. The gesture changes its character, gets simplified and becomes more comfortable in its use.

The easiest way to follow the development of the gesture is to compare the gesture-mimical speech of deaf mutes in the town with those in the countryside.

To this day, for instance, many deaf mute farmers in picturing

their mother indicate a kerchief thrown over the head. A city deaf mute pictures "mother" by putting vertically the palm of the right hand alternatingly to the right and left cheeks. It's easy to see in this gesture by extending each movement of the palm, the same picture of a kerchief thrown over the head. Thus, the gesture became contracted, shorter and lost its original form.

It is still easier to see how the gesture loses its picturesqueness by comparing the gestures of a deaf mute who knows verbal language with the "mimicry" of an illiterate deaf mute. The one who has mastered verbal language, in wanting to say "the day before yesterday," puts the tip of the right hand thumb to the cheek in a way that the index finger points upward and then, without moving the thumb from the cheek, throws his hand backward. This gesture appears as though it were not representative. How then will the illiterate deaf mute whose knowledge of "mimicry" is limited present the concept "the day before yesterday"? His gesture will consist of a series of motions. At first he will show the gesture "to sleep" then a finger; again the gesture "to sleep" and then two fingers; and following this he will move his right hand over the shoulder—backwards. The whole series of movements will indicate that two nights and two days have passed—"the day before yesterday." The connection between these two gestures is undeniable.

This comparison shows the long road which the gesture has travelled, how the gesture gradually was worked over, was simplified and perfected in the process of "speech."

The examination of gestures which have not retained to the present time the sharpness of their portrayal always leads to the conclusion that their original form was a more picturesque reflection of the object.

The above-said permits us to state that all gestures which originated not on the basis of words but in a natural way on the basis of images (let us call these gestures "natural") can be divided into pointing and image forming (imitating) gestures. On the basis of word speech may appear translated gestures which are either the image of the object indicated by a word (this was discussed earlier on page 19) or by shortening of a word which came about in the process of dactylic speech (this will be elaborated later on).

Consequently, the classification of contemporary speech gestures of deaf mutes considering their development may be presented schematically as follows:

Natural Gestures	Translated Gestures
(Expression of visual picturesque thinking)	(Expression of abstract verbal thinking)
pointing	image forming (imitation)

The most numerous is, of course, the group of picturing, imitating gestures. One could subdivide them into two groups:

1. Gestures which retained the image forming characteristic of the object, their quality, number, action, feature;
2. Gestures which lost the image forming characteristic of the object, their quality, etc.

However, this subdivision would only complicate the classification

of gestures and would be only conditional, as a gesture which retained to date its picturesque character may in time lose it and go from one subgroup to another.

The given scheme of the speech gestures of deaf mutes based on the unity of language and thinking is comprehensive and simple.

### The Significance of Speech Gestures

In spite of its relatively limited possibilities, gesture-mimical speech is spread among deaf mutes and is to date still the basic means of communication among them. This is explained by the ease of remembering, using and perceiving of speech gestures by deaf mutes. While verbal speech has to be especially studied by deaf mutes and demands great effort and suitable conditions, gesture speech picturesque and relatively simple, is learned by the deaf mute without any special training in the process of its use. In addition, gesture-mimical speech does not require the same attention and strain which are needed for lip-reading, and it leads to a rapid establishment of mutual understanding among deaf mutes. Finally, conversation through lipreading is much slower than through gesture; the latter permits one to carry on a conversation at any speed. It is precisely for these reasons that deaf mutes prefer to use "mimicry."

The interpreter must consider all of these positive aspects of gesture-mimical speech.

### Hand Alphabet (Dactylography)

The teaching of deaf mutes created the necessity for a means of communication more perfect than the gesture language, and also perceived by vision. Even nowadays one can see hearing people conduct a conversation with deaf mutes by means of the fingers of both hands, creating with them a semblance of letters (for instance, the letter "A" is indicated by putting the index finger of the right hand to the middle of the index and middle fingers of the left hand pointing downward and spread). This is how the hand alphabet was started. Communication of deaf mutes with their relatives and friends by means of the hand alphabet contributed to its spreading. With all its simplicity it was inconvenient because the picturing of some letters required the participation of both hands. In the process of the use of the hand alphabet, it became simplified to the point that it became possible to "place" all letters in one hand.

There is reason to believe that the Russian hand alphabet in a form close to the contemporary one existed and was already in use in the first quarter of the nineteenth century. Indeed, this was the time when the school teaching of deaf mutes in Russia started. In the "Encyclopedic course of theoretical and practical lessons . . ." issued in 1889, the hand alphabet was already printed and used as a means of teaching verbal speech.

There are as many dactylic signs as there are letters in the Russian alphabet. Many dactylic signs come close to the actual shape of the corresponding letter.

Dactylography is derived from verbal speech. It differs from it only by having a different material basis—not sound, not the graphic sign, but the movement of the fingers of the hand. Dactylography is rightly

called a finger letter in the air: it is perceived visually and like written speech it follows all the rules of orthography.<sup>1</sup>

In comparison with mimicry dactylology has basic advantages. The fact that it is derived from verbal speech makes it an original and valuable means of communication and a tool for developing the thinking of deaf mutes. However, in spite of this dactylology cannot fully replace gesture-mimical speech, as it is inferior to it "technically."

1. Dactylic speech is slower than the mimical, as the finger signs indicate only one letter at a time, while the gesture replaces a word;

2. Dactylic speech is more difficult to perceive at a distance than the mimical, as the movement of fingers is not as noticeable as the movement of hands;

3. Dactylic speech tires the vision faster as it requires great visual concentration.

Deaf mutes aware of the above drawbacks facilitate dactylic speech by creating a translated gesture for the word, on the basis of dactylic signs—thus abbreviating the dactylic presentation of the word. Here is an example: originally the deaf mute presented the word "accurately" in full, the Russian language has only 14 words beginning with "acc" and they are not used in everyday language. It proved to be sufficient to show by dactylic signs only the part of the word "acc" for the deaf mute to perceive the whole word. Later the second "c" was also dropped and the remaining "ac" were joined into a new gesture. In a similar way there appeared in mimicry gestures for such words as "dangerous," "happiness," etc. These gestures are now used by deaf mutes who do not know language.

The creation of such translated gestures was facilitated by the fact that dactylic speech is, as a rule, accompanied by lip articulation. The full articulation of the whole word permitted the partial presentation of the word dactylically without hampering the interlocutors' mutual understanding. A whole series of translated gestures was created by abbreviation of words. The days of the week and the months are indicated by gestures for the first letter or the beginning two letters of the corresponding words. This is still another way leading to the enrichment of gesture-mimical speech.

Thus mimicry and dactylology don't exclude but supplement each other. The interpreter is compelled to utilize equally well both means of communication. The interpreter has no difficulty in learning dactylology if he knows verbal speech well. However, the ease with which dactylic signs are learned leads frequently to their incorrect presentation; for this reason, the interpreter must learn thoroughly the hand alphabet and use the dactylic signs with great accuracy. (Rules of using dactylic signs will be given later.)

#### Perspectives of Development

Gesture speech develops considerably under the influence of verbal speech. As we said before, new gestures are created as a result of the growth of the deaf mutes' cultural level. What happens is not just a replenishment of "the gesture vocabulary."

1. But not the rules of punctuation: deaf mutes indicate question and exclamation by a corresponding facial expression; periods and dots by means of a pause; the dash, colon, etc., are not indicated.

Later among those who use dactylography widely an attempt is spreading successfully to do the following: after the use of a gesture in gesture-mimical speech, to add by dactylography the ending of the corresponding word. Increasingly, mimicry is accompanied by distinct lip articulation which conveys verbal speech accurately.

At present it is difficult to foresee which ways the development of gesture speech may follow. One thing is clear: the improvement of speech gestures on the basis of verbal speech will lead to a new high level of speech culture of deaf mutes. This in turn will widen the use of dactylography, and will arouse the need for further study by deaf mutes of the indispensable tool of thought development—verbal language which will permit the deaf mute to establish full contact with all of society. Thus with time, gesture mimical speech may get transformed from an auxiliary into a basic means of communication among deaf mutes. However, the use of gesture language should not be discarded as is advocated by some, but should be perfected by the closest rapprochement with verbal language.

Dactylography will spread more widely as a means of communication among deaf mutes to the degree of their mastery of verbal speech. The limited possibilities of the gesture language make necessary the use of dactylography to convey to deaf mutes the greatness and riches, the precision and expressiveness, the power and beauty of contemporary Russian literary language.

### III. Organization and Method of Interpretation

Translation of heard speech into gesture-mimical speech meets with great difficulties. Therefore, not only a beginner but even an experienced interpreter is constantly faced by the problem of *how to translate*.

Prior to elaborating on this problem it is important to consider an aspect not directly connected with the rules of interpretation, but which is very important in securing the deaf mutes' perception of the material which is being translated—the organization of the interpretation.

#### Lighting

The visual apparatus of deaf mutes carries a tremendous load; on account of the impairment of the hearing, even speech must be perceived visually by the deaf mute. Unfavorable lighting causes strain, tiredness and eventually impairment of vision.

The largest part of our work is done by the interpreter under artificial lighting. Brightness, lustre and blinking can cause considerable damage to the human body. Hence the lighting must be firstly: sufficient in intensity but not blinding; secondly, diffused and without blinding glitter and sharp shadows; thirdly, even and not blinking.

The intensity of lighting should increase with the distance between the interpreter and the deaf mute. To avoid blinding lustre the light source should be placed at a suitable height. The avoidance of glitter and sharp shadow is achieved by suitable light fixtures. Blinking, which leads to rapid visual tiredness and which may be the result of swinging of the light source, may be avoided by securing its stability.

An artificial light source should be placed in relation to the interpreter in front of and above him; it should be oblique (the rays should strike under less than 45 degrees). In the presence of several light sources one should relate to the strongest.

### The Place of Work

The interpreter meets the deaf mutes under various conditions: In a teaching auditorium, in the factory, etc. Irrespective of where he works and how many "listeners" he has, he must remember that the deaf mute has to see his face and hands clearly. In places of constant interpretation (House of Culture, Club, Red Corner) the mounting of a special dais or rostrum of sufficient stability and width is desired.

Even now some interpreters do not pay attention to the importance of changes of their place during the interpretation. Some interpreters (they are a minority) find themselves during the work in constant movement, shifting from place to place, others (the majority) don't move during the entire interpretation. Which is the right thing? It is obvious that both are wrong. When the interpreter keeps on shifting uninterruptedly, the attention of the deaf mutes gets dissipated, as they have not only to follow the interpretation, but also have to be on guard not to lose the interpreter from their field of vision. In the second case, when the interpreter "gets rooted" to the place, the deaf mutes get very tired, as they must look at the same point during a long stretch of time (1-2 hours); as a result, the perception gets worse.

The interpreter should change his place at definite intervals (10-15 minutes). He should do it at a convenient moment (during a pause, change of speakers, etc.). He must move alternatingly 1-2 steps to the right or left. By this simple device the interpreter avoids the dissipation of the attention of the deaf mute, as well as his tiring quickly.

Deaf mutes, who perceive their surrounding world mainly by vision, automatically pay great attention to the outer appearance of a person. They see instantly the minutest features of the face and clothing, which the hearing person does not see at once. Witness the fact that deaf mutes (even those who know verbal speech) often call each other not by first or last name, but select for each one a mimical gesture that portrays some peculiarity of the face, hairdo or clothing. Considering the fact that the deaf mute examines his interlocutor very thoroughly the outer appearance of the interpreter, who often appears before a large audience under strong illumination, is uninterrupted in the field of vision of the deaf mute.

In the center of attention of the deaf mute are the face and hands of the interpreter. Therefore, it is necessary that the fingers which carry the basic load of the interpretation should be in good order; the same applies to the teeth, which are very important for the distinct and clear articulation of words, and facilitates lipreading.<sup>1</sup> The cut of the interpreter's clothing should be comfortable, should not hinder his movements.<sup>2</sup> An excess of adornments distracts the attention of deaf mutes. An extraordinary style, a too-gay coloration of the dress,

1. For the same purpose, when there is a large audience, a little rouge on the lip might help.

2. In the evening it is recommended to wear dark clothing—to bring out the whiteness of the hands.

an unnatural hairdo, an overly bright manicure, may become an object of discussion and divert the attention of the audience. Hence the interpreter must take care of his outward appearance.

### The Duration of Work

The interpretation of material that is varied and might be very difficult, the peculiarities of gesture speech and of the audience of deaf mutes, exert tension on the interpreter's nervous system and expenditure of a great amount of muscular energy. The experience shows that even an experienced interpreter cannot work efficiently after 1-1½ hours of uninterrupted translation. Exhaustion leads to a sharp decline of the quality of the work if it is continued too long.

For this reason, in conferences and at meetings held to hear reports, where lengthy interpretations are required, the presence of a relief interpreter is needed. If a relief interpreter is not available, it is necessary to interrupt after 1-1½ hours; this is not only for the recovery of the interpreter's strength, but also for the sake of the deaf mutes, whose degree of assimilation of the interpretation gets lowered after 1-1½ hours of "listening" (just as with hearing people).

### Rules and Methods of Interpretation

The prevalent opinion among interpreters from one language into another is that if the translation is correct, it is not beautiful and if it is beautiful, it is not correct. The interpreter for deaf mutes, if he knows gesture-mimical speech, well can ensure an interpretation which is correct and expressive at the same time. Considering the peculiarities of gesture speech, the interpreter must follow definite rules and use a series of devices.

1. The presentation of the speech gesture must be correct and distinct. Just as the slightest change in the movement of the speech apparatus can lead to a formation of a new sound, a new word,<sup>1</sup> the slightest change in the movement of the hand or fingers can form a new speech gesture. For instance, the mimical presentations of the following pairs of concepts: *cold and to fear, water and rain, young and green*, are very similar. Consequently, even the slightest inaccuracy in the gesture can lead to the replacement of one concept by another. To make the gestures distinct, they have to be separated by a pause, just as is done with words. When the gestures are not separated by a pause, they become diffuse. In the absence of a pause, the mutual understanding between interlocutors becomes difficult, just as in verbal speech.

As not only the right hand, but also the left one participate in the formation of gestures, one must develop distinctness in the movements of the fingers of both hands. To learn the gesture one must follow with great attention all its components (the movements of the hands and fingers) and reproduce them exactly and in the right sequence. The hands of the interpreter should not cover each other, unless the character of the gesture requires it.

2. The speech gesture must be expressive. The expressiveness

1. The author gives here as an example 6 Russian words, totally different in meaning, but differing only in the first letter.

of the gesture depends on how characteristic and plastic are its components. Depending on the context, a gesture signifying the same concept, may have a different character: To make the interpretation expressive, one has to make use of different strengths and speeds in gestures. Gestures signifying concepts which carry the basic meaning of a sentence must be stronger. In other words, the movements must be more energetic and wider, but always within a definite frame. Words which carry logical stress are interpreted by such gestures. To emphasize the most important parts of the material being interpreted (slogans, generalization, conclusions), the tempo of the interpretation should be slower. This is usually not difficult, as the speaker who wants to underline a thought that he considers important usually slows down his speech. (In writing it is done by spacing.) The change of tempo in interpreting parts of the speech attracts the attention of deaf mutes. The expressiveness of the gesture, just as the expressiveness of the word, is not achieved at once, but by persistent effort.

3. The gesture speech must be accompanied by mimicry of the face (movements of the facial muscles) because face mimicry is an indispensable component of many speech gestures. For instance, in presenting the concepts *bitter*, *salty*, *sour*, one should imitate the facial expression of a person experiencing these gustatory sensations; speech gestures conveying *joy*, *sorrow*, *astonishment* and other feelings are accompanied by a facial expression corresponding to the emotional colouring of the material being translated.

Facial mimicry is a sort of intonation in gesture language. In a spoken speech, for example, you can say the word "good" in a variety of ways. It may signify approval or question; it may express threat, mockery, rapture—the meaning of the word will depend on the selected intonation. In gesture speech the meaning of the gesture that corresponds to a given word will depend on facial mimicry. Gesture speech devoid of intonation, like verbal speech, becomes "dead" if the interpreter does not amplify the speech gesture with a suitable facial expression; of course, his mimicry should not be exaggerated.

4. Gesture interpretation must always be accompanied by lip articulation. This is made necessary by the indefiniteness of the gesture, as well as by the absence of morphology in gesture-mimical speech. Indeed, how can a deaf mute who knows verbal speech understand what the interpreter is picturing, if the same gesture stands for *dream*, *day-dream*, *fantasy*; or for *mountain*, *hill*, *hillock*, *knoll*; or for *frost*, *frosty*, *to freeze*, *it is freezing*, etc.?

During the interpretation the hands should not cover the face of the interpreter. He must pay special attention that his mouth should always be in the field of vision of the deaf mute. By articulation with his lips, he silently repeats the verbal speech. The movements of the lips should be distinct and somewhat exaggerated, if the distance between the interpreter and the deaf mutes is considerable.

5. The interpreter has to make use of dactylography alongside with speech gestures. Without dactylography, it is impossible to ensure a full-fledged interpretation: one cannot convey by gestures proper names, special scientific and technical concepts; abstract concepts, the riches in synonyms of verbal language, idiomatic phrases. The extent

of the use of dactylography is determined by the complexity of the material and by the cultural level of the audience. The more complex the material, the more educated the audience, the more can one make use of dactylography.

6. The interpretation should be done thoughtfully and not mechanically. The comparatively limited possibilities of gesture speech hinder the correctness of the translation and require from the interpreter a very thoughtful attitude to his work.<sup>1</sup> Let us take as an example the following sentence: "The troops, defeated in fierce battles by the people's army, retreated." If the interpreter will just replace each word consecutively by a gesture, the sentence might be misunderstood. There is no morphology in gesture-mimical speech; there is no differentiation between active and passive voice and therefore the sentence could be understood as "The troops defeated the people's army . . ." To remedy the misunderstanding, the interpreter can change the order of words: "The troops retreated after being defeated . . ." or still better by replacing "defeated" by "suffered a defeat."

7. The interpreter should aim at the maximum correctness of the interpretation. As we said before, the word always generalizes, while the meaning of the gesture in comparison with the word is limited. In replacing the word by a gesture, one has to consider that the word is polysemantic. For instance, the word *head* can have the following meanings:

- part of the body—headache
- intelligence—a person with a head
- leader—head of the entire enterprise
- advanced detachment—the head of the column
- food product—sugar head

Verbs have an even greater variety of meanings. The verb *to take* has up to 18 meanings, the verb *to go* up to 40 meanings. The interpreter should consider the change of the word's meaning depending on the context, and perceive the word in its connection with other words. Consequently the word *head* in the above phrases will be designated by different gestures. The use of the word in a figurative meaning requires the use of a different gesture.

For instance, the word "to fly" has to be interpreted. Its direct meaning is to change place in the air. In verbal speech it is designated by one word:

the bird  
the airplane }  
dust                   is flying

but in mimical speech it is conveyed by three gestures. If we add the occasions where the word "to fly" is used figuratively<sup>2</sup> the number of gestures is considerably increased. To convey by a gesture a word spoken in a given context, one should select the gesture with great accuracy. To achieve this, not only the word, but the whole phrase connected with the word, must be heard by the interpreter. Consequently, the interpretation should not be done concurrently with speech, but

1. Note by translator: the author elaborates on two examples; the first we had to omit, as it is too peculiarly Russian. In the second we had to keep the Russian word order to make it illustrative.

2. Note by translator: Several idiomatic Russian phrases are given as examples.

should lag behind somewhat. This can be done with experience, but it requires strained attention; in return, such an interpretation will be very exact.

8. In interpreting into gesture speech the order of the words in the sentence remains. It is not recommended to build the interpretation on the basis of the peculiarities of gesture speech and sentence construction.

Firstly, because it would be difficult for the interpreter to conduct, and for the deaf mute to understand, an interpretation where lip articulation does not coincide with gesture.

Secondly, such an interpretation hinders the rapprochement of gesture language with verbal language. However, the construction peculiarities of gesture language can be utilized, if they are compatible with the usual sentence construction of verbal speech. For instance: when in the sentence "I do not wish to speak with you after this occurrence," the speaker emphasizes by intonation "do not wish," it is better to change the sentence as follows: "After this occurrence to speak with you I do not wish." This is admissible as there is no strict word order in Russian, and the predicate can be at the end of the sentence (a few examples from Pushkin follow).

A change of the word order is sometimes necessary. This is the case when the speaker uses the passive voice. In interpreting the phrase "In 1905 the people, deceived by the Tsar . . . , " one cannot retain this word sequence. In order to be understood by the deaf mute, the sentence has to be as follows: "In 1905 the Tsar deceived the people;" it means that, if necessary, the sentence construction must be changed. Thus, the interpreter, while retaining in the main the construction of verbal speech, may change it when it becomes necessary, but he must avoid infringing upon Russian grammar.

9. The interpreter must utilize "mimical parallelism." Of course some gestures are always basic and are used more often than others; the knowledge of the gesture allows one to express the corresponding concept. However, the interpreter must know the whole group of parallel gestures. This is necessary to give the speech a variety of emotional colorations. In the phrases "no book," "no money," "no mood," "no such a man," etc., the deaf mutes will use four different gestures to indicate the negation "no." All these gestures should, of course, be known to the interpreter.

The utilization of parallel gestures is especially important in conveying synonyms of verbal language. The Russian language has whole nests of synonyms: *defame, slur, slander, stigmatize or battle, fight, encounter, combat*, etc.; for each of these synonyms one can select a corresponding gesture.

However, there is not yet a sharp demarcation between gestures that stand for similar concepts. For instance, in interpreting the words *heroic, courageous, brave, bold, valiant*, the gestures get mixed up. Parallel gestures must be differentiated and assigned to definite word-synonyms. In order to achieve this the presentation of a parallel gesture must be accompanied by dactylography. In learning the parallel gestures, the interpreter will, firstly, bring the gesture-mimical speech closer to verbal speech by contributing to the assignment of the exact

meaning of the word to the gesture; secondly, he will enrich the vocabulary of those deaf mutes whose knowledge of verbal speech is poor; through a gesture understood by them they will learn a new word by means of the accompanying dactylography.

10. (1) In interpreting a word used in a figurative sense, the interpreter should replace it by a gesture expressing its direct meaning, otherwise the whole sentence will be misunderstood by the deaf mute; in addition, to retain the color of the phrase, the original word should be presented by dactylography.

The Russian language has innumerable idiomatic word combinations and phrases; here again the interpreter should explain it by gestures and give a verbatim interpretation by dactylography.

The above applies also to proverbs and sayings.

It should be noted that deaf mutes have developed gestures for quite a few idiomatic expressions; the interpreter should know and use them.

<sup>2</sup>From the above we can come to the following conclusion: when the interpreter encounters a word used in a figurative sense, a metaphor, an idiom; a proverb, a saying, irony and other colorful words and phrases, he should first interpret it by dactylography, and then reveal the meaning by gestures. Such an interpretation where both the dactylic signs and the gestures are used, contributes to the enrichment of the deaf mutes' vocabulary and to the replenishment of speech gestures for those deaf mutes whose knowledge of gesture speech is poor.

Of course, the interpretation of colorful expressions, in which the Russian language is so rich, meets with considerable difficulties. One has to aim here to retain not only the meaning of what is said, but also the expressiveness of the language; much depends on the interpreter's degree of gesture knowledge.

11. The interpreter must work incessantly on the improvement of the gesture speech structure. As was mentioned before, the gesture might be based on different outward signs of the same object; this explains why in different localities, there are different gestures for the same object. For instance, the gestures for *the chief, war*, are different in the north and south; in many districts the concepts of *master, to prepare, gay*, are presented differently. There is a difference, although insignificant, between the gestures of the inhabitants of Moscow and Leningrad.

One can find in any locality a few gestures that are not used elsewhere. The interpreter should always select the gestures that are widely spread and not those that are used in the particular locality. By this he will contribute to the elimination of local gestures, which are not only a hindrance in mutual understanding, but also are often awkward and homely. The introduction of generally used gestures

1. Note of the translator: This 10th part of the 12 parts of the "Rules of Interpreting" is concerned with the interpretation of words used in a figurative sense, of highly idiomatic phrases, sayings, proverbs, etc. A multitude of examples are given that are untranslatable, unless one makes voluminous explanations, which would anyway be of no interest to the English reader. Therefore, instead of a full translation, we give in this part only the essential extracts and our own summaries.

2. Note of the translator: From now to the end of part 10—it is a full translation only with the examples omitted.

must be done skillfully. At first, the interpreter has to acquaint the collective where he works with the generally used gesture; then he brings it into the interpretation, but it must always be accompanied by the local gesture. Only later on, when the deaf mutes have learned the new gesture, can he use it freely.

There are gestures that correspond to slang or rather cant; they have been created by definite groups of deaf mutes with the only purpose that people surrounding them should not understand them. The interpreter must fight against such gestures. He must know the slang gestures but should not use them, as they clutter up gesture speech. The work of the interpreter in introducing the generally used gestures and his fight against slang will contribute to the raising of the cultural level of gesture speech.

12. In interpretation one has to consider the cultural level of the deaf mutes and the degree of their mastery of verbal speech. The more verbal speech they know the higher their cultural level; the more use has the interpreter to make of dactylography. In using dactylography one must know the correct use of the dactylic sign. This is necessary, as the right dactylic letter facilitates the reading of the hand. Poor knowledge of dactylography and sloppy showing of the dactylic signs

interfere with fluent reading in the same way as a poor handwriting and a sloppy letter. The interpreter should aim at a high technique of dactylic speech. In order to achieve this one must follow the following rules:

1. The dactylic interpretation should be done by the right hand.
2. During the interpretation the arm, bent at the elbow at a right angle (the most comfortable position) is brought forward and remains immobile. Only the hand is mobile.
3. The hand should be a touch higher than the shoulder, under and to the right of the chin at a distance of 15-20 centimeters from the body. This allows the deaf mute to see clearly the dactylic sign as well as lip articulation.
4. The hand should, as a rule, be turned towards the deaf mute (the interlocutor). The turning of the hand now to your body, now away from it, as superfluous and interferes with reading.
5. To facilitate the deaf mute's perception of dactylic speech in a large auditorium, it is recommended to move the hand gradually sideways, as in writing. To avoid mirror reading, the interpreter has to "write" not from left to right, but from right to left. The hand moves within the space between the shoulder and the middle of the chest. Such a letter in the air will help the deaf mute to do "hand reading" even at a considerable distance.

Only in following the above-mentioned rules and devices, which each interpreter must know, can a high quality of interpretation be ensured.

## **Training Materials—Films**

**“Filmed Instruction in Manual Communication”—8mm (reel type, silent, color).** Dr. Howard Roy, Office of Institutional Research, Gallaudet College, Washington, D. C. 20002.

The 46 reels in this series are intended to provide practice in reading the language of signs and fingerspelling. They are intended to be used by individuals, not groups. They are programmed to facilitate self-instruction. The student uses the films after having covered the corresponding lesson in class. The manual accompanying the films is used by the teacher for group instruction.

The films are experimental and since the experimental phase of their use is not complete, they are not available for distribution. They may be viewed at Gallaudet College, to which inquiries should be addressed.

**“Fingerspelling Films”—8mm (cartridge type, silent, color).** The International Communications Foundation, 870 Monterey Pass Road, Monterey Park, California.

There are two sets:

Set A: “Fingerspelling for Dormitory Supervisors.”

Set B: “Fingerspelling for Rehabilitation Counselors.”

Each set consists of six cartridges, each containing approximately 4½ minutes of 8mm colored film. Prices available on request.

**“Pre-Cana Counseling Film”—16mm (reel type, silent, black and white).** Approximately 90 minutes.

This film was developed by the Catholic Church as an example of clerical use of the language of signs. A set is on deposit with Captioned Films, available for research purposes but not for general circulation.

**“The Sign Language of the Deaf”—16mm (reel type, silent, black and white).** Length not known.

These subjects are in the film archives of the Library of Congress and do not circulate. For information as to terms of availability, write to the Library of Congress, Washington, D. C.

**Various sign language films.—16mm (reel type, silent, black and white).** Lengths not known.

The National Association of the Deaf has several films showing “classical” use of the language of signs. They have limited circulation. Custodian of the films is Roy J. Stewart, 1108 Park Road, N. W., Washington, D. C. 20010.

**“Experimental Film for Teaching the Manual Alphabet”—16mm (reel type, silent, color).** Dr. Harry Bornstein, Office of Institutional Research, Gallaudet College, Washington, D. C. 20002.

This film is a series of 17 lessons for use on an 8mm projector. The first two lessons introduce the alphabet and give practice in recognizing the static form of a given letter. The other 15 lessons provide practice in reading words and sentences.

No instructor is needed. However, the student must learn to operate a self-threading film projector before he can take the course. He, thus, can change the film speed, stop the film, and reverse the film as he wishes.

To enable the student to adapt what he learns to real situations, the research staff employed several techniques. They used a variety of hands in the films: students', deaf children's, faculty-staff members'—hands with long fingers, short fingers, stubby fingers. Because one views a person from different positions, the staff filmed the lessons from five different angles.

**National Council of the Episcopal Church Films—8mm (cartridge, silent, black and white).**

The Conference of Episcopal Church Workers Among the Deaf, in cooperation with the National Council of the Episcopal Church, has produced a series of films designed to teach the language of signs. The series consists of 40 films, each one covering approximately 16 signs. Inquiries should be addressed to the Rev. Edric Weld, Department of Christian Education, Episcopal Church Center, 815 Second Avenue, New York, N. Y. 10017.

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The following indexes to the *American Annals of the Deaf* indicate additional references to articles in the *Annals* that deal with the language of signs. The page numbers given refer to the pages in the indexes on which these articles are listed.

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PROPOSED FEDERAL BILL FOR INTERPRETERS

88th CONGRESS H. R. 8136

First Session

IN THE HOUSE OF REPRESENTATIVES

August 19, 1963

Mr. St. Onge introduced the following bill; which was referred to the Committee on the Judiciary

A BILL

To provide for the designation of qualified interpreters to assist defendants who are unable because of deafness to understand proceedings in Federal criminal actions and for other purposes.

1       Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

2       That (a) chapter 223 of title 18, United States Code, is  
3       amended by adding at the end thereof the following new  
4       section:

5       **& 3501. ASSISTANCE FOR DEAF DEFENDANTS**

6       “Whenever a district court of the United States determines in any criminal action that a defendant is unable  
7       because of deafness to understand the proceedings before

—2—

1       the court, the court shall designate under rules approved by  
2       the Judicial Conference of the United States a qualified  
3       interpreter to translate those proceedings for that defendant. The court shall determine the reasonable compensation of such an interpreter, and such compensation shall be  
4       paid by the United States marshal for the district in which  
5       such court is located from funds appropriated for such  
6       purpose.

7       “As used in this section, the term ‘qualified interpreter’  
8       means an individual who has normal hearing, is skilled or  
9       proficient in the use of the manual communication system involving fingerspelling and the language of signs in communicating with the deaf, and is readily able to translate simultaneously in either direction the manual system and spoken English.”

10     (b) The analysis of such chapter is amended by adding at the end thereof the following:

11     “3501. Assistance for deaf defendants.”

12     SEC. 2 Section 5 of the Act of April 1, 1942 (56 Stat. 190, 193), is amended by adding at the end thereof the following new subsection:

13     “(d) Whenever the District of Columbia Court of General Sessions determines in any criminal action that a defendant is unable because of deafness to understand the proceedings before the court, the court shall designate under

1 rules approved by the Judicial Conference of the United  
2 States a qualified interpreter to translate those proceedings  
3 for the defendant. The court shall determine the reason-  
4 able compensation of such an interpreter and such com-  
5 pensation shall be paid by the United States marshal for  
6 the District of Columbia from funds appropriated for the  
7 District of Columbia for that purpose. As used in this sub-  
8 section, the term 'qualified interpreter' means an individual  
9 who has normal hearing, is skilled or proficient in use of the  
10 manual communication involving fingerspelling and  
11 the language of signs in communicating with the deaf, and is  
12 readily able to translate simultaneously in either direction the  
13 manual system and spoken English."

14 SEC. 3. The amendments made by this Act shall take  
15 effect on the first day of the seventh month beginning after  
16 the date of enactment of this Act.

(Editor's Note: This bill has not yet been enacted.)

## **Meeting of the Planning Committee Workshop on Interpreting for the Deaf**

A conference was held at the Kitselman Conference Center, Ball State Teachers College, Muncie, Indiana, November 13-15, 1963, to develop plans for the organization and responsibilities of the Workshop on Interpreting for the Deaf to be held June 15-17, 1964, and made possible by a grant from the Vocational Rehabilitation Administration, No. 460-T-64. The following were present:

Dr. Edmund B. Boatner, American School for the Deaf, West Hartford, Connecticut.

Miss Susan Christian, Indiana School for the Deaf, Indianapolis, Indiana, who served as interpreter for the deaf participants at the Planning Conference.

Mr. Louie J. Fant, Jr., Gallaudet College, Washington, D. C.

Mrs. Loel J. Francis, Culver City, California.

Mr. Lloyd A. Harrison, Missouri School for the Deaf, Fulton, Missouri.

Dr. Ralph Hoag, Specialist, Teacher Training Programs for the Deaf, U. S. Office of Education, Washington, D. C.

Dr. William J. McClure, Project Director, Indiana School for the Deaf, Indianapolis, Indiana.

Mr. Don G. Pettingill, Vocational Rehabilitation Division, Indianapolis, Indiana.

Dr. Stephen P. Quigley, Institute for Research on Exceptional Children, University of Illinois, Urbana, Illinois.

Dr. Stanley D. Roth, Kansas School for the Deaf, Olathe, Kansas.

Mr. Edward L. Scouten, Louisiana School for the Deaf, Baton Rouge, Louisiana.

Mr. Jess M. Smith, Editor, Workshop Report, Indiana School for the Deaf, Indianapolis, Indiana.

Mr. Frank B. Sullivan, National Fraternal Society of the Deaf, Oak Park, Illinois.

Dr. Edward W. Tillinghast, Arizona School for the Deaf, Tucson, Arizona.

Dr. Frank Withrow, Illinois School for the Deaf, Jacksonville, Illinois.

The Planning Conference was called with the following stated objectives:

1. To agree on a staff.
2. To nominate participants (trainees).
3. To lay out an agenda—curriculum for the Workshop.
4. To assign fact finding tasks with respect to present laws, regulations and practices.

5. To assign specific portions of the program.
6. To begin collection of a "library" of materials such as existing books or manuals on the language of signs, dactylography, and films which might be available.
7. To initiate an investigation of the legal aspects of interpreting at local, state, and Federal levels.
8. To develop any other aspects of the over-all program.
9. To set the time and place for the Workshop.

The first meeting on Wednesday evening, November 18, was confined to introductions; a welcome by Dr. Alan Huckleberry, Director of Special Education and Campus Coordinator of the Workshop, Ball State Teachers College; a resume of the background of the Workshop by Dr. Williams; and the format of the Planning Conference by Dr. McClure.

Thursday morning each participant was given an opportunity to state his concept of interpreting and of the Workshop. As a result of this round table discussion, it was agreed to split up into three sub-groups to develop guidelines for the Workshop.

Thursday afternoon the sub-groups met with assigned topics as follows:

Group I: Concepts of Interpreting and Interpreters—Mr. Scouten group leader; Dr. Boatner; Mrs. Francis; Dr. Hoag; Dr. Tillinghast.

Group II: Personnel—Recruitment and Training of Interpreters—Mr. Fant, group leader; Miss Christian; Mr. Sullivan; Dr. Williams; Dr. Withrow.

Group III: Standards of Reference—Resources and Materials—Dr. Quigley, group leader; Mr. Harrison; Mr. Pettingill; Dr. Roth; Mr. Smith.

After meetings of the sub-groups, the entire Planning Conference reassembled to hear preliminary reports. Items for workshop consideration were listed and tentative nominations made for group leaders and recorders.

At an informal meeting in the evening, Dean Earl Johnson and Dr. David Rice of Ball State Teachers College were present for a discussion of the site and dates for the Workshop in June, 1964.

Friday morning's business included review of the three main workshop topics to be considered and nomination of participants (trainees) to be invited. A list of nominees and alternates was drawn up. Two criteria governed the list: (1) inclusion of deaf persons as roughly one-third of the total participants and (2) broad representation of organizations and individuals concerned with the problems of the deaf and of interpreting for the deaf. It was agreed that Dr. McClure would prepare such a tentative list for approval by members of the Planning Conference before sending out invitations. Final selection of participants would necessarily be governed by travel costs and availability of those invited.

Other items of business:

Dates for the Workshop were set for June 14-17, 1964. All attending were to be asked to arrive on the Ball State Teachers College campus Sunday evening, June 14, and to remain through the final session Wednesday afternoon, June 17.

Dr. McClure and Mr. Smith were requested to inspect available facilities on the Ball State campus and to select the best possible com-

bination of arrangements of housing, dining, and meeting facilities.

Dr. McClure and Mr. Smith—with the help of Dr. Hoag—were requested to arrange the Workshop schedule so as to provide for maximum participation and exploration of the three main topics.

Dr. McClure and Mr. Smith were requested to prepare a mailing schedule covering the Planning Conference report, list of participants, schedules, and other matters pertaining to the Workshop.

The final business of the Planning Conference Friday afternoon was a review of the deliberations. Additional suggestions were offered for sub-topics, leaders and recorders. It was suggested that Workshop participants include: Members of the Planning Conference, 10 consultants, 4 interpreters, and 40 trainees. Observers who wished to attend at their own expense were to be permitted, provided there was room for them.

## **APPENDICES**

## Appendix A

### Workshop Agenda

#### SUNDAY, JUNE 14

- 1:00—REGISTRATION *Howick Wing, Noyer Hall*
- 4:00-7:30—TRAVEL AND FINANCIAL MATTERS—Ball State Business Office Personnel *Registration Desk, Noyer Hall*
- 6:00-6:30—DINNER
- 7:00—INSTRUCTIONS TO CHAIRMEN, EDITORS  
AND RECORDERS—William J. McClure, Jess M. Smith, Stephen P. Quigley *Klipple Conference Room*
- 8:00—ORIENTATION MEETING—William J. McClure, Boyce R. Williams *Williams Conference Room*
- PAPER—“INTERPRETING AS THE PUBLIC LOOKS AT IT”—Joseph P. Youngs, Superintendent, Governor Baxter School for the Deaf, Portland, Maine
- 9:00—COFFEE HOUR *Noyer Hall*

#### MONDAY, JUNE 15

- 7:30—BREAKFAST
- 8:30—PLENARY MEETING *Williams Conference Room*
- WELCOME—Dr. John E. Visser, Assistant to the President, Ball State Teachers College.
- INSTRUCTIONS
- 9:00—Topic I:: TRAINING MATERIALS, BOOKS, AND FILMS  
ADDRESS AND FILMS—Co-chairmen and Editors Louie J. Fant, Jr., and John A. Gough
- 10:15—BACKGROUND AND PRESENTATION OF PROBLEM  
PAPER—“INTERPRETING AS THE DEAF SEE IT”—Robert G. Sanderson, Past President, Utah Association of the Deaf
- 10:30-10:45—COFFEE BREAK
- 10:45—PAPER—“INTERPRETING AS THE INTERPRETERS SEE IT—STANDARDS AND COMPETENCIES”—Edward L. Scouter, Principal, Louisiana School for the Deaf
- PAPER—“RECRUITMENT OF INTERPRETERS BY AND FOR THE DEAF”—Frederick C. Schreiber, Executive Director, District of Columbia Association of the Deaf
- 12:00—LUNCH

**1:15—TOPIC COMMITTEE SESSIONS**

Topic II—"CONCEPTS OF INTERPRETING—SITUATIONS, OCCASIONS"—  
Stanley D. Roth, Chairman; Edward L. Scouten, Editor  
*Williams Conference Room*

Topic III—"PERSONNEL—LOCATION, RECRUITMENT, TRAINING"—  
Stephen P. Quigley, Chairman; Kenneth R. Mangan, Editor  
*Howick Conference Room*

**2:45-3:00—COFFEE BREAK**

**5:00—ADJOURN**

**6:30—BANQUET (buffet style)**

**7:30—SESSION** *Workshop Headquarters, Noyer Hall*  
Chairmen, Editors and Recorders meet to prepare discussion material for sub-groups

**TUESDAY, JUNE 16**

**7:30—BREAKFAST**

**8:30—REPORT OF TOPIC II**—Stanley D. Roth, Chairman  
*Williams Conference Room*

**9:00—GROUP WORK SESSION**

All groups address discussion to Topic II

Groups	Chairmen	Recorders
A	Edward W. Tillinghast <i>Williams Conference Room</i>	Lloyd A. Ambrosen
B	Frank B. Sullivan <i>Howick Conference Room</i>	Lottie Riekehof
C	Gordon Clarke <i>Howick Recreation Room</i>	Arthur G. Norris
D	John O'Brien <i>Klipple Conference Room</i>	Rev. Roy Cissna

**10:30-10:45—COFFEE BREAK**

**12:00—LUNCH**

**1:15—REPORT ON TOPIC III**—Stephen P. Quigley, Chairman  
*Williams Conference Room*

**1:45—GROUP WORK SESSION**

All groups address discussion to Topic III

Groups	Chairmen	Recorders
A	Edgar L. Lowell <i>Williams Conference Room</i>	Robert Baughman
B	Frank Withrow <i>Howick Conference Room</i>	Kenneth Huff

C           Don G. Pettingill                   Lloyd A. Harrison  
   *Howick Recreation Room*  
D           Florian A. Caligiuri                   Arthur Washburn  
   *Kipple Conference Room*

**4:45—ADJOURN**

(Chairmen, Editors, and Recorders meet to prepare preliminary reports.)

**6:00—DINNER**

Evening free

**WEDNESDAY, JUNE 17**

**7:30—BREAKFAST**

**8:00—PLENARY SESSION**                           *Williams Conference Room*  
Plans for finalization of reports

**9:00—FINAL TOPIC COMMITTEE SESSIONS**

Topic II—Stanley D. Roth, Chairman; Edward L. Scouten, Editor  
*Williams Conference Room*  
Topic III—Stephen P. Quigley, Chairman; Kenneth Mangan, Editor  
*Howick Conference Room*

**10:45—Topic I—GENERAL DISCUSSION—TRAINING MATERIALS,  
BOOKS AND FILMS—Louie J. Fant, Jr., John A. Gough**  
*Williams Conference Room*

**12:00—LUNCH**

**1:15—REPORTS OF EDITORS**

Topic I—Mr. Fant, Mr. Gough  
Topic II—Mr. Scouten  
Topic III—Dr. Mangan

**2:45—ADJOURNMENT**

## **Appendix B**

### **List of Participants**

#### **WORKSHOP ON INTERPRETING FOR THE DEAF**

**Ball State Teachers College  
Muncie, Indiana**

**June 14-17, 1964**

#### **PROJECT DIRECTOR—**

**Dr. William J. McClure, Superintendent  
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#### **EDITOR—**

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#### **CAMPUS COORDINATOR—**

**Dr. Alan Huckleberry, Director  
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Ball State Teachers College  
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#### **PLANNING COMMITTEE—**

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**Mr. Gayle S. Eads, State Director  
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**Dr. Stephen P. Quigley, Professor  
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**\* Deceased February 27, 1964.**

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## Appendix C

### Topic Committee Assignments

#### TOPIC II—CONCEPTS OF INTERPRETING—SITUATIONS AND OCCASIONS

Dr. Roth, Chairman—Mr. Scouten, Editor

Mrs. Beard, Miss Christian—Interpreters

Mrs. Adler	Dr. Doctor	Miss Horn	Miss Riekehof
Mr. Allen	Mr. Duning	Miss Koob	Miss Shahan
Mr. Ambrosen	Mr. Eads	Mr. Ladner	Mr. Sternberg
Mr. Brown	Rev. Fraize	Mr. Marra	Mr. Sullivan
Mr. Cassetti	Mr. Fellendorf	Mr. Norris	Dr. Thompson
Rev. Cissna	Mr. Grow	Mr. O'Brien	Dr. Tillinghast
Mr. Clarke	Mrs. Hazel	Mr. Orman	Mr. Tully
Mrs. Clere	Mr. Hedstrom	Miss Pershing	
Miss Davis	Rev. Hoemann		

#### TOPIC III—PERSONNEL—LOCATION, RECRUITMENT, TRAINING

Dr. Quigley, Chairman—Dr. Mangan, Editor

Mrs. Fair, Mr. Youngs—Interpreters

Mrs. Babbini	Mr. Fleischman	Miss Lang	Dr. Quigley
Mr. Baughman	Mr. Friedman	Mr. Lankenau	Mr. Sanderson
Dr. Benson	Mrs. Gesner	Mr. Larsen	Mr. Schreiber
Dr. Boatner	Mr. Gough	Mrs. Lewis	Mr. Washburn
Dr. Burnes	Mr. Harrison	Dr. Lowell	Mr. Watson
Mr. Caligiuri	Dr. Hoag	Dr. Mangan	Rev. Wilson
Mrs. Celano	Mr. Huff	Miss Murphy	Dr. Withrow
Mr. Fant	Dr. Jones	Mr. Pettingill	

### Group Work Sessions

#### TOPIC II—CONCEPTS OF INTERPRETING—SITUATIONS AND OCCASIONS

##### GROUP A

Dr. Tillinghast, Chairman
Mr. Ambrosen, Recorder
Mrs. Beard, Interpreter
Mr. Allen
Mrs. Clere
Miss Davis
Mr. Downey
Mr. Duning
Mr. Fant
Rev. Fraize
Mrs. Gesner

##### GROUP B

Mr. Sullivan, Chairman
Miss Riekehof, Recorder
Miss Christian, Interpreter
Mrs. Adler
Dr. Benson
Mr. Brown
Mr. Eads
Mr. Friedman
Mr. Harrison
Mr. Hazel
Miss Horn
Mrs. Lewis
Dr. Mangan
Mr. Sanderson
Mr. Sternberg
Mr. Tully
Rev. Wilson

## GROUP C

Mr. Clarke, Chairman

Mr. Norris, Recorder

Mr. Youngs, Interpreter

Mrs. Babbini Miss Koob

Dr. Boatner Mr. Ladner

Dr. Doctor Mr. Lankenau

Mr. Fleischman Dr. Lowell

Mr. Gough Miss Murphy

Rev. Hoemann Miss Pershing

Mr. Huff Mr. Watson

## GROUP D

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Rev. Cissna, Recorder

Mrs. Fair, Interpreter

Mr. Baughman Dr. Hoag

Dr. Burns Dr. Jones

Mr. Cassetti Miss Lang

Mrs. Celano Mr. Marra

Mr. Caligiuri Mr. Schreiber

Mr. Fellendorf Dr. Thompson

Mr. Grow Dr. Withrow

TOPIC III—PERSONNEL—LOCATION, RECRUITMENT,  
TRAINING

## GROUP A

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Mr. Baughman, Recorder

Mrs. Fair, Interpreter

Dr. Burnes Mr. O'Brien

Miss Davis Dr. Roth

Mr. Fleischman Mr. Schreiber

Mrs. Gesner Mr. Sternberg

Mrs. Lewis Mr. Sullivan

Mr. Marra Dr. Thompson

Miss Murphy

## GROUP B

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Dr. Benson Mr. Hedstrom

Dr. Boatner Rev. Hoemann

Mr. Brown Dr. Jones

Mrs. Celano Miss Koob

Rev. Cissna Mr. Lankenau

Mr. Fant Mr. Larsen

Mr. Friedman

## GROUP C

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Miss Christian, Interpreter

Mr. Allen Mr. Norris

Mrs. Clerc Miss Riekehof

Dr. Doctor Mr. Sanderson

Mr. Eads Mr. Scouten

Mrs. Hazel Miss Shahan

Dr. Hoag Mr. Tully

Mr. Ladner Mr. Watson

Miss Lang

## GROUP D

Mr. Caligiuri, Chairman

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Mrs. Beard, Interpreter

Mrs. Adler Rev. Fraize

Mrs. Babbini Mr. Gough

Mr. Cassetti Miss Horn

Mr. Clarke Miss Pershing

Mr. Downey Dr. Tillinghast

Mr. Duning Rev. Wilson

Mr. Fellendorf