

# Barclay College



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Capstone**

## **How to Learn a New Language in One Week Cameroon SUN Workshop Case Study**

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## Abstract

Symbolic Universal Notation (SUN) is a pictographic, written language, created to provide a method for illiterate-deaf and deaf-blind individuals to access Scripture. This case study explores the steps involved in planning and providing a SUN workshop using real learners and facilitators who are deaf and/or deaf-illiterate. Understanding and use of the methodology will be shown and eagerness to continue learning after the workshop will be demonstrated.

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## **Introduction**

“SUN (Symbolic Universal Notation) is a program that brings Scripture to the illiterate deaf as well as the deaf-blind. Using a symbolic system of writing, the illiterate deaf who are not educated in sign language as well as the deaf-blind can read God's word for themselves. (Wycliffe Associates 2021).”

The SUN language was designed to provide a pathway to literacy for deaf-illiterate and deaf-blind individuals with no access to Scripture and a limited ability to communicate with family, friends, and the community. SUN is designed to reach the millions of deaf who are uneducated, illiterate and don't know a sign language. A few days of instruction move individuals with no previous experience with SUN and no ability to access Scripture to being able to understand it (Wycliffe Associates 2020).

SUN uses symbols as representations of all the words in Scripture. There are about 90 universally recognized characters that are combined or altered to make additional symbols, called extensions. Between the characters and extensions, all of Scripture can be represented. Illustrations are used when teaching SUN to deaf and deaf-illiterate individuals to aid understanding and retention (Wycliffe Associates 2021).

This study looks at all the steps needed to prepare for and conduct a SUN workshop in Yaoundé, Cameroon in December 2021. The workshop was composed of the national contact for the workshop, a deaf man who leads the Deaf Empowerment Association Cameroon; two local translators who are fluent in the local sign language used by the facilitators who will be trained; five deaf facilitators from one of the English-speaking Cameroonian provinces; eight deaf-illiterate learners from the English-speaking provinces; and the author of the case study, a non-hearing impaired US citizen who has led multiple SUN workshops in South America, Africa, and Asia.

## **Statement of Problem/Research Question**

How is the SUN method taught/received by deaf/illiterate people from English speaking provinces of Cameroon?

## **Literature Review**

### **Cameroon**

Modern day Cameroon started as a German colony in the mid-1880s after historical rule by powerful chiefdoms. The completion of World War I brought League of Nation mandates to split the colony between France and the UK. In 1960, French Cameroon became independent and the following year the British portion voted to merge with the French portion to form the Federal Republic of Cameroon. The ratification of a new constitution in 1972 replaced the federation with the current United Republic of Cameroon.

Cameroon has a population of over 28.5 million and has been described as an ethnic crossroads because of the 200+ ethnic groups. The entire country has 24 major African language groups, including three main linguistic groups: The Bantu-speaking peoples of the south, the Sudanic-

speaking peoples of the north, and those who speak the Semi-Bantu languages, situated mainly in the west. The two official languages are English and French.

More than 60% of the population is under the age of 25. Fertility is high but falling, especially among poor, rural, and uneducated women. HIV and AIDs contribute to a low life expectancy of about 55 years. The northern region is vulnerable to food insecurity largely because of government mismanagement, corruption, high production costs, inadequate infrastructure, and natural disasters. Poverty is on the rise, particularly in rural areas, where few jobs, declining incomes, poor school and health care infrastructure, and a lack of clean water and sanitation all contribute. Boko Haram, other armed groups, and counterinsurgency operations have also contributed to food insecurity. National funding for education is approximately 3.5% of GDP helping lead to a literacy rate of 77% for people over 15 years of age (United States Central Intelligence Agency 2021; Britannica 2021).

### Sign Language and Literacy

Sign language is a visual means of communication, using complex combinations of hand motions, body movements and facial expressions instead of speaking and hearing. Signs express whole ideas, just like words in a spoken language. While sometimes unrelated to the meaning of the sign, there is often a pictorial resemblance between a sign and the thing it represents. Some sign languages include manual alphabets used for spelling out proper names or more technical words. Sign language grammar takes a form where a number of ideas can be expressed simultaneously, and the relative placement of people and places is depicted directly in the space around the signer. Different sign languages organize their signs in different ways with specific meanings to create sentences and paragraphs. Just as spoken languages are different from each other, so are sign languages. (Wycliffe Global Alliance 2021; Deaf Bible Society 2021). Hearing and deaf people communicate using different skill sets. Spoken languages are expressed with the voice and heard by the ears. Signed languages are expressed with the hands and face and seen by the eyes. Sign languages are structured differently from spoken languages and are distinct languages, not derivatives of spoken languages. (Deaf Bible Society 2021).

Chinese Sign Language (CSL or ZGS), which has up to 20 million users, is one of the most widely used sign languages in the world. Brazilian Sign Language has around three million users worldwide and Indo-Pakistani Sign Language has about 1.8 million users across South Asia. These sign languages have no correlation with the languages spoken in the geographic areas where they are used, they are independent languages. Studies have identified more than 200 live sign languages and it is believed there are well over 400 unique sign languages being used worldwide. (SignSolutions 2021; Wycliffe Global Alliance 2021).

Literacy can be defined as the ability to read, write, and think critically about the written word (DeafWebsites.com 2005). Literacy levels among Deaf people tend to be much lower than the general population, often due to inadequate education. A written language, based on a spoken language, is just as foreign to a deaf person as a sign language is to a typical hearing person. To a hearing person, sound provides meaning and a basis for understanding letters and words. A deaf person lacks this foundation so there is no context or contrast; reading is not a natural companion to a deaf person's sign language. (Wycliffe Global Alliance 2021; Deaf Bible Society 2021).

“National data suggest that median literacy rates of deaf high school graduates have remained consistently around the fourth-grade level since the beginning of the twentieth century. About one in five deaf students who graduate from high school have reading skills at or below the second grade

level; about one in three deaf students who graduate from high school have reading skills between the second and fourth grade level (Lederberg 2012).”

### Wycliffe Associates

Wycliffe Associates is a ministry accelerating the work of Bible translation around the world and engages people from around the world to provide resources, technology, training, and support for Bible translation (Wycliffe Associates 2020). SUN was developed by Wycliffe Associates to provide access to Scripture for deaf-illiterate and deaf-blind individuals.

### Deaf Empowerment Association Cameroon

Information has been requested from the DEAC but has not been received.

### DOT

DOT (Deaf Owned Translation) is a methodology which enables deaf Christians around the world to translate and record scriptures into their own sign language. The eleven steps help deaf communities translate the Word of God in a way that is accurate, clear, understandable, and for the first time, accessible in their heart language (Wycliffe Associates 2019). DOT uses videos of sign language to provide biblical content. Accessing Scripture through DOT requires fluency in the sign language being used for the DOT translation.

### SUN Methodology

SUN—Symbolic Universal Notation: helps overcome the isolation felt by people who are both deaf and blind. In some cultures, the families of deaf and deaf-blind consider these individuals as worthless and incapable of learning. SUN uses a set of pictures and symbols to communicate concepts across any culture. The SUN symbols are either 3D printed as raised images that are “read” by touch or 2D printed for reading visually, both methods allow deaf-blind and deaf-illiterate a way to communicate. Deaf-blind and deaf-illiterate people who have been taught to use SUN are able to communicate in just a few days (Wycliffe Associates 2021).

This workshop will be limited to working with deaf-illiterate learners who do not know formal sign language and deaf-literate facilitators. Deaf-blind workshops require more logistical support and trained personnel who work individually with deaf-blind learners. This level of support and personnel was not available for the December 2021 workshop. The SUN symbols and extensions look the same except they are printed traditionally for deaf-illiterate rather than 3D printed for deaf-blind.

## **Methodology**

This study is a single convenience case study chosen to introduce the SUN workshop process to future leaders, facilitators, and learners.

## **Type of Case Study**

This Case Study will use exploratory methodology that may be extrapolated to future SUN Workshops in other regions.

## **Purpose**

SUN workshops should be taught in one week with the local leaders committing to carry the teaching forward to their areas of influence in the deaf and deaf-illiterate communities.

## **Unit of Analysis**

The case being studied is a SUN workshop, conducted December 6-10, 2021, at the Baptist Resources Center, Mvan, Cameroon teaching the SUN language to a sample of deaf and deaf-illiterate residents from the English-speaking provinces of Cameroon.

## **This is a Bounded Case**

This Case Study is bounded with deaf/illiterate learners from English speaking provinces of Cameroon, learning the SUN language, during a workshop December 6-10, 2021. This case was chosen because of an existing relationship with a deaf/illiterate community leader in Cameroon. A workshop with individuals from English-speaking provinces simplifies the study by requiring one less layer of translation.

This research utilizes a case because the workshop is being observed during a one-week period. This will be a configurative idiographic atheoretical case study, exploring the uniqueness of one workshop. The best explanation of my rationale for choosing a single case study design is the convenience of working with a single case due to limited time, resources, and access to other cases.

Documents will include records of registration and attendance and photographs of work completed. Archival records will include budget and planning sheets for the workshop. The local leader who coordinated the workshop will be interviewed formally. Spontaneous conversations directly with facilitators and through interpreters with learners will be noted. Photos of work samples and interactions during the workshop will be included. Ongoing notes of daily progress, problems, comments, and reactions will be recorded. Data will be gathered about patterns observed with each group and between groups.

## **Ethical Considerations**

There are no known conflicts of interest for the study. Prior experience working with the SUN methodology biases me in favor of seeing the methodology positively. Other known considerations for the study are related to funding for the workshop being provided by Wycliffe Associates. There are no known ethical concerns about the methodology being harmful for participants in the workshop. A full disclosure of participation and the ability to be excluded from the study was provided to all participants before the study began. All participants signed a written release to be included in the case study.

## **Delimitations of Study**

Limits of the study are the bounding by time, number of occurrences, and location.

The time limitation of the study results from the workshop design being a single week teaching and training event that is carried forward by workshop participants after the initial training event. The limitation of the study to a single workshop stems from limited access to deaf and deaf-illiterate participants due to budgetary and time constraints. A single workshop was studied because the case study is for a university class and the term would be completed before additional workshops could be conducted. The location in Cameroon was chosen because the Cameroonian host was prepared to arrange the workshop within the very short time window available during the university semester.

Future studies could use similar workshops to train deaf and deaf-illiterate individuals in the use of the SUN methodology in different locations and compare how the participants differed in their use of the materials during and after the workshop. Different methods of teaching the material could also be used. The studied workshop provided instruction for facilitators and learners at the same time in the mornings with facilitators teaching lessons on their own to the learners each afternoon. A future study could compare results using a similar workshop style with a workshop where facilitators were trained for two days, and learners were taught by those facilitators for two days. This way workshops could be compared where learners received dual instruction in the symbols (as with this study workshop) to a single instruction workshop.

## **Discussion**

### **Preworkshop**

A SUN workshop is often the result of a Wycliffe Associates, DOT partner recognizing the need for Scripture that can be accessed by community members who are not literate in the local sign language. The 2021 Cameroon workshop was the result of the local DOT team leader understanding the need and making the request. Because a new partnership was being created for a SUN workshop, a list of prequalification questions was required to be answered:

1. What is the church/organization that we will be partnering with for this event?  
The name of the Organization is Deaf Empowerment Association Cameroon
2. Has this church/organization partnered with Wycliffe Associates before? Have they signed a Master Grant Agreement?



The organization has not partnered with Wycliffe associates either has it signed Master Grant Agreement because we have been waiting for government legalization, which was succeed recently. So we are looking forward to partner with Wycliffe Associates.

3. How many facilitators will there be? (Preferably Deaf leaders who know how to read and use sign language)  
There will be 6 facilitators, all deaf who can write, read and sign.
4. Are these facilitators able to continue teaching SUN after the workshop?  
BIG YES, the facilitators will continue to spread SUN project after training. That's one of the major goals of this second workshop.
5. How many students will be coming? (Deaf students who do not know how to read or use sign language) There should be 1 facilitator per 3-5 students.  
There will be 6 students. Because I think one on one(student per facilitator) is better for deeper and proper understanding. Given that the days for the workshop are few and is more for facilitators to learn for better work afterwards
6. Are there two sign interpreters, from English to sign, who can volunteer at the event?  
Yes, they are always available
7. Are you willing to arrange transportation, lodging, and food for the US team, facilitators, and students? Wycliffe Associates will provide the funds to cover these expenses in advance.  
Yes, I am willing to make arrangements, for the success of the workshop.
8. What are the current COVID regulations in place in Cameroon? Are there testing sites nearby that the US team can use to obtain a COVID test before returning to the US? If so, what is the cost?  
COVID regulations in Cameroon are:
  - Travelers coming in must show negative PCR test result taken less 62hours
  - Upon arrival, all travelers are subjected to COVID test at the airport.
  - Travelers leaving Cameroon must show proof of Negative Covid result taken less 62hours
  - YES, there are covid testing sites around and re free of charge.

These questions were answered satisfactorily, and a Memorandum of Understanding (MOU) was signed by Wycliffe Associates and the Deaf Empowerment Association Cameroon. The MOU described both parties' roles and responsibilities in the partnership before, during, and after the workshop including selecting participants, training, funding, all logistics for the workshop, and the continued use and spreading of the SUN methodology in the community after the conclusion of the workshop.

The initial request for a workshop was made on October17, the workshop date was selected, and the MOU was signed and returned on October 22. The local host had an existing relationship with Wycliffe Associates through DOT and previous involvement in an early SUN workshop but his organization was new and did not have an existing relationship. This workshop was coordinated very quickly, and the local host did an excellent job of ensuring all paperwork, responses to questions, and documentation was provided in a very timely fashion.

To ensure flights would be available for the December 6 workshop, the author purchased tickets on October 28, before a visa could be obtained and before a LOI was received. The budget was finalized on November 2, and the Letter of Invitation was provided so a visa could be acquired. Travel to Cameroon requires a visa in addition to a current passport and proof of a yellow fever vaccine. To get a visa, five things are required: a passport, a roundtrip travel ticket, a location where the individual will be lodging, proof of the yellow fever vaccine, and a Letter of Invitation (LOI) from a government recognized organization. The LOI describes who is inviting the individual, where they will be staying, when they will be visiting, and must be stamped by a government official. The visa application was submitted on November 3, to the Cameroon Embassy in Washington, D.C. The visa was approved on November 10 and returned on November 15. Getting a visa is often the most anxiety provoking requirement for a SUN workshop.

Throughout the budget and LOI process, negotiations were being conducted to ensure the workshop proceeded smoothly. The coordination and shipping of materials and supplies that would be ferried to Cameroon for the participants by the team leader was handled and COVID measures were being monitored to ensure entry into Cameroon and returning to the US would be smooth.

The constantly changing international and domestic COVID rules made preparation confusing. The maximum amount of time a PCR COVID test could be taken before leaving the US was 72 hours. The author was swabbed on at 1:00pm Thursday before his 12:05pm Saturday departure. The result should have arrived by 9:00am Friday but was not delivered until 8:00pm. The rules for return flights to the US was changed on Thursday before departure from 72 hours to 24 hours before flight time. Fortunately, this was amended to anytime the day before the return flight.

#### Day of departure and arrival

The author always departs for the airport with plenty of time to spare in case there are complications with tickets, baggage, passport and visa, security, or flights. The first flight on Saturday was delayed by 90 minutes which created the very real possibility of missing a connecting flight or baggage not making the connections. The first connection was made with a 15-minute cushion; stressful but successful. The other flights were on-time and uneventful.

The arrival in Cameroon went as expected - disconcerting. It was about 9:00pm, dark, and no one spoke English. An unexpected factor was the required COVID test on arrival for everyone on the airplane. This delayed getting to the baggage carousel for about 45 minutes. The author was hopeful the bag with all the teaching materials and clothes would still be waiting when he passed through immigration. The national language for this part of Cameroon is a French. The author only speaks English; this required following the crowd to get to the right next step to enter the country. Immigration, check; baggage claim, check; Customs, check; pushing through the money changers and taxi drivers, check; finding someone last seen three years before, check. The local host was waiting with a big smile, which was returned. There were hugs and more smiles as introductions were made between the local host, interpreter, driver, and the author.

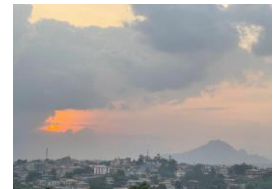
The drive from the Yaoundé airport to the Cameroon Baptist Convention Resources Center, the location for lodging and the workshop, took about 45 minutes through very dark streets. The conversation in the car proved interesting hearing about the participants and expectations for the workshop. The comment from the local host that was most surprising was, "SUN is better than DOT because it is easier to understand." The final day of the workshop showed how important that statement would be.

The Resource Center was very nice, but the provided Wi-Fi did not work. The author messaged his family about his safe arrival and began assembling bags for the next morning – Vocabulary Cards, Lesson Notebooks, Dictionaries, flash drives. After a final run through of the Monday teaching sessions and welcome/introduction. The author, exhausted from travel, laid down and drifted to sleep praying for the workshop and participants.

### Monday – Day One

The first day of a workshop is always exciting. Not knowing who is going to attend, their personalities, or their expectations makes prayers seem much more important. The author woke up at 4:50am, not quite adjusted to the time change, fell back to sleep, and woke again before the 6:30 alarm. The rain, lightning, and super humidity make an unexpected warm shower a real treat. After physical preparations for the day, spiritual preparations began with reading from John 19, about Jesus' trial and crucifixion, prayer for the students and for wisdom to teach well.

The local host was about five minutes late collecting the author for breakfast, but it did not matter, breakfast was delayed because of the heavy rain. While waiting for breakfast the author looked out the window at cars and people on the street and remembered he did not have any better understanding of Cameroonians than they would have of him. There would be many barriers to cross for good communication and instruction. Fortunately, everyone's creation in the image of God is their biggest commonality



The workshop started late because of the rain and breakfast still had not been provided. No one seemed to mind. As introductions were made – the author was reminded how slow communication is with translation into sign language – Interpreters did a very good job with two-way communication.

As the workshop was being explained – what they would learn and examples of the work they would produce, there was great discouragement seen in participant's eyes, FL1 said she could not do the work because of her lack of education. The author reassured her and the group that past experiences with other groups show this group will be able to do the work. Another early observation was writing on the board in English was a discouragement because some could not read.

During introductions it was shared there was gunfire from rebels in one of the cities many participants are from, and they came to the workshop anyway. Something not normally part of a SUN workshop but required for the CASE Study was completion of Release Forms to be a part of the study and workshop. Explaining the forms for the study exposed a basic lack of literacy because many did not understand without extensive explanation. Many did not know how to sign their name or write their initials.

Initially, the workshop was going to be instruction of the facilitators only for the first two days and facilitators teaching learners on days three through five. Everyone was at the workshop on day one. In the morning session where we taught the facilitators, some facilitators were very fast learners, others struggled. During the afternoon sessions where facilitators worked with learners, they all did equally well, and the learners showed good understanding

In the morning it was very easy to go too fast with the lessons and leave the Learners behind. When teaching Facilitators in the morning and then Facilitators teaching Learners in the afternoon, it was difficult to focus on only the Facilitators.

Because of the breakfast delay, the schedule was off track the rest of the day, coffee break was not ready until almost lunch time. Breakfast was good – Baguette with butter and jam and scrambled egg omelets with shredded peppers inside. The coffee snack was pancakes and shortbread with jam. The morning passed very quickly.



Lunch was one of the more interesting meals the author has eaten at a workshop; he does not know the names of the foods but there was a soup made from tree leaves and some other kind of leaves and chunks of goat, served with a small pepper and a ball of finely ground cassava that had been mixed with red oil and fried. It very much resembled homemade playdough. There were no utensils, just the dough ball to squeeze between your fingers and pickup leaves and sauce from the soup and fortunately a good supply of napkins. My lack of motivation to eat and the eagerness of most locals reminded me of the hunger situation many people face daily.

After lunch it was time for a review game. It started very slowly – no one seemed very motivated, probably because they did not understand the game and were still very new at the understanding SUN. The game had each team trying to be the fastest to draw symbols that are signed by a narrator. After the first symbol it became very clear both teams wanted to win. There was a little playing outside of the rules and complaining when a team did not get a point because they drew a symbol incorrectly, still plenty of laughter and a little frustration when a symbol was drawn incorrectly, and the participant really knew how to write the correct symbol.

The start of Facilitator training Learners was rough, they clearly were not comfortable, stumbled over symbols and only taught the most obvious definition of the symbols. With a little extra direction, they quickly got comfortable and were teaching all the definitions on the cards. The two learner groups did not appear to progress as rapidly as the one-on-one groups. Several times Facilitators had to be reminded to review the vocabulary after every five cards and all previous lesson Vocabulary cards each lesson.

It is both exciting and a little intimidating when the deaf participants get excited and verbalize loudly with grunts and other sounds not related to known words, this happened both in the learning sessions and in the games. It did reinforce the excitement they felt learning new concepts and how to communicate with SUN. Almost all participants would show frustration at getting symbols wrong by rolling their eyes and shaking their head when they remembered the correct definitions and were upset with themselves because they got the answers wrong.

After the lessons were over, we had a short Q&A session where all participants asked questions and commented. Facilitators all bragged about how well their learners were doing. It was obvious they were taking ownership of the material by their pride in the progress of Learners.



A quick review by the author of some of the symbols he had observed were consistently drawn incorrectly got the Learners to the white board showing how well they could draw. FL1, who earlier said she could not learn because she could not write showed how much she could do by repeatedly drawing symbols on the board. The Facilitators kept telling her to sit down and let other Learners write. Everyone laughed a lot.

The local leader did a great job encouraging the Facilitators and Learners for good work and diligence and to continue with their strong work ethic. He

reminded them to sleep well and eat to stay healthy so they could learn everything and be ready to carry it on to other Learners and spread SUN across their region.

The author went to bed early because he kept falling asleep while transcribing field notes.

## Tuesday – Day Two

The power went out at least once during the night. The author did not sleep well, still not fully on local time but more rested than yesterday. He kept nodding during the Facilitator's teaching time yesterday.

While reading John 20, about the empty tomb and Jesus' resurrection – the “blessed are those who have not seen and yet believed” passage is a reminder that it is good to believe the Learners and Facilitators will be able to learn and teach SUN without any outside help after the workshop is completed.

The 7:00 call time was missed by everyone. The local leader said we would be working on Africa time, and he was correct. Almost everyone arrived around 7:20. The morning was started with songs and prayer. Again, breakfast was not ready so FF1 started teaching Lesson 6 and did very well. All Facilitators needed to be reminded to review vocabulary after every five symbols.

Breakfast of warm fish pasta and baguettes was served at 8:45 and was better than expected. The group dynamic was like the 2018 Cameroon workshop – one guy was made fun of because of the way he ate and did not answer as well as some others. Others in the group appeared to sign about him and made faces at him. He got upset and MF1 tried to calm him.

MF1 taught Lesson 7, had questions about signs for shield, whip, and tower because Facilitators from different regions used different signs for these words.

MF1 taught very slowly but increased his speed when encouraged to do so and did very well, Learners were more engaged with the faster speed. It was encouraging to see the Facilitators being cautious with SUN and not wanting to teach incorrectly. The encouragement continued when the Facilitators took ownership and taught using their own style instead of the author's.

Coffee Break was an egg fried pie- a boiled egg in a fried pie crust. All the local participants ate everything they saw, nothing went to waste. Another reminder to be thankful for all we had. After the break, the Lesson 10 review was a struggle, the Facilitators and Learners were not very engaged.



FF2 taught well even with distracted students. The sentence review for those symbols required Facilitators and Learners to write their own sentences, a couple did very well but most struggled. Numbers were a big challenge for all students, many furrowed brows, shaken heads, and frowns. The review was not very productive, so we taught more numbers after lunch.

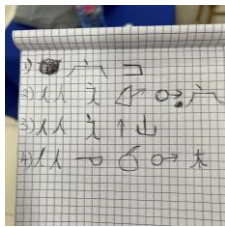
Lunch was fufucon, boiled huckleberry, and chicken. According to MT1, “you haven't been to Cameroon if you have not eaten this meal.” Fufucon is cassava flour fried in red oil (palm oil) until it has the consistency and stickiness of home-made playdough. The meal looked like spinach, a piece of chopped chicken, and a ball of dough. It was the favorite meal of the locals so far.

The author really messed up the teaching schedule. He taught Lessons 1-5 Monday morning; all Facilitators taught 1-5 to Learners small groups in the afternoon. Today, Tuesday, Facilitators taught

Lessons 6-10 to the big group, after reviewing and reteaching the numbers, the author taught Lesson 11 after lunch, it was supposed to be done with 12 on day three. The Learners and Facilitators did not know the teaching schedule ahead of time, so they did not know about the mixed schedule.

It was enjoyable to see the camaraderie that develops between participants from different areas during SUN Workshops, though it can be a little lonely if you are the only Team Lead; there were limited English speakers so there was no one to talk with.

MF1 showed his investment and growing understanding of SUN by continuing to create sentences during the lunch break. After lunch we reviewed numbers, for some it was a challenge, but they mostly understood. We worked at combining individual numbers into bigger numbers. It was very entertaining watching them learn how to write 10,527.



The review for Tuesday was to write stories. They were very creative, and it was easy to tell they wanted and needed more vocabulary to convey their ideas. After two stories from each group there were no questions and they wanted to play more games. They laughed a lot, jumped up and down when they won and groaned when they lost. All were good sports even though they were very competitive

Dinner was an entire grilled fish, two boiled cassava logs (kind of an eraser texture), an orange, and a couple of different kinds of sauce. It was very good. Before and after dinner the author was able to learn a little about most of the participants. They all come from the Northwest or Southwest provinces. These are the only two English speaking provinces in the country and there is much turmoil caused by inequality between English and French speaking factions. There is armed conflict between English rebels and French government troops. The workshop coordinator, our local leader, had been falsely imprisoned for several days because the soldiers did not believe he was deaf. His pastor rallied the deaf community to go to the prison and argue for his release. He has since moved from the English provinces to Yaoundé. They all shared about how the conditions in prison are very bad, with no beds so sleep is on the floor and no bathroom facility in the cells so you must relieve yourself on the floor in the cell.

Three of the male participants work shoveling sand into trucks for building projects, one has just finished his builder's apprenticeship and needs to buy his certificate of completion. Two are in business school, one works with his sister in a family grocery store, one is a barber, and another repairs cell phones. One lady is a party decorator, another is a tailor. One was a teacher but got married a couple of months ago and now stays home.

Our interpreters are excellent. FT1 is a preacher's wife who just moved to their first church after seminary in November. She learned sign from a deaf lady in her previous church who had no one to translate for her. FT1 agreed to help, and they learned by writing words and showing the signs. She has been interpreting about four years. I do not know MT1's background other than he received his bachelor's degree in Business Management from Bamenda Polytechnic.

### Wednesday – Day Three

It was difficult to believe we were almost half done with the workshop.



When the author went downstairs, the landing for the meeting room was very crowded – all the students were waiting for the cleaning crew to finish the floor in our meeting room. It looked like everyone was on time. It appeared they paid attention to the local leader Tuesday afternoon.

The morning started with a song and a prayer. The faces of the deaf are extremely expressive while they are signing. After the prayer we played a guessing game seeing who could pull the most symbols and extensions out of complicated extensions – it did not work well when they tried as individuals. It was good to see them remembering new extensions later in the game and using them. All vocabulary cards were reviewed, and they did very well, even the numbers. Lesson 12 was taught again as a review, and everyone did very well writing sentences

Breakfast was a repeat of the egg/pepper omelet roll-ups and a baguette with apricot jelly from Monday. After breakfast we reviewed all the vocabulary cards again very quickly and taught Lesson 13 (punctuation) with all the information about grammar. It is a hard lesson to judge comprehension – most faces were expressionless and answers to questions were lifeless. Responses had to be drawn from all students. It appeared that literate people generally understood, and illiterates were confused about parts of speech and sentence structure. Most of the illiterates and less educated students had frowns and pursed brows as we went through grammar. Functionally, they use grammar properly without understanding they are following the rules.

The sentences in lesson 13 were done very well by the Facilitators, it is all Scripture. The entire class said the story was true. After we did the lesson as a big group, we broke everything down and the Facilitators taught it again to their individual Learners. This was a long session because each Learner translated all 12 sentences.

Lunch was surprisingly good, it was a half (front or tail) fish, white beans cooked with a few carrots and green beans, a pineapple slice and some cooked plantains; the author skipped the fish today. During the lunch break he was able to spend time with MT1. MT1 has done a fantastic job being ready to translate when needed and keeping up when the author spoke too long and too fast.

MT1 recently graduated from Bamenda Polytechnic Institute with a business management degree and wants to use his degree to serve the deaf community. He hopes it could be in a project management role with a translation project or serving the deaf community with the Cameroon Baptist Convention in a spiritual role, rather than just a deaf community service role. His desire is to serve in his home area of Bamenda. His interest in sign language began when he was a kid trying to interact with neighborhood school kids who were deaf. He did not have any formal training, so it was mostly home-sign then. As he got older, he went to a new church and some of the kids from the local deaf school were in his membership class; when he saw the translator working with them, he decided he wanted to be able to communicate with them as well and began classes with the translator. That was eight years ago.

The local leader spoke a little about plans to take SUN across the Northwest and Southwest provinces. He has written plans for workshops to train Facilitators and Learners, both in individual churches and region wide. We spoke a little about getting into the local schools and he believes it will be easier to get into mission schools first.

The author was a little disappointed the local leader did not have the index cards we needed for the “Creating New Lessons” lesson. Before everyone was back from their lunch break, he bought scissors, a big ruler, markers, and poster board. We spent about 30 minutes cutting the board into squares for vocabulary cards. Learners and Facilitators were able to pass the time by practicing SUN and signing with each other.

To wrap up Lesson 13 for the Learners, we had a couple of them read all the sentences in sign language. It was very impressive that they could do it flawlessly. You could see their pride for having done so well in their eyes, their facial expressions, and the way they carried themselves. The confidence they now have in their abilities is staggering compared to their reserved demeanor and obvious lack of confidence when we started.

As a big group, we went through the process of creating new lessons. We wrote the first two verses from Mark 1 on the board and noted which words were unknown and which were familiar. We then wrote the unknown symbols and extensions on individual vocabulary cards (each team drew their own set of cards). Each team had either two or three Facilitators with a dictionary. As a big group we discussed the easiest way to use the dictionary to find extensions we did not know. To find prophet we looked under eye instead of person, there were many fewer options to sort through, same for messenger. The proper names proved a challenge because most students were trying to find the names in the regular noun section. It was important for them to learn to find the section for man names first, rather than look through all the proper names.



After we built a full set of vocabulary cards with definitions on the back, we went through the lesson as usual with very few problems and little confusion. Next, we wrote Mark 1:3-4 on the board and determined which extensions were new words and asked each team to go through the process on their own. Team B misunderstood and created new vocabulary cards for every word in the sentence, causing a little frustration when they found out they did extra work. The only issue we faced with the vocabulary cards from group A was having sinners written on the card rather than the singular form, sinner. Each team taught half the new vocabulary to the entire group and then someone from each group read their verses.

Because the author did not teach the groups to write their own verses, circle the new words, and make cards, it was a little difficult clarifying that task when they made their own lessons. We discussed needing to write the sentences two times; one to circle the new words and discard after creating vocabulary cards and another perfectly drawn set to use as sentence strips when teaching. We will find out tomorrow if they understood.

It was a very exciting day. Some of the Learners read Scripture for the first time in their lives. For many of the students it was the first time they had translated Scripture from one language to another (Sun to English Sign). Some of the Facilitators are DOT (Deaf Owned Translation) translators, this is a process for taking the printed Bible in whatever language they choose and making videos of each verse in the local sign language. DOT is great for literate, well-educated, deaf people who want an easy Bible to understand. The SUN Bible is very good for uneducated deaf people who do not understand sign language or who want a printed version they can carry wherever they go.

The normal SUN workshop schedule was not followed well because of concerns over new COVID testing rules and the timing for test before flights back to the US. Not knowing how long the testing centers would take to administer the test, the author wanted to ensure everything was covered so the Facilitators had plenty of time to work with their Learners and practice creating new lessons. On Day Four, the author had a test appointment for 9:00am. He did not know how long it would take to get to the testing facility or how organized and quickly the test would be administered, or even if he would get results when needed.



This was the author's biggest concern of the trip – how disruptive testing would be for his leadership of the workshop. Especially if the test was spoiled and must be repeated Friday. One thing he knew, God is in control of the workshop and the testing, His Will would be done, and the students would get what they need. He simply wanted to do everything he could do to not interfere with His plan.

The author stayed up much later than anticipated typing the notes for the day, yet still had time for good sleep.

#### Thursday – Day Four

The author slept well until about 5:30. Went to the meeting hall at the 7:00 call time and ran into the entire group waiting in the hall because they were still cleaning the room. We stood around taking photos with each other until the room was ready at 7:20.

After the morning song and prayer, we started teaching time with a team game. Each team rotated people to write symbols they were given. Two symbols were used from each lesson, a couple were drawn a little poorly and needed revision, most were drawn well. They had difficulty remembering how to draw fire and almost everyone struggles with book, they draw it like a sideways hourglass. Having more time with the symbols may be a needed revision to the curriculum.

We reviewed how to create new lessons – they told the author the steps and we did the first part together with Mark 1:5 – he wrote it on the board and circled words they said were new. The author told the class he would be leaving soon for his 9:00am COVID test and they should continue while he was away. Each group was to go as far as possible. One group did even and the other did odd numbered verses.

The author, MT1, and the local leader left about 9:15, waited 15 -20 minutes for an empty taxi to come by, drove 45 minutes to the hospital in very congested traffic, 10 minutes to register and get tested, and about 35 minutes back to the Resource Center to continue lessons. The teams had done well creating new vocabulary cards – Team A did verses 5-19 and Team B did 6-20. Team A did not write sentence strips and Team B wrote an English translation under the SUN sentences. Neither way was correct, so corrective teaching was provided.

Both teams found some verses had no new words. MF1 was using an English Bible to check the SUN translation and verify new SUN words. After corrective teaching, teams got back to work revising sentences and reading the SUN text of Mark. The teams taught vocabulary and sentences from verses 5-10. The lowest performing learners were able to read almost as well as the highest performers.

Before lunch, the local leader addressed conflict between two of the boys very well, he told them to be brothers, not enemies and they took the admonishment seriously for the balance of the workshop.



Lunch was Yams, okonghobong (some type of greens), and bananas. The author ate a banana and water and asked the translators how the provided meals compare to the typical diet for participants. He was told they were eating far more quantity and a much greater variety than normal. Typically, a family prepares one dish and eats the same thing all day and probably the next also. Far more was provided than is normal

for a single meal. The author was reminded that the food provided was not for his pleasure, but the participants and that he should be as grateful for the food as the other recipients.

FL1, who does not know much sign language and has no formal education asked, “Is this the same Jesus who is in heaven? When did he come here and get baptized? Does God have a son? What is his name?” This was a huge reminder how important this work is for uneducated, illiterate, and deaf people. They have previously had extremely limited access to Scripture, only what could be communicated using home-sign gestures. The author is convinced as FL1 is taught more, she will continue moving closer to God until she begins a faith relationship. He has already seen great progress in her

FL1 is from a small village, has no formal education, no real opportunities, and lives with her grandmother. She has a child and no husband, works on a farm, and said she is, “very sad she never could go to school.” She is very bright, learns quickly and seems very motivated to learn.

There are many denominations present at the workshop – Baptist, Presbyterian, Catholic, and non-denominational.

After the lessons were taught, MF1 and FF2 read Mark 1:1-20. There was a little stumbling but good overall. The students were dismissed about 4:45 after receiving praise for their hard work and the way they helped their peers. Most stayed in the meeting room, enjoying their time with each other. The author was able to observe their interactions and conversations. The group obviously liked each other even though many only met 5 days previously. The author shared some of the SUN tech that could help the future leaders, Keyman and Libre Office, with the translators who were very impressed.

FT1 kept reading and pressing into Mark 1, she appeared to really like reading and trying to understand more. She has a master’s degree and is married to a pastor. Her previous job was a tailor.

FL1 was looking at new words and trying to guess their meaning based on the symbols & extensions in the new word – she was very close to some words and clearly understands how the language works. If she was educated, she could easily be a facilitator. She is a very hard and motivated worker. She said her fear is she will forget everything when she goes back to the farm. The facilitators have been discussing how they will continue to work with her. Friday will be revealing when they discuss how, what and when they will do to move SUN forward in Cameroon and the region.

Dinner was baked chicken in peppers, fried plantains, and watermelon – probably the best meal yet. Because this was the last night for most of the participants, the local leader reminded the students not to take anything that is not theirs. When they pack, they need to leave the sheets and everything that is not theirs where they found it, otherwise, we will not be allowed to return in the future. The author finished dinner and headed to his room about 9:15.

#### Friday – Day Five

The last day! When he woke up, the author was both excited and sad; excited to wrap the workshop and be able to return home to family and sad because he would be leaving new friends. The call time had been revised to 7:30 to match the cleaning of the meeting room.

The day started poorly when the author began preparations for the final day by turning the tap for his morning shower and getting nothing at 6:30. It looked like it was going to be a long couple of days with no shower that day or the next during travel.

The extra time allowed the author to read Joshua 7-18 about the Israelites defeat at Ai because of Achan's disobedience and be reminded how important it is to have a clean heart and no habitual sin if one expects to serve God as he intends.

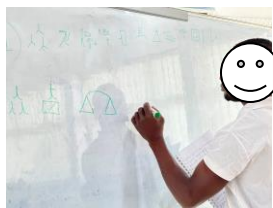
About 7:00, water was heard flowing back into the pipes. A wave of gratitude flowed over the author for the later call time. Everything was packed and ready for departure, except for the COVID test results that should have been published by 8:00pm the previous evening. The author anticipated the local leader having the results when he arrived.

The first couple of guys arrived at the meeting room at 7:40, 10 minutes after the call time and showed the author he still did not understand the timing in Cameroon. Breakfast was liver in red oil with a carrot/onion spice mix and bread. It was far better than expected.

FT1 and MT1 told me when someone graduates from university, they do not get their diploma for a couple of years. It is very hard to receive it, you can go back to the school every day for weeks with no result or come to Yaoundé and spend a couple of days visiting the Education ministry and still may not get any result. Without the diploma you have no proof you have a degree and cannot get a related job. MF1 mentioned he had completed his construction internship and needs money to get his certificate.

To start instruction for the final morning the author reviewed all vocabulary cards with the class, including new cards created by the participants on Thursday. Wednesday afternoon the local leader said he wanted to do a drama instead of playing a game but was not here to organize the drama. The class wanted to surprise him, so we decided to prepare the drama by selecting all the parts that were needed: Isaiah, a messenger- John, people, people from Judea, people from Jerusalem, and a river. We tried to practice the drama and realized they could read the SUN words but had no idea what they meant. The author was crushed to realize there was no comprehension, only memorization of the SUN symbols. He told the students reading words without understanding their meaning uses time but is not useful. Understanding the meaning of the words is the goal of literacy in SUN. He then spent some time teaching Mark 1:1-5 so the participants could understand the passage and act it out. They chose who would play each part, practiced, and got creative with their presentation.

The students got back in their teams to create new lessons from verses 21-24. They correctly prepared cards and sentences for the new lessons before the local leader returned. The author was not aware he had gone to the hospital to find why the COVID test results were not posted the previous evening as expected. This was one more reminder that God is in control of all things during a workshop.



The students acted out verses 1-5 for the local leader and did a great job. Two students taught vocabulary from verses 21 and 22, another student taught sentences, someone else wrote verses 21-24 in SUN on the white board – some wrote perfectly, and some need a lot of polish. The lessons were taught well. The lowest level learner was able to read verse 24. He needed a little prompting on a few words the first time through and went solo on his second try.

The students were congratulated on a job well done and everyone broke for lunch.

Lunch was fufucon and bitter leaf. The local leader was very kind to provide a small loaf of bread and a salad for the author, unfortunately he could not eat locally washed salad for fear of tummy problems. He wished he could have eaten it because it looked nice.

After lunch, the local leader, MT1, and the author, with a little input from FT1, discussed participant's future roles and talked about the future of SUN in Cameroon. Plans are to try to include deaf school leaders, deaf pastors, church leaders, deaf community leaders in future SUN workshops. The local leader provided a written plan for future workshops and training.

In the mid-afternoon, group photos were taken without FF2 because she was having a molar extracted, the only physical ailment for any participant all week. There was a lot of goofing around and small group photos taken also. Everyone headed back to the meeting room to wait for dinner. About 4:30 the COVID results were finally received – NEGATIVE!!! Everyone cheered, especially the author.

The closing ceremony, before the dinner of beef and rice, was fun for everyone with comments from participants, certificates, and prayer for participants. The participants were appreciative that each of their names were known by the author when certificates of completion were presented.

The participants from Bamenda left after dinner for the 10 hour, overnight, bus ride home. The bus was scheduled to stop when it got close to the English provinces because of the danger traveling when it is dark, there is too much violence between rebels and soldiers.

The author left for the airport in a full Toyota Hilux pickup truck. He rode with the lady who prepared all our meals, her husband and four kids and the local leader. There were five in the back seat and three in front. The ride to the airport was uneventful, they dropped the author at the terminal, and he flew out on the three leg, 31 hour journey home.

#### About the participants

MF1 has a pastor's heart, is a builder's apprentice.

ML1 tries to keep the peace. He is a very good student and writes symbols as well or better than any student here. He is a sand shoveler.

ML2 works for approval and seldom receives it. He may be the lowest level learner. He is also a sand shoveler.

FF1 is a servant who likes to smile and ensure everyone is learning.

FF2 is very smart and has very strong opinions about how things should be done. She was a teacher until she married a pastor and moved to a new town.

FF3 is very smart and smiles a lot and shows a very strong aptitude for learning SUN and teaching it to others. She is a party decorator.

ML3 is very consistent, he is right in the middle of the class. A cell phone repairman

ML4 is a very hard worker. His physical disability prevents his signs from being clear and is also a sand shoveler.

ML5 knows more than he lets on. He picks on ML2. He is a barber

MF2 is intelligent but distracted, he would do much better if he focused on the lessons.

FL2 works very hard but struggles to write the symbols correctly.

FL1 is completely uneducated and extremely smart. Picks up everything, sign and SUN, very quickly. She is sometimes lazy and says she does not know the answer when she does not want to think. She is a field laborer on a farm.

## **Debrief**

Having a good local leader is critical to a successful workshop. The local leader is responsible for almost every aspect of the workshop's success or failure due to their choices. He chooses the participants, the location, the time of year, and even the food. The workshop may suffer if any of these are chosen poorly. The local leader for this workshop did an excellent job in each of these areas. He chose a variety of levels of learners and high-quality facilitators as discussed at the end of Day Five; the location was convenient for meeting room and lodging, even with the limitations with Wi-Fi and the cleaning schedule; the weather was very good and allowed easy travel for all participants; and the food was exactly what was needed for all participants, including the author.

If the participants are chosen poorly the workshop can easily become a contest or a time of bickering. Depending on the previous relationships between the participants it is possible the participants will work together very well, encouraging each other and pushing everyone toward mutual success. If there is social or political conflict, as there is in Cameroon, it is even more important to choose participants who will not carry the conflict into the workshop. A previous workshop brought the French/English rivalry into the classroom. Having all English area participants at this workshop removed one of the possible distractions from the event. The existing relationships between some of the participants set a pattern of trust that was transferred to other participants who did not have existing relationships. These new and old relationships cemented the ability to continue the learning from this workshop into future trainings.

A good workshop location with appropriate and convenient lodging for all participants makes learning much easier than one with poor accommodations or an inconvenient location. Participants who are well rested and feel safe have performed better at previous workshops than those who have had to travel to get to the workshop. It seems easier for participants to focus on the workshop when they are housed at the workshop site rather than when they commute to class each day from their homes or other locations. Previous workshops have had participants lodge at different locations for cost savings and the participants have typically been tired and arrived later for sessions.

Good food for the participants is a requirement. The food at this workshop has not been the author's preference because it is unusual to him; however, the participants have eagerly enjoyed every meal. Comments from all participants were very positive about the type and quantity of food provided. The notes for almost every day reference the eagerness with which the participants consumed the food and the conversation on Day Four about the quantity and quality of the provided food helped inform this view.

Day Two reminded the author why following the lesson plan exactly is not a requirement but is helpful to ensure all the material is covered. Getting ahead of the plan made the following day lighter than it would have been if the plan had been followed and probably rushed some of the instruction.

The need for COVID testing on Day Four was one example of the need to be flexible with the lessons to allow all material to be covered when schedule changes are unavoidable.

Reviewing content for understanding is more essential than reviewing for completion. The Day Five drama pointed out the need to ensure participants are gaining understanding not the ability to read words. Without understanding the meaning of the SUN symbols when combined into sentences, the participants have not really learned to communicate. They were able to complete the assignments but not explain what they had read. This was addressed to a degree on Day Five.

Allowing the students to have a list of the basic symbols and definitions may provide better comprehension and ownership of the symbols. The Day Five review on the board showed some of the participants had learned an incorrect way of writing the SUN symbols. If participants had the symbols where they could reference them and practice writing them correctly, they might be better able to learn the symbols correctly rather than mutations of the symbols.

## **Conclusion**

Preparing for a SUN workshop requires attention to detail, a good local partner to ensure the logistical details are completed, motivated participants attend the workshop, and a supply of the necessary materials, including lesson plans, vocabulary cards, SUN dictionaries, and a copy of at least one book of the Bible for each facilitator are available.

The SUN methodology, which provides a pathway to literacy in deaf-illiterate individuals, is a new field of study. This case shows people who have no formal education but a desire to learn are well suited to learn and understand SUN as a written language to read, write and communicate. The lessons completed on the first two days at this workshop provided the 90 basic symbols used as the foundation needed to begin building a full vocabulary for written communication. Errors in the teaching technique and minor deviations from the prepared lesson plans did not detract from the learning necessary to continue using SUN to form more complicated words expressed through extensions (combinations and changes to symbols). The final lesson in the workshop is designed to continue building vocabulary and lessons for facilitators who will then be able to teach more lessons to learners. If a facilitator has a network of other deaf and deaf-illiterate individuals who are teaching and using SUN to learn and disciple themselves and others they should be able to learn everything necessary to read the entire Bible and use devotionals and other aids for their spiritual growth. Please send requests for more information about SUN to [sun\\_assistance@wycliffeassociates.org](mailto:sun_assistance@wycliffeassociates.org).

The SUN method was taught and received by deaf-illiterate people from English speaking provinces of Cameroon successfully as illustrated by the fact they were able to use SUN to create sentences and understand what others were writing. Their further acceptance after the subject workshop will be illustrated by their participation in future workshops coordinated, hosted, and facilitated by the facilitators who were trained at the subject workshop and the local leader who coordinated the workshop.

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## Case Study Design Chart

Case Study Design Elements	Capstone Design
<p><b>Phenomenon and Context</b></p> <p><b>Phenomenon</b> A contemporary phenomenon in its real-life context.</p> <p>(a). What is the “thing” you are planning on researching?</p> <p><b>Context</b> Temporal/spatial context</p> <p>(b). Where and when?</p> <p>The boundaries between these two are often fuzzy and/or inseparable (requiring the case study methodology)</p>	<p>(a). The phenomenon being explored is the use of Symbolic Universal Notation (SUN) at a teaching workshop in Cameroon.</p> <p>(b). The context is a workshop conducted December 6-10, 2021, at the Baptist Resources Center, Mvan, Cameroon teaching the SUN language to a sample of deaf and deaf-illiterate residents of the English-speaking provinces.</p>
<p><b>Research Question</b></p> <p>(a) What is leading you to research this phenomenon/case/context?</p> <p>Per Yin (2009), “‘how’ and ‘why’ questions are more explanatory and likely to lead to the use of case studies. . . because such questions deal with operational links needing to be traced over time” (p. 9).</p>	<p>(a). The primary research question is: How is the SUN method taught/received by deaf and deaf-illiterate people from English speaking provinces of Cameroon?</p>
<p><b>Types of Case Studies</b> (Hancock &amp; Algozzine, 2006)</p> <ol style="list-style-type: none"> <li>1. Intrinsic – unique phenomenon/specific case/can answer all questions below</li> <li>2. Exploratory – common phenomenon/individual case – how, what?</li> <li>3. Explanatory – explaining causal links/individual case – how, why?</li> <li>4. Comparative – comparing two or more cases/multiple case studies – similarities, differences?</li> </ol>	<p>This Case Study will use exploratory methodology that may be extrapolated to future SUN Workshops in other regions.</p>



5. Instrumental – used to better understand a theory or problem – individual case	
(a). What type of case study do you plan to use?	
<p><b>Proposition/Purpose</b></p> <p>Propositions are statements that guide data collection and analysis and focus attention on what should be studied. They will often help you find evidence.</p> <p>Exploratory case studies do not have propositions (a lack of a priori assumptions is what makes it exploratory), but it should still have a purpose. Per Yin (2009), “every exploration...should still have some purpose...the design for an exploratory study should still have some purpose.”</p> <p>(a) What are the propositions or purpose of this case study research?</p>	SUN workshops should be taught in one week with the local leaders committing to carry the teaching forward to their areas of influence in the deaf and deaf-illiterate communities.
<p><b>Unit of Analysis</b></p> <p>Per Yin (2009), in the classic case study, a ‘case’ may be an individual. . . . some event or entity other than a single individual. . . about decisions, programs, the implementation process, and organizational change. . . . your tentative definition of the unit of analysis. . . is related to the way you have defined your initial research questions. . . . you need to define a specific real life case to represent the abstraction” (p. 25).</p> <p>In Yin’s example, he noted that for example a concept of neighboring as an abstract concept does not “alone produce grounds for a case study. . . the concept could readily become a case study topic if it were accompanied by your selecting a specific neighborhood (case) to be studied and posing study questions. . . about the neighborhood in relation to the concept of neighboring” (p. 25).</p> <p>(a). What is your unit of analysis?</p>	The case being studied is a SUN workshop, conducted December 6-10, 2021, at the Baptist Resources Center, Mvan, Cameroon teaching the SUN language to a sample of deaf and deaf-illiterate residents of the English-speaking provinces of Cameroon.
<p><b>“Bounded” Case</b></p> <p>Per Stake, a case study is “expected to catch the complexity of a single case. . . we study a case when it itself is of very special interest. . . case study is the study of the particularity and complexity of a single case” (p. xi). So the</p>	This Case Study is bounded with deaf/illiterate learners from English speaking provinces of Cameroon, learning the SUN language, during a workshop December 6-10, 2021. This case was chosen because of an existing relationship with a deaf/illiterate community leader in Cameroon. A

<p>question becomes – what bounds a case:</p> <p>(a). Is your case “bounded?”</p> <ol style="list-style-type: none"> <li>1. Who: Identify the case among a host of possible cases and whether to study single or multiple.</li> <li>2. What: What about this ‘case’ broadly defined is to be studied?</li> <li>3. When: If time is important, what bounds this case in terms of time (e.g., date range, chronology, etc.)</li> <li>4. Why? - reason for selecting the case and connection or uniqueness</li> </ol>	<p>workshop with individuals from English speaking provinces simplifies the study by requiring one less layer of translation.</p>
<p><b>Reviewing Your Answers Above, Does Your Research Utilize a Case?</b></p> <p>A Case is, at minimum,</p> <ol style="list-style-type: none"> <li>1. “a phenomenon specific to time and space” (Johannson, 2003, p. 4), that is observed at one point in time or over a period of time (Gerring, 2007).</li> <li>2. Object, process, organization that is bounded (Gerring, 2007).</li> </ol> <p>(a). Does your research utilize a case?</p>	<p>This research utilizes a case because the workshop is being observed during a one-week period.</p>
<p><b>Theory-Building or Atheoretical?</b></p> <p><b>Theory-Building</b> When designing a case study, “theory development as part of the design phase is essential. . . the simple goal is to have a sufficient blueprint for your study” (Yin, 2009, p. 35). The initial theory articulates the proposition(s) that will guide the research design, as well as presenting any rival theories. Initial theoretical framework often emerges from literature review.</p> <p><b>Atheoretical (Configurative Idiographic)</b> Theory or theoretical frameworks do not drive the data collection or analysis. Nor is the goal to generalize the results of the study. Instead, the purpose is to explore the idiosyncrasies of the specific case.</p> <p>Note: With a configurative idiographic case study, you will still need to background research (mostly on the context and other relevant factors to the case). A literature review would be highly</p>	<p>This will be an atheoretical case study, exploring the uniqueness of one workshop.</p> <p>(a). This case study will be configurative idiographic.</p>

<p>recommended, but not required for this type of capstone.</p> <p>(a). Is your case study theory-building or configurative idiographic?</p>	
<p><b>Case Study Design</b> Case study research can involve either single or multiple cases (Gentles, Charles, Ploeg &amp; McKibbin, 2015). Both single and multiple case studies are acceptable (Yin, 1984; Stake, 1995).</p> <p><b>Single Case w/ 6 rationales (Yin, 2009, etc.)</b></p> <ol style="list-style-type: none"> <li>1. Critical Case</li> <li>2. Unique case</li> <li>3. Representative or Typical case – where the objective is to “capture the circumstances and conditions of an everyday or commonplace situation.”</li> <li>4. Revelatory case – previously inaccessible to inquiry</li> <li>5. Longitudinal case – studying the same single case at two or more different points of time</li> <li>6. Convenience case</li> </ol> <p>(a). Is your study a single case or multiple/collective case study?</p> <p>(b). What rationale (of the six provided) best explains your rationale for your single case study design?</p>	<p>This study is a single convenience case study chosen to introduce the SUN workshop process to future leaders, facilitators, and learners.</p> <p>(a). This study is a single case study.</p> <p>(b). The best explanation of my rationale for choosing a single case study design is the convenience of working with a single case due to limited time, resources, and access to other cases.</p>
<p><b>Data Collection</b> “Case study evidence can come from many sources” (Yin, 2009):</p> <ul style="list-style-type: none"> <li>• Documentation</li> <li>• Archival records</li> <li>• Interviews</li> <li>• Direct Observations</li> <li>• Participant Observation/Reflective Practitioner</li> <li>• Physical Artifacts</li> </ul> <p>Types of Data (Yin, 2009)</p>	<p>(a). <b><i>This section will be a “before/after” section</i></b></p> <ol style="list-style-type: none"> <li>1. Documents will include records of registration and attendance and photographs of work completed.</li> <li>2. Archival records will include budget and planning sheets for the workshop.</li> <li>3. A. The local leader who coordinated the workshop will be interviewed formally. B. Spontaneous conversations directly with facilitators and through interpreters with learners will be noted.</li> <li>4. A. Photos of work samples and interactions during the workshop.</li> </ol>

<ol style="list-style-type: none"> <li>1. Documentary Evidence <ol style="list-style-type: none"> <li>a. Documents, records, etc.</li> </ol> </li> <li>2. Archival Records <ol style="list-style-type: none"> <li>a. Organizational, financial, survey records, etc.</li> </ol> </li> <li>3. Interviews and Interactions <ol style="list-style-type: none"> <li>a. Formal interviews</li> <li>b. This category can also include spontaneous conversations and interactions by participants in the case (Woodside, 2010)</li> </ol> </li> <li>4. Direct Observation <ol style="list-style-type: none"> <li>a. Researcher gathers data as a non-participant observer (on the outside)</li> <li>b. Field notes, etc.</li> </ol> </li> <li>5. Participant Observation <ol style="list-style-type: none"> <li>a. Researcher gathers data while being an active participant within the case (also field notes, etc.)</li> <li>b. Depending on your role in the translation project, you will have to analyze your participation as a “reflective practitioner.”</li> </ol> </li> <li>7. Physical artifacts <ol style="list-style-type: none"> <li>a. Physical objects that can be collected or observed, which offer data regarding the case (Gillham, 2000).</li> </ol> </li> </ol> <p>(a) What data will you collect and how?</p>	<p>B. Ongoing notes of daily progress, problems, comments, and reactions will be recorded.</p> <ol style="list-style-type: none"> <li>5. Data will be gathered about patterns observed with each group and between groups.</li> <li>6. Photographs will be recorded to show work completed and progress made during individual sessions of the workshop.</li> </ol>
<p><b>Data Analysis</b></p> <p>Per Yin (2009), four general strategies:</p> <ol style="list-style-type: none"> <li>1. Relying on theoretical propositions</li> <li>2. Developing a case description – noted as less preferable than theoretical by Yin.</li> <li>3. Using both quantitative and qualitative data</li> <li>4. Examining rival explanation</li> </ol> <p>Five analytic techniques:</p> <ol style="list-style-type: none"> <li>1. Pattern Matching</li> <li>2. Explanation Building</li> <li>3. Time Series</li> <li>4. Logic Models</li> <li>5. Cross Case Synthesis - used for multi-case studies</li> </ol> <p>Analytic evaluative criteria (Yin, 2009):</p> <ol style="list-style-type: none"> <li>1. Your analysis should show that you attended</li> </ol>	<p><i>This is good for you to learn now and think about (and maybe even decide upon), but it is okay if you wait until you get back and get a sense of the data you have. I, of course, will be happy to help you think through ways to analyze and process the data.</i></p>

<p>to all the evidence</p> <ol style="list-style-type: none"> <li>2. Your analysis should address rival interpretations – alternative explanations</li> <li>3. Your analysis should address the most significant aspect of the case study</li> <li>4. Use your own prior, expert knowledge in the case (e.g. literature review).</li> </ol> <p>(a). What general strategy did you use for your case study?</p> <p>(b). Which analytic techniques?</p> <p>(c). Which analytic criteria?</p>	
<p><b>Triangulation</b></p> <p>Researchers should use multiple data sources to insure the triangulation of results (Baxter &amp; Jack, 2008; Hancock &amp; Algozzine, 2006; Stake, 2003)</p> <p>Other forms of Triangulation (Stake, 2005)</p> <ol style="list-style-type: none"> <li>1. Theory Triangulation – comparing observed phenomena with theory</li> <li>2. Member Checking – critical observations, interpretations, suggestions</li> <li>3. Methodological Triangulation – direct observation with records review</li> </ol> <p>(a). How will you triangulate the results?</p> <p>(b). Any other forms of triangulation?</p>	<p><i>This will come at the end.</i></p>
<p><b>Criteria for Judging the Quality of Case Study Design (Yin, 2009)</b></p> <ol style="list-style-type: none"> <li>1. Construct Validity – uses multiple sources of evidence, establishes a chain of evidence, have key informants review draft findings</li> <li>2. Internal validity – do pattern matching, explanation building, address rival explanations, use logic models. Per Yin, this logic is inapplicable to exploratory studies.</li> <li>3. External validity – use theory in single case studies.</li> <li>4. Reliability – use case study protocol. The emphasis according to Yin (2009) is on “doing the same case over again not on replicating the results of one case by doing another case.”</li> </ol>	<p><i>This will come at the end.</i></p>

(a). Show the quality of your case study.	
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### **Pre-workshop Considerations**

Questions that need answers before moving forward with planning a SUN workshop:

1. What is the church/organization that we will be partnering with for this event?
2. Has this church/organization partnered with Wycliffe Associates before? Have they signed a Master Grant Agreement?
3. How many facilitators will there be? (Preferably Deaf leaders who know how to read and use sign language)
4. Are these facilitators able to continue teaching SUN after the workshop?
5. How many students will be coming? (Deaf students who do not know how to read or use sign language) There should be 1 facilitator per 3-5 students.
6. Are there two sign interpreters, from English to sign, who can volunteer at the event?
7. Are you willing to arrange transportation, lodging, and food for the US team, facilitators, and students? Wycliffe Associates will provide the funds to cover these expenses in advance.
8. What are the current COVID regulations in place in Cameroon? Are there testing sites nearby that the US team can use to obtain a COVID test before returning to the US? If so, what is the cost?

Each workshop is five days long. There are two options to choose from:

Option 1:

Day 1 and 2: US Team teaches the Facilitators

Day 3-5: Facilitators teach the Students

Option 2:

Day 1-5 mornings: US Team teaches Facilitators

Day 1-5 afternoons: Facilitators teach Students

The last day is for issuing certificates and discussing the next steps. This includes a personal plan to continue teaching SUN to the students, as well as a strategic plan to teach SUN to other people who need it throughout Cameroon.

**Master Grant Agreement**  
**Between**  
**Wycliffe Associates, Inc.**  
**And**  
**Deaf Empowerment Association Cameroon**  
**(Grantee Organization)**

The purpose of this master grant agreement is to memorialize the heretofore oral agreement between Wycliffe Associates, Inc. ("The Grantor") and Deaf Empowerment Association Cameroon ("the Grantee").

In carrying out its exempt purposes, as those activities are defined in section 170(c)(2)(B) of the United States Internal Revenue Code and the regulations there under, The Grantor will make grants to The Grantee for the grantee organization's use in advancing bible translation. The Grantee hereby agrees to the terms and conditions as follows:

1. The Grantee will use all funds granted for the purpose of advancing bible translation.
2. The Grantee will return any portion of the amount granted which is not used for advancing bible translation.
3. The Grantee will submit annual reports on the use of funds and the progress made in accomplishing the purposes of the grant. Such reports should reconcile with the actual amounts granted by The Grantor during the annual report period.
4. The Grantee will allow The Grantor to make periodic physical inspections of the grantee organization's facilities at reasonable times during and after the grant period.
5. The Grantee agrees not to use the granted funds:
  - a. In a substantial part to carry on propaganda, or otherwise to attempt, to influence legislation (within the meaning of section 501(c)(3) of the United States Internal Revenue Code and the regulations thereunder),
  - b. To participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of (or in opposition to) any candidate for public office (within the meaning of section 501(c)(3) of the United States Internal Revenue Code and the regulations thereunder),
  - c. To conduct any activity relating to terrorism, including terrorist financing or other support, or
  - d. To undertake any activity for any purpose other than the advancement of bible translation.
6. Both parties agree to periodically review and modify this grant agreement.

Signed:

Wycliffe Associates, Inc.

By:



Printed Name:

Stacy Shawiak

Title: SUN Program Manager

Date: October 22, 2021

For Deaf Empowerment Association Cameroon  
Grantee Organization

By: \_\_\_\_\_

Printed Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_



Memorandum of Understanding  
Wycliffe Associates and Deaf Empowerment Association Cameroon  
Dated: October 22, 2021



***Introduction:***

The mission of Wycliffe Associates (WA) is to involve people in the advancement of Bible Translation. SUN (symbolic universal notation) is a symbolic language which enables Wycliffe to provide a Bible for the illiterate deaf and deafblind.

WA proposes to partner with Deaf Empowerment Association Cameroon to achieve the goal of teaching SUN to those who need a language to understand the Bible.

***Church Ownership:***

Church-Owned Bible Translation is based on the belief that the local church has the ability, authority, responsibility and accountability to teach others to read the SUN Bible. WA commits to training, equipping, and enabling Deaf Empowerment Association Cameroon as they participate in and train others to share the SUN Bible translation.

Church Ownership includes:

- Selecting local facilitators and participants for workshops;
- Praying regularly for the facilitators and participants;
- Training facilitators so they can teach the students;
- Providing access to the translated SUN material: digitally, in print, or video;
- Sharing knowledge of SUN with other church partners and communities who need it; and
- Encouraging the community to use SUN Scripture once it is taught.

In addition to the philosophy of Church Ownership the following is understood:

- WA will not provide financial wages for those involved with SUN; and
- All parties agree with the WA Statement of Faith (see below).

***Wycliffe Associates:***

WA commits to assist Deaf Empowerment Association Cameroon in sharing the SUN Bible translation in the following ways:

- Technological processes;
- Quality Assurance;
- Training in learning the SUN language;
- Opportunities for training people to be trainers;
- Provide digital and printed SUN materials through Bible in Every Language website; and
- Provide ongoing mentoring relationship.

***Partner:***

Deaf Empowerment Association Cameroon acknowledges the need to provide Bible access to the illiterate deaf and deafblind. This will be done by: Appointing a SUN coordinator to be the main contact with WA;

- Taking ownership of project leadership and management;
- Working in collaboration with other churches and organizations, where possible;
- Teaching facilitators SUN so they can teach participants;
- Distributing SUN materials;
- Securing donations of funds, training spaces, and other resources to enable SUN workshops; and
- Taking SUN to others within their community that need it.

This MOU does not restrict either party from relationships with other partners.

This agreement may be modified at any time by mutual consent and can be terminated by either party.

Should any dispute arise with respect to this MOU, WA and Deaf Empowerment Association Cameroon agree to make every effort to mediate following Biblical precepts to resolve the issues.

Signed for and on behalf of: Deaf Empowerment Association Cameroon

_____	_____	_____
(Date)	(Printed Name)	(Title)
		(Signature)

Signed for and on behalf of Wycliffe Associates:

<u>2021</u>	<u>Stacy Shawiak</u>	<u>SUN Program Manager</u>	<u>Stacy Shawiak</u>	<u>October 22,</u>
	(Printed Name)	(Title)	(Signature)	(Date)

## **Statement of Faith**

We believe:

- The Bible is divinely inspired by God and has final authority.
- God is one and exists in three persons: God the Father, God the Son, and God the Holy Spirit.
- All humans are sinful and in need of salvation, because of the fall of man.
- The death of Christ is a substitute for sinners and provides for the cleansing of those who believe.
- By God's grace, through faith, man receives salvation as a free gift because of Jesus' death and resurrection.
- The resurrection of all—the saved to eternal life and the lost to eternal punishment.

## Workshop Budget

SUN WORKSHOP YAOUNDE CAMEROON 6-10 DECEMBER 2021							
Exchange Rate	1USD =545XAF CFA						
				UNIT COST	UNIT COST	TOTAL COST	TOTAL COST
CATEGORY	# People	# Days	Qty	National Currency	US\$	National Currency	US\$
<b>1. Food</b>							
USA Team	2	8	2	15,000	28.00	240,000	448
Interpreters	2	7	2	15,000	28.00	210,000	392
Facilitators	7	7	7	10,000	19	490,000	931
Participants	7	7	7	1,000	19.00	490,000	931
Mineral Water	18	6	213	300	0.55	64,000.00	120
<b>2. Lodging</b>						-	
USA Team	2	8	2	20,000	37.00	320,000	588
Interpreters	2	7	2	10,000	19.00	140,000	304
Facilitators	7	7	7	10,000	19.00	490,000	899
Participants	7	7	7	10,000	19.00	490,000	899
<b>Office Supplies</b>						-	
Pens	18	5	18	300	0.55	5,400	10.00
Folders	18	5	18	300	0.55	5,400	10.00
Flash Drives							
Notebooks	18	5	18	1,000	2.00	18,000	36.00
<b>Communication</b>							
Internet- Phone	18	7		5,000	10.00	35,000	70.00
<b>5. Travel</b>						-	
USA Team Airport	2	2	2	20,000	40.00	40,000	80.00

USA Team to Workshop							
Facilitators & Interpreters	9	2	9	25,000	45.00	225,000	413.00
Participants	7	2	9	25,000	24.00	175,000	322.00
<b>Venue</b>						-	
Meeting Room	18	5	5	100,000	200.00	500,000	1,000.00
Miscellaneous (COVID tests, etc)	2	2	4	FREE	FREE	FREE	FREE
Printing of the book of Mark	18	5	1062	100	0,18	106,200	195.00
Printing of Certificates	18		18	350	0.64	6300	11.55
<b>TOTAL BUDGET</b>						4,050,300	7,659

Invitation Letter

LEA N° 0795 / LI / PSS / CCH Yolo 02 NOV 2021

**DEAF EMPOWERMENT ASSOCIATION CAMEROON**

**Training Empowering & Equipping**

Reg N°: 218/G.37/C84/VOL1/SASC

Upper Carr street Limbe Cameroon SMS: +237 670195530 email: ndokuo@gmail.com

MINISTRE DES FINANCES  
GENERALE DES IMPOTS  
AFCA 0001000  
TIMBRE FISCAL-FISCAL STAMP  
CMR20053

02/11/21 09:27

COMMISSION DE LA SURETE NATIONALE  
YAOUNDE

Dear  
Charles Christopher Smith  
SUN Project,  
Wycliffe Associates USA  
Passport No: 673588051

RE: INVITATION

On behalf of the abovementioned association, I have the privilege to extend to you this invitation letter.

As one of its missions, to promote literacy development among the deaf in Cameroon,  
Deaf Empowerment Association Cameroon will in Partnership with Wycliffe Associates organize from the 6<sup>th</sup> to the 10<sup>th</sup> December 2021, a Symbolic Universal Notation (SUN) workshop with the aim to retrain and re-equip deaf Christian and community Leaders to effectively take the SUN project to Deaf/ Deaf blind who don't know sign language and can't equally read and write.

The event will take place in Yaoundé, the capital of Cameroon at BAPTIST RESOURCES CENTER, Mvan. Your lodging and accommodation has been reserved at the same venue

Please don't hesitate to contact us if you have any questions.

We are praying for you and look forward to gaining much knowledge from your expertise.



*Officier de Police*

Ndokuo Denis  
President, DEA Cameroon



## **Informed Consent Form**

Informed Consent  
SUN Cameroon 2021 Case Study  
**TITLE OF STUDY**  
**SUN Cameroon 2021 Case Study**  
**PRINCIPAL INVESTIGATOR**  
Chris Smith  
Master of Arts Biblical Translation  
603 Thoreau Ln, Allen, TX 75002, USA  
469-344-3328  
sun\_assistance@wycliffeassociates.org

### **PURPOSE OF STUDY**

You are being asked to take part in a research study. Before you decide to participate in this study, it is important that you understand why the research is being done and what it will involve.

Please read the following information carefully. Please ask the researcher if there is anything that is not clear or if you need more information.

The purpose of this study is to explore the SUN workshop process for teaching Symbolic Universal Notation (SUN).

### **STUDY PROCEDURES**

The study will include observation and notes about the workshop sessions, conversations with facilitators and participants, and photographs of work produced during the workshop. The workshop will last several hours each morning and afternoon for four days. Photographs will be taken to illustrate progress made by facilitators and learners during the workshop.

### **RISKS**

There are no known risks for participants in this study. You may decline to answer any or all questions and you may terminate your involvement at any time if you choose.

### **BENEFITS**

The benefits gained from this research are to better facilitate future SUN workshops and help spread the SUN language to other deaf/illiterate people.

Benefits to study participants include better communication with family and friends using SUN.

### **CONFIDENTIALITY**

Your participation in this study will be anonymous. Every effort will be made by the researcher to preserve your confidentiality including the following:

- Assigning code names/numbers for participants that will be used on all research notes and documents.

Page 1 of 2

**Participant's Initials:** \_\_\_\_\_

Informed Consent

SUN Cameroon 2021 Case Study

- Keeping notes, interview transcriptions, and any other identifying participant information in a locked file cabinet in the personal possession of the researcher.

Participant data will be kept confidential except in cases where the researcher is legally obligated to report specific incidents. These incidents include, but may not be limited to, incidents of abuse and suicide risk.

### **CONTACT INFORMATION**

If you have questions at any time about this study, or you experience adverse effects as the result of participating in this study, you may contact the researcher whose contact information is provided on the first page. If you have questions regarding your rights as a research participant, or if problems arise which you do not feel you can discuss with the Primary Investigator, please contact the Vice President for Academic Services at 620-862-5252.

### **VOLUNTARY PARTICIPATION**

Your participation in this study is voluntary. It is up to you to decide whether or not to take part in this study. If you decide to take part in this study, you will be asked to sign a consent form. After you sign the consent form, you are still free to withdraw at any time and without giving a reason. Withdrawing from this study will not affect the relationship you have, if any, with the researcher. If you withdraw from the study before data collection is completed, your data will be returned to you or destroyed.

### **CONSENT**

I have read and I understand the provided information and have had the opportunity to ask questions. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving a reason and without cost. I understand that I will be given a copy of this consent form. I voluntarily agree to take part in this study.

Participant's signature \_\_\_\_\_ Date \_\_\_\_\_

Investigator's signature \_\_\_\_\_ Date \_\_\_\_\_

Page 2 of 2

**Participant's Initials:** \_\_\_\_\_



## Photographic Documentation

