Chapter One

1.1 Introduction

For quite long time People with Special Needs (PWSN), generally, have been neglected and in particular sign language of Deaf community. The focus of this study is on the avoidance of learning sign language of Deaf community by hearing community. However, this research will try to show how negligence of Deaf community sign language is present in Sudan. Also, it explores to what extent neglecting Deaf community in terms of knowing their sign language lead to the exclusion of hearing community by Deaf people who consider them as outsiders. It is of no doubt, of course, that majority of the Sudanese community does not know how to communicate with Deaf persons. Some people would use writing to send out and receive their message from a Deaf person. This situation, though, would only work out with literate Deaf community members. Others would find it difficult to share what they want to say since either they are illiterate or the Deaf person him/herself is illiterate. The only means of communication remain here is the sign language. According to the researcher's experience as a child being raised up with an elder Deaf brother, many people, including the family members of the Deaf persons, fail to communicate with Deaf community. This might seem alright with other individuals rather than parents and close family members of individuals belong to the Deaf community. As experienced, too, family members turn out to neglect a Deaf person sign language. The researcher considers this family negligence is the main core factor, among others, that lead Deaf community to exclude the hearing people with no exception to other community members. The hearing community may think this is an extra effort by using all parts of the body to describe and reflect what they want to address or say. Therefore, they consider communication with a Deaf person is not valuable as much as talking to a hearing fellow. The community might consider it very much like an adult talking to a child. However, this research, based on this concept of hearing people, will prove the reaction of Deaf community is always negative. Meanwhile, it will provide good suggestions and recommendations that will contribute in learning sign language of Deaf community.

1.2 The problem of the research

Deaf community sign language is totally neglected by the majority of Sudanese community members which is in turn has shaped the concept of excluding hearing community by a Deaf person. Also, not only other members of the community but even close family members do not know how to communicate using sign language with Deaf people.

This research will seek out through a case study of how this negligence of sign language by the community has something to do with Deaf community become rude when dealing with hearing members of the community.

1.3 Objectives of the research

This research seeks to meet the following objectives:

- Sensitize hearing community members of the linguistic rights of Deaf community in communication and information sharing.

- Spread the culture of learning Deaf community sign language as much as any other language among the Sudanese community.

- Highlights the factors lead Deaf people to exclude hearing community.

- Present durable solutions towards Deaf people reintegration in the community.

1.4 Questions of the research

1. What is a Deaf community linguistic right in communication?

2. How much important for the Sudanese community to learn sign language?

3. What are the factors lead to the exclusion of hearing community?

4. What are the best durable solutions to reintegrate Deaf community members?

1.5The assumption of the research

The researcher assumes that:

- Sudanese community is unaware of the linguistic rights of Deaf community in communication and information sharing.

- Hearing community exclusion among Deaf people as result of neglecting their sign language by community members.

- Close family members of the Deaf persons need to learn sign language.

- Deaf community can be reintegrated in the community when the community changes their misconception of the sign language.

- Government of Sudan, UN agencies and INGOs respond by considering the linguistic rights of Deaf community.

- At least one Deaf secondary school and college established, qualifying and training instructors is in place.

1.6 Significance of the research

The significance of this research lies on the fact that Deaf people are talented and important part of the community. It contributes to address the linguistic rights of Deaf community in communication and information sharing as well as treating sign language equally as any other language. The study explores, too, the factors lead Deaf people to exclude hearing community and consider them as outsiders. Finally, it is of significance since it tries to present durable solutions towards reintegrating Deaf people in the community.

1.7 Limitation of the research

The study is limited to families of Deaf persons in Al Gadarif town of Al Gadarif State in eastern Sudan.

1.8 Research methodology

This research adopted the empirical descriptive qualitative methodology. However, the tool of data collection will be used in this research is a case study. The researcher uses, also, a tape recorder as an instrument to support in the documentation and writing up processes. There will be at about four (4) samples to be conducted which are based on snowball sampling technique. The researcher will be visiting four families at their homes and interview the family members of the Deaf persons. The obtained data will be analyzed and reflected in a narrative final report.

Chapter Two

Literature Review

2.1 Introduction

This chapter discusses the historical background in the area of sign language and Deaf community. The researcher, however, tries to bring into attention the endeavors made prior to Deaf community by scholars from different part of the world and with reflection of the contribution highlighted by some institutions operating in Sudan. Most of the information provided in this chapter interprets and connects in a way or another with the information pointed out in Chapter One and the chapters to follow respectively. Therefore, the research questions will be answered consciously or unconsciously starting from this chapter and onward.

2.2 Historical Background

Like most marginalized groups, Deaf community has been neglected for long time ago all over the world. The negligence this research calls out is mainly circulated around the so-called 'linguistic rights'. However, Sudan is one of the African countries which still need more efforts to be done to facilitate and advocate the linguistic rights of Deaf community. The type of advocacy which this research presents is to some degree unique.

 With reference to Ms Hilde Haualand and Mr Colin Allen "Deaf People and Human Rights" report that "...The United Nations Convention on the Rights of Persons with Disabilities underlines that people with disabilities have the right to enjoy full human rights. The core factors for the human rights of Deaf people are access to and recognition of sign language including acceptance of and respect for Deaf people's linguistic and cultural identity, bilingual education, sign language interpreting and accessibility..." (2009, P. 6).

It is of importance to bear attention that Sudan is one of the countries responded to the "Global Education Pre-Planning Project on the Human Rights of Deaf People" represented by the Sudanese National Union of the Deaf (SNUD).

However, like many other African countries, the SNUD is a non-member of the World Federation of the Deaf (WFD) until 2009. This does not disprove by any means that the SNUD is not doing great job as much as it clarifies that there is a cultural and linguistic gap facing the Sudanese Deaf community.

As pointed out by Ms Hilde Haualand and Mr Colin Allen in the Foreword of their report "...With global distribution, the "Deaf People and Human Rights" report will dramatically increase our knowledge about how to improve the status of Deaf people everywhere. Prior to this current report, the most recent research available was from as far back as 1992, when WFD published its "Survey of Deaf People in the Developing World" "(P.5).

That is, as stated earlier by the researcher, this research is unique to some degree. This is obvious when we look at most of the academic contributions made by Sudanese researchers, especially linguistics students, where the focus on English Language and the best methods of teaching receive preferences more than Sign Language. It is now the time to move on and document something of the Sudanese Deaf community.

Accordingly, like this research which attempts to provide information related to Deaf people linguistic rights, Ms Hilde and Mr Colin Allen state,"...The "Deaf People and Human Rights" report is very topical, as the ratification process of the United Nations Convention on the Rights of Persons with Disabilities is ongoing. It can provide the necessary information about what needs to be considered and done if the ratifying countries are going to commit to the spirit of the Convention and fulfill their responsibilities towards it. The Convention is the first international treaty that specifically mentions the rights of sign language users in many articles. The Convention defines clearly that languages include both spoken and signed languages. It affirms that States must recognize and promote the cultural and linguistic identity of the Deaf community, as well as recognizing and promoting the use of sign languages. The Convention further declares that States shall facilitate the learning of sign language and supports Deaf people's right to receive education in their own language. It guarantees the right to access professional sign language interpreters. Indeed the Convention specifies that all persons with

disabilities shall be entitled, on an equal basis with others, to recognition and support of their specific cultural and linguistic identities, and this includes sign languages and Deaf culture...." (P. 5).

It is of great efforts done by the Sudanese National Union of the Deaf by providing sign language training to interpreters. Although, these efforts only based in the capital city Khartoum and some other States in Sudan. Moreover, some of the National and International Organizations contribute to support in this regard such as Al-massar Charity Organization for Nomads Development and Environmental Conservation and International Aid Services (IAS) in South Kordufan state. Yet, still there is a huge gap in the enrolment of Deaf people at the Sudanese universities. This is clearly stated in the annual report of Action Disable and Development International organization (ADD), a leading UK based development agency working as alley to the disability movements in Asia and Africa. The ADD 2010 annual report based on UNESCO states that "Only 2 % of disable children in developing countries go to school" (ADD annual report, 2010, P.5). It should be noted here that the Action Disable and Development International agency is still working in Sudan in collaboration with the Sudanese National Union of the Deaf. Taking the fact highlighted by the UNESCO through ADD International, the researcher would also consider that it can be applied for Deaf adults' education in Sudan.

 Of course, the researcher does not deny the fact that Sudan University of Science and Technology (SUST) accept Deaf students at one of its colleges. However, if we compare the enrollment of hearing students at SUST University with Deaf students we may come up with less than one percentage. So, the Sudanese National Union of the Deaf, UN agencies, INGOs working in this domain still need to advocate this issue. Considering this fact, the researcher sees the absence of Deaf universities is one of the factors contributes in making the Deaf people chose the exclusion of the hearing world. Later, in this chapter, we will highlight further on potential options which aim at durable solutions to reintegrate the Deaf community in Sudan. Also, it will present some of the Sudanese contribution made to promoting the linguistic identity of the Deaf community.

2.3 Deaf People and Human Rights

2.3.1 The United Nations Convention on the Rights of Persons with Disabilities

Many people might question themselves what is a Deaf person linguistic right? Others might ask further does it concern us as Sudanese hearing community to pay attention to these rights of Deaf people. However, few of these people may understand the essence of the linguistic rights and how great it means for the Deaf person. And this latter group may say that the Deaf person right is only based on using sign language on TV and nothing else. The researcher would like to cite the entire article presented by Ms Hilde and Mr Colin Allen in their report "Deaf People and Human Rights", below for its urgent necessity.

"Fundamental freedoms and human rights apply to everyone regardless of sex, national or ethnic origin, color, religion, language, or any other status such as disability or deafness. Still, Deaf people and people with disabilities all over the world recognized that their rights were not adequately protected by the United Nations Universal Declaration of Human Rights, the Convention on the Rights of the Child, the Convention on the Elimination of All Forms of Discrimination against Women and other documents aimed at protecting the human rights of all people. The United Nations Convention on the Rights of Persons with Disabilities (CRPD) does not grant people with disabilities any new human rights, but is a document to secure that people with disabilities shall enjoy the same human rights as everyone else. It is a document that aims to "promote, protect and ensure the full and equal enjoyment of all human rights and fundamental freedoms by all persons with disabilities, and to promote respect for their inherent dignity" (Article 1). The Convention recognizes "that disability is an evolving concept and that disability results from the interaction between persons with impairments and attitudinal and environmental barriers that hinders their full and effective participation in society on an equal basis with others" (Preamble (e)). CRPD indicates a paradigm shift from a medical to a political and social focus in the work to secure the freedom and dignity of people with disabilities. Attitudinal and environmental barriers, not the physical impairment, prevent people with disabilities from enjoying full human rights; for Deaf people the major

barrier is lack of recognition, acceptance and use of sign language in all areas of life, and lack of respect for Deaf people's cultural and linguistic identity.

A set of principles for the whole Convention is laid out in Article 3, and all other articles are guided by these principles. Some of the principles are: "respect for inherent dignity, individual autonomy including the freedom to make one's own choices" (3 (a)); "full and effective participation in society" (3 (c)); "respect for difference and acceptance of persons with disabilities as part of human diversity and humanity" (3 (d)); and "respect for the evolving capacities of children with disabilities and respect for the right of children with disabilities to preserve their identities" (3 (g)). Respect for difference, the right to preserve identities, and acceptance of Deaf people and sign languages as part of human diversity and humanity imply that the recognition of sign language is inseparable from recognition and acceptance of Deaf people's cultural and linguistic identity. The CRPD also recognizes that culture (principle (d), Article 30), identity (principle (h), Articles 24 and 30) and language (Articles 2, 21 and 24) constitute an inseparable triangle.

CRPD mentions sign language in Article 2 - Definitions; Article 9 - Accessibility; Article 21 - Freedom of expression and opinion, and access to information; Article 24 - Education; and Article 30 - Participation in cultural life, recreation, leisure and sport.3 The definition of communication in Article 2 "includes languages, display of text, Braille, tactile communication, large print, accessible multimedia as well as written, audio, plain-language, human-reader and augmentative and alternative modes, means and formats of communication, including accessible information and communication technology". The definition of language includes "spoken and signed languages and other forms of non spoken languages" (Article 2). Thus, sign languages are included in all articles that mention "communication" or "language". CRPD provides a powerful tool to enhance the human rights of people with disabilities, and the above-mentioned articles highlight the basic factors for protecting the human rights of Deaf people " (P.8).

A lot has been mentioned above regarding the linguistic rights of Deaf people. Most importantly in which the researcher appreciates in the Convention Rights of

Persons with Disabilities is the recognition of the Sign Language as a natural language. This point should be made very clear to the Sudanese hearing community and the researcher reemphasize on it. The researcher does not enforce the hearing community to learn sign language. In other words, this research is to mobilize and sensitize the Sudanese community to respect the indigenous language of the Deaf community. Moreover, starting with the Government of Sudan (GoS) represented in the Ministry of Education (MoE), United Nations agencies (UN), National and International Non Governmental Organizations (N/INGOs), more advocacies on the linguistic rights of Deaf community is needed.

2.4 The History of Deaf Community

We already discussed some of the historical background of Deaf community in this chapter. However, the researcher still not satisfied with the information given and decides to further consider the history of Deaf community. The following information has been cited and obtained from the Wikipedia and can be reviewed online on (http://en.wikipedia.org/wiki/Deaf_history).

The publisher states in the article that "The history of Deaf people and their culture make up Deaf history. The Deaf culture is an ethnocentric culture that is centered on sign language and relationships among one another. Unlike other cultures, the Deaf culture is not associated with any native land as it is a global culture. Although by some, deafness may be viewed as a disability, the Deaf-World sees itself as a language minority. Throughout the years many accomplishments have been achieved by Deaf people ... Like most people in other language minorities, Deaf people are born into it. Unlike other cultures, Deaf culture is not associated with a native land. It is actually a culture based on relationships among people providing common ground. The Deaf culture sees itself as a language minority instead of a disability group.

Deaf people who know Sign Language are proud of their history. In the United States, they recount the story of Laurent Clerc, a Deaf educator, coming to the United States from France in 1816 to help found the first permanent school for Deaf children in the country. In the late 1850s there was a debate about whether or not to create a separate Deaf state in the west. The idea was based on the event when the American Congress, at that time, gave part of Alabama to the American Asylum. This Deaf state would be a place where all Deaf people could

migrate, if chosen to, and prosper, however, this plan failed and the whole debate died.

Another well-known event is the 1880 Second International Congress on Education of the Deaf in Milan, Italy, where hearing educators voted to embrace oral education and remove sign language from the classroom. This effort resulted in strong opposition within Deaf cultures today to the oralist method of teaching deaf children to speak and lip read with limited or no use of sign language in the classroom. The method is intended to make it easier for deaf children to integrate into hearing communities, but there have been many arguments about whether the manual method (where the teachers teach Sign Language as the main way to communicate) or the Oral method (where the teachers make the student learn to speak) are better. Most people now agree that the Manual Method is the preferred method of Deaf communication. The use of sign language is central to the Deaf peoples as a cultural identity and attempts to limit its use are viewed as an attack".   (http://en.wikipedia.org/wiki/Deaf_history).

It is obvious from what has been stated above that the negligence of Deaf community Sign Language has a long history in different parts of the world not only Sudan. However, still no actions toward presenting a better approach to mobilize the Sudanese community made or at least not functioning. It is true that a big challenge will be faced when it comes to community sensitization. And that what the researcher is in agreement with as well. We need, as Sudanese educators and in particular as language researchers, to reconsider and develop mechanisms to protect the Sign Language of the Deaf community. This research, as stated earlier in Chapter One, treats the Sign Language as equal as English or Arabic or any other language.

Technically speaking, the combination of "Oral and Manual" methods, stated by the Wikipedia contributors earlier, is one of the durable solutions which this research is calling for and it is better help to integrate Deaf community into the hearing world. It is not imitating oral production of speech sounds but to understand hearing individuals' conversations from the movement of their lips. However, this is an advantage which most of the hearing world do not possess. Therefore, the researcher does not view it as an attack to Deaf culture but further as new insights and techniques that protect Deaf culture. Unlike other researchers who consider the combination of Manual and Oral methods as an "attack", the researcher sees manual-oral approach would allow and prepare Deaf community to communicate with hearing people since they understand what they

say. And that is, of course, different when a Deaf person is only knowing the Sign Language.

With respect to the second point discussed above, it is better to combine both the "Manual" and "Oral" methods. We are about reintegration and not about separation. Therefore, in order to achieve reintegration of Deaf people into the hearing community, we need to use a method not necessarily makes Deaf people speak but enable them to apply techniques of communication used by the community integrated to. If not, does it seem fine as hearing community use sign language when communicating to another hearing community member? Again, it is important to note that this research tries to recall the linguistic rights of Deaf community. Thus, combination of the "Manual and Oral" methods is strongly recommended. Scholars attempted and, of course, have done great work by advocating the rights of Deaf community from long time ago. This advocacy is truly appreciated by the researcher. But, those who prefer the "Manual" method rather than the "Oral" method may have contributed to the discrimination concept which will be considered by Deaf community to excluding hearing world communication techniques. In other words, there is no method better than the other. Therefore, there will always be the combination of both "Manual and Oral" methods remain the best choice.

2.5 Etiquette Needed When Communicating With Deaf People

As in Spoken Language, the Sign Language of Deaf community has code of politeness. That is, as pointed out earlier in this chapter, the language used by Deaf people is natural language as any other spoken language. The researcher would like to emphasize that among the objectives of the research is to spread the culture of learning Deaf community sign language, as much as any other language, among the Sudanese community. Therefore, in order to achieve this objective, we need to learn something about code of politeness when communicating with Deaf community.

The title mentioned above has been used by Sonia Hollis in her book "Sign Language for Beginners". This book is intended for beginners and especially those who have Deaf family members.   The author states that her mentioned book is "A quick and easy way to learn basic sign language so that you can communicate more easily with your Deaf friends and family." The next point will explore what we, 'as hearing community', should do when communicating with a Deaf person, and be it family member or friend, and what we should not do.

2.5.1 Sign Language Etiquette

Sonia Hollis says "When you are communicating with Deaf and Hard of Hearing people, there are various communication strategies that you need to remember." (Sonia Hollis, 2011, p.13).

Before moving on to know about these communication strategies, the researcher requesting from readers to review silently what communication strategy is being used when communicating to Deaf friends or family member. That is, and based on the researcher's experience, the majority of Sudanese hearing community neglect the etiquette that should be followed when communicating with a Deaf person. Also, for many people, Deaf community is considered as 'less-mind' groups. Whether you look this way to Deaf community or not, the following information is very essential for you.

In her book (Sign Language for Beginners), Sonia Hollis states "For communication to flow naturally and smoothly, be aware that a signer needs space for making his own signs and he needs to be able to see other signers from the waist upwards to get the full visual message. That's why signers tend to sit or stand further apart than speakers of spoken languages do. A benefit of this of course is that signed communications can carry on at a distance or other situations that are impossible for speech!

Communication can be affected by 'visual noise' such as dim lights, glare, dazzle, bold wall patterns and anything in the physical visual background that may be distracting. This is the same as trying to have a spoken conversation as a loud motorbike roars past, or if you are in a group of people and everyone is talking at the same time"(Sonia Hollis, 2011, P.13).

The Deaf person would see the hearing community, particularly close family members, as outsiders for their lack of knowledge about these communication strategies. They may also consider themselves as 'good' and the hearing community as 'bad'. Not only the communication will be affected by 'visual noise' as Sonia Hollis mentioned, but also when signing can no longer be valuable and written language dominates. Based on the researcher's observation, as younger brother of a Deaf family member, that Deaf people get bored, sometimes, when the hearing community force them to use written language. Also, it could be highlighted here that even when it comes to written form of communication, the Deaf person writes everywhere to send his/her message. The common material of writing which Deaf people use is their fingers (which they use as a pen) and some parts of the body of the person communicated to such as hands, thigh...etc

(which they use as a paper). Here, the language barrier has just occurred when the hearing person questions what does the Deaf person piece of writing could possibly mean. From the Deaf people prospective, hearing community members are ignorant since they do not know how to communicate using both sign language and written language.

Hence, as Sonia puts it, "There are rules and etiquette for smooth communication and conversation that need to be followed with sign language. So let's begin with how you can get the attention of a Deaf person to begin communicating with them."(Sonia Hollis, P.14).

2.5.2 Getting attention

This is the most important part which determines the successfulness of the continuity of "Deaf-to-Hearing" individual communication. The rules and etiquette meant by Sonia Hollis will be stated here under the above mentioned title. Moreover, the researcher considers this information is providing new insights of communication strategies that hearing community should know.

 She states that, "To start communicating with a Deaf person, it is necessary to get their attention. This can be done in various ways… If the Deaf person is quite close to you and is looking away, you can gently tap him on his shoulder or arm (tapping anywhere else is considered rude). If he is further away, you can wave your hand. Another possibility is to make a vibration that will reach that person - for example, banging your fist on a table. The first two options (tapping the person on the arm or shoulder or waving your hand or an object to get his visual attention) are quite common when dealing with individuals.

In a group, it is slightly different. You could tap a bystander and ask them to relay your tap to the person whose attention you want to get. It could result in a whole chain of people tapping each other in order to get the attention of the desired person.

With larger groups, you could flick the lights on and off. This is a useful way to make announcements to a whole group.

Some ways of getting attention are considered impolite. For example, you may see children trying to get the attention of their Deaf parents by trying to turn their heads or tugging at their chin. This form of attracting attention is unacceptable - unless the Deaf people concerned are in the middle of an argument and NEED the attention!

Flicking the lights on and off purely to get the attention of only one person is also considered rude. Only use this method if you want the attention of a group of people.

Once the person has been contacted by a tap or a wave, and it is evident that communication is desired then the person receiving the signed message is expected to keep eye contact until a natural break occurs.

It is normal for the signer and the recipient to be engaged in signed conversation and at least for one of them to be nodding (the equivalent in the spoken language of saying, "Okay. I understand.")

Both signed language and spoken language still follow the same rules of etiquette and turn taking but obviously in a slightly different way. For example, in signed languages, it is customary to 'catch' the signer's attention when you want to interrupt, make a contribution or take your turn by just raising your hands ready to sign. If the other person is happy for you to take your turn then his hands will drop down.

The receiver can interrupt the sender by looking away or by waving for attention. He may also catch the sender's eye by shaking his head or using a sign to indicate disagreement.

The sender shows that he has finished by dropping his hands from the signing space and looking at the receiver." (Sonia Hollis, P.14 -16).

These communication strategies, for sure, is being adopted by many hearing community members. And, it should be given priority and concentration when communicating with Deaf people. To cut it short, this research is only providing clues and some hints to facilitate and highlight on the desired Deaf-Hearing communication process.

2.6 History of Sign Language

Language has been defined in different viewpoints by different scholars. Most of the definitions, if not all, introduced by linguists have agreed that it is "a tool of communication". So, this tool of communication can be verbal (as in the case of hearing community spoken language) and non-verbal (as in the case of Deaf community sign language). The latter type of communication which this research is based on will be further explored in the following.

2.6.1 Non-Verbal Communication

R.L.Trask and Peter Stockwell spend sometimes in defining the Sign Language and refer to it as "non-verbal communication". In their book "Language and Linguistics", they point out that non-verbal communication is "Any aspect of communication which does not involve words. When you talk to somebody else, you stand or sit a certain distance away, you adopt particular postures, you wear particular expressions, you make particular gestures, and your choices often communicate things that your words do not express directly: whether you are interested or bored, whether you are nervous or confident, whether you are attracted to the other person or not, and so on. All of these are aspects of non-verbal communication, and many of them are culture-bound, so that, when trying to speak a foreign language, you may inadvertently convey something you don't intend. The various non-verbal aspects of speaking are treated chiefly under two rubrics: paralanguage for vocal but non-verbal behavior and the ethnography of communication for non-vocal behavior. With the easier use of portable video-recording equipment, the field of kinesics has grown up to investigate the communicative effects of body movement, especially accompanying verbal communication. (Note carefully that, in language studies, the term verbal means 'expressed in words, either spoken or written'; the everyday sense of this term to mean 'spoken, oral' is never used in linguistics."(Language and Linguistics, second edition, 2007, P.187).

The point made above by R.L.Trask and Peter Stockwell can be taken from the communicative point of view. However, the use of the word 'verbal' to mean 'spoken or oral' remains controversial among linguists. This will be made explicitly by George W. Veditz viewpoint later. Though, the 'Language and Linguistics' book is interesting as many other books, including this research, that contribute to the field of kinesics (the study of the way in which certain body movements and gestures serve as a form of nonverbal communication). What R.L.Trask and Peter Stockwell stated above will guide us to a fundamental question: Is it easy to learn sign language? As indicated clearly throughout the research, it tries to advocate the linguistic rights of Deaf community. This advocacy will not be achieved through words but by conducting intensive workshop training to capacitate families with Deaf members of how they can learn Sign Language. Therefore, this research will collect some techniques to provide insights of how Deaf community Sign Language can be learned.

The research aims to reintegrate the Deaf community into the hearing world. The possible means to achieve this goal is by learning the Sign Language. And this, of

course, can be through the establishment of Sing Language Centers the same way as English, French and Chinese Languages centers that found everywhere in Sudan. And, yes, it can be implemented in Sudan as long as there is Sudanese Deaf community; we need to learn their language to communicate with this community group.   This part of this research is crucial. Hence, by sharing some experiences of others we may get the whole things out. Let us review the experience of Sonia Hollis, the author of 'Sign language for Beginners' book and see how she had learnt the Sign Language.

 Here is the researcher quotes her own words as an attempt to reflect the experience of learning Sign Language by a hearing community member: "Sign Language is a visual language and the best way that you can learn it is to see it in action and watch the positions of the hands and the facial expressions. When I first started to learn sign language back in 1992, I found it very addictive and just wanted to know more. I even used to practice in the mirror! I tried to get my hands on anything to do with sign language, whether it was videos, books about Deaf people or watching the signers on TV…I must confess that in the beginning, I found the signers on TV went way too fast for me to understand, but I enjoyed watching their facial expressions.

Once I started to learn sign language, I wrote down the things that I had learnt and practiced them each week. Sometimes, I found it difficult to decipher my writing and the pictures that I had drawn. Watching an instructional video was much easier because I could see exactly how it should be done. I started with the initial level which lasted about 30 weeks (this is equivalent to the Level 1 British Sign Language DVD - www.learnsignlanguage.co.uk - in content). I found the more I practiced, the easier it became. I used to write down sentences and then see if I could work out how to sign them using BSL rather than Sign Supported English (explained in a different chapter).It also helped to practice with a friend. As with many sign language beginners, I found it very difficult to receive sign language back from a Deaf person. If you're finding it hard, be assured that it DOES get easier!

It's crucial that you look at the Deaf person's face rather than their hands. This may seem surprising but it is easier to understand the signs when you do this because you will automatically see the signs in your peripheral vision. When I first starting learning sign language, I used to attend regular Deaf club meetings to practice but I didn't dare look at Deaf people in case I didn't understand them! Gradually, I learnt to sign basic stuff, which enabled me to have simple conversations with Deaf people. My confidence grew and I began to feel more

comfortable having eye contact with different Deaf people. When you learn more sign language you will also learn some coping strategies, like how to rephrase certain things if the conversation is not being understood. You'll also learn how to ask a Deaf person to repeat themselves. These are all taught in the Level 1 BSL DVD set. I know how daunting it can feel when you begin. My advice is to keep practicing and use all the resources you can whether it's from your Deaf friends, hearing friends who sign, DVD's, books, the internet, etc" (Sonia Hollis, Sign Language for Beginners, 2011, P 17-19).

In his article 'Preservation of the Sign Language', George W. Veditz, also, gives glimpse to define what Sign language means. However, he further adds the so-called 'manual communication' to the movement of body parts and provides some differences encountered between Sign language and Spoken Language.

He stated that "A sign language (also signed language or simply signing) is a language which uses manual communication and body language to convey meaning, as opposed to acoustically conveyed sound patterns. This can involve simultaneously combining hand shapes, orientation and movement of the hands, arms or body, and facial expressions to fluidly express a speaker's thoughts. They share many similarities with spoken languages (sometimes called "oral languages", which depend primarily on sound), which is why linguists consider both to be natural languages, but there are also some significant differences between signed and spoken languages.

Wherever communities of deaf people exist, sign languages have been developed. Signing is not only used by the deaf, it is also used by people who can hear, but cannot physically speak. While they use space for grammar in a way that spoken languages do not, sign languages show the same linguistic properties and use the same language faculty as do spoken languages. Hundreds of sign languages are in use around the world and are at the cores of local deaf cultures. Some sign languages have obtained some form of legal recognition, while others have no status at all.

A common misconception is that all sign languages are the same worldwide or that sign language is international. Aside from the pidgin International Sign, each country generally has its own, native sign language, and some have more than

one, though sign languages may share similarities to each other, whether in the same country or another one..." (George W. Veditz, 1913).

Based on this concept, the Sign Language in use in Sudan today is purely Local Sudanese Sign Language which varies in meaning from region to another. The signing used in Western Sudan region is different to some degree from that used in Eastern Sudan and other parts of the country. This linguistic variation makes it similarly as the language used by hearing community. Thus, it is systematic and natural language as any other language. If that is the case, however, again this research is calling out to spread the culture of learning sign language as Arabic, English, and French among the Sudanese community and particularly among families with Deaf members. The hearing community has to learn sign language, specially, teachers, doctors, police officers and judiciaries. This research assumes that, by neglecting the sign language of Deaf community, we all contribute to the exclusion of hearing community by Deaf people who consider them as outsiders. Later, in the next chapters, the research will rely on this viewpoint and tries to do analyses on some cases.

2.6.2 Deaf culture, Deaf community and Deaf identity

Throughout this chapter, it was all about linguistic identity of Deaf community, their rights in receiving education and factors which lead to exclude hearing community members. However, few words have been dedicated to Deaf culture and identity. So let us review what culture and identity the Deaf community belong to as well as illustrating deeply the Deaf community group. Later in this chapter we will explain more accurately the factors which lead Deaf people to exclude the hearing community. These factors, by which this chapter will conclude, are deliberately chosen by the researcher to be discussed finally since it is considered the core issue this research would like to portray.

Aimee K. Whyte, Alison L. Aubrecht, Candace A. McCullough, Jeffrey W. Lewis & Danielle Thompson-Ochoa in their article 'Understanding Deaf people in counseling contexts' state that "Deaf people are part of an ethnic group — a cultural, linguistic minority. It is living in a non-signing world that can be disabling, not the experience of being Deaf. Deaf people share a collective name, language,

culture, history, values, customs and behavior norms, feelings of community and kinship, arts and literature, and social/organizational structures. Being Deaf is a biological characteristic — just like being Black or White, female or male — and is not a condition; it is a way of being".

Considering these facts highlighted by the authors, it is of no doubt that most of the Sudanese hearing community is aware of it. Yet, we need to understand that the kind of language used by Deaf people it is not just 'signing' as much as it is a rule governed language. This fact might be strange even to families with a Deaf member let alone other hearing community members. According to the researcher's point of view that language is a product of a 'culture'. To explain that, we need to review Aimee K. Whyte, Alison L. Aubrecht, Candace A. McCullough, Jeffrey W. Lewis & Danielle Thompson-Ochoa explanation of the word 'Deaf' in their article.

"We use "Deaf" with a capital D ... as any author would when referring to other cultural or religious groups (Hispanic, Japanese, Jewish and so on). Our use of a capital D indicates, as Joanne Cripps explains in Quiet Journey: Understanding the Rights of Deaf Children, that Deaf culture "is the birth right of every Deaf individual by virtue of their having been born Deaf or having become Deaf in childhood, whether or not they have been exposed to Deaf culture..."

As explained earlier in the research, the use of the word 'deaf' with small letter 'd' could possibly mean individuals who born as hearing community member and thereafter lost the hearing sense while the use of capital D as in 'Deaf' refers to individuals who born as Deaf community member. The former is referred to as disable person and the later should not be given this identity.

"...Like members of other ethnic groups, Deaf people come with a wide range of identities. It is common practice to use a capital D when identifying as culturally Deaf and a member of the Deaf community. Deaf people who have different experiences with vision may identify as Deaf-blind. Some use a lowercase d for "deaf," which stems from the medical model and focuses on audio logical status, communication style and/or level of exposure to and experience in the Deaf community. Other examples include hard of hearing, late-deafened or Deaf

learning American Sign Language (ASL) later in life. The term hearing impaired may seem politically correct, but for most Deaf people, it is insulting. Additionally, Deaf people have a range of intersections — racial/ethnic... gender and so on (for example, African American Deaf or Black Deaf, Native Deaf... Deaf immigrant ...). There are also hearing children of Deaf adults who identify with Deaf culture and as members of the Deaf community.

It is important for counselors to engage in readings about Deaf culture and Deaf identity development. Only 10 percent of Deaf people are born into Deaf families, meaning approximately 90 percent are born into families who are hearing and not aware of Deaf culture or American Sign Language (ASL). Often the latter grow up feeling they may be inferior and learn to accept labels born from the medical model. A great number of Deaf people share a common experience called the "dinner table syndrome," a term informally coined by counselors working with Deaf college students. It describes how, at the dinner table, hearing family members converse freely through speech about their day at work or school and other issues and, all the while, the Deaf person is missing out on these exchanges (Susan Dupor's painting, Family Dog, which can be viewed at duporart.com/gallery/prints/familydog.html, phenomenally portrays these experiences). Counselors working with Deaf clients would want to educate themselves — as well as their Deaf clients and, when appropriate, the clients' families — about "Deafhood." Deafhood, as described by Paddy Ladd, is "to begin the process of defining an existential state of Deaf 'being-in-the-world." (Aimee K. Whyte et al, Understanding Deaf People in Counseling Contexts, October 1, 2013).

The point explained by the authors of the above article indicates that there is gap in information sharing with Deaf family members, which clearly stated in chapter one of this research, at the "dinner table". As mentioned earlier, this research attempts to sensitize Sudanese community members, and in particular families with Deaf members, of the Deaf community linguistic rights in communication and information sharing. It has been experienced that hearing family members sometimes convey wrong message to what has been communicated at the "dinner table". That is, may be, they feel it requires extra energy to use their body parts as it is the only means of communication available in this context. However,

the Deaf family member soon discovers this is not the right message under discussion and thereby thinking of "nobody" immediately developed. And herewith the Deaf family member would always think of excluding all hearing community, including parents, and considers them as 'outsiders' as well.

So, can we as Sudanese hearing community learn sign language of Deaf community and still be viewed as outsiders? The researcher view it the same for some reasons. First, a Deaf person needs to communicate using sign language not written form of hearing people language. Second, Deaf people consider themselves as group minority who do not have access to hearing community language. This has been sorted out from the Sudanese Deaf community environment. However, and with respect to the exclusion of hearing individuals, it is very much related to the humiliation sense hearing people might give to Deaf individuals as in laughing at them when they use signing and/or by neglecting the sign language when they communicate with them. Many Deaf persons may wish to speak and hear when this option is inevitable. This linguistics wishes resulting out of the hearing community language ideology over sign language. They may question themselves why they cannot use the 'common' language as any other hearing community member? In the meanwhile, to explain that, as a family member being raised up with a Deaf person, we lack the skills of using sign language communicative strategies and then become unable to present a good justification of the reasons prevent the Deaf person of speaking and hearing. In most cases, it has been observed that a Deaf person tries to teach his/her family members and keep them updated with new signing expressions. In other words, Deaf community members struggle with their families when it comes to communication since they neglect the importance of learning the Sign Language and how does it feel essential for the Deaf family member. And this directly leads to the exclusion of the entire hearing community by Deaf people.

2.6.3 Prejudice against the Hearing

This research assumes that neglecting the sign language of the Deaf community leads to the exclusion of the hearing world. And, it should be emphasized that this research is not trying to prescribe the psychology of Deaf people but take it as a pure sociolinguistics kind of research which attempts to advocate the linguistic rights of one of the most minority groups in Sudan. Here, we need to go through the reasons or factors lead Deaf community to exclude the hearing individuals.

The researcher has read number of articles supporting this research topic and finalized that the following article, obtained from the encyclopedia which can be reviewed online for further reading at www.dsq-sds.org , is absolutely satisfying.

Megan A. Jones (2002) writes in 'Disability Studies Quarterly' volume that "The insistence of some advocates of Deaf culture upon excluding anyone who is perceived as "hearing" is a central issue because it may explain why many people labeled as "hearing" object to the Deaf culture model. For example, "hearing" has a negative connotation as used by members of the Deaf culture (James & Parton, 1991). This projection of negative attributes onto anyone outside of the culture could be said to constitute prejudice. There are a number of articles written by members of the Deaf culture and members of the hearing world alike that cite examples of prejudice against deaf persons who were trained primarily in oral methods of communication (Wilcox, 1989), against deaf persons who wear cochlear implants (Mascia & Smithdas, 1994; Eggert, 1994), and against hearing professionals who work in the area of deafness (Lane, 1992).

There also appears to be prejudice against hearing society in a broad sense as well. For example, some proponents of Deaf culture suggest that Deaf people have stronger ties with the Deaf culture than they do with their families, their neighbors, their co-workers, etc. (Dolnick, 1993). There are even those who profess that they feel parental responsibility for Deaf children, especially those that are born to hearing parents, that somehow the Deaf culture is more of a parent to a Deaf child than the child's hearing family: "[Hearing parents] have to accept that the [Deaf] child can never be one hundred percent theirs" (Dolnick, 1993, p. 51)".

However, and based on the researcher's experience, this prejudice against hearing community which stated by Megan A. Jones in his article has been shaped out of the treatment of the hearing community members. For instance, it is experienced that close family members would view a Deaf family member as rude somehow. Accordingly, this is due to their lack of awareness of what exactly the Deaf person cultural context. In the meanwhile, this is not the case with some parents of Deaf persons. But eventually, close family members has to understand

that there are two different cultures in the home environment. This 'cultural differences', if not perceived as a reality, may lead to the exclusion of the entire hearing members of the family. So, why is that? Sometimes, of course, as hearing community, we may not understand that the Deaf individuals want us to communicate only using sign language. Therefore, the absence of this linguistic environment could possibly be the core factor to constitute a prejudice against the hearing community.

As Megan A. Jones continues in his article 'Disability Studies Quarterly' questioning "...So why is there such a strong reaction within the Deaf community against the hearing world? Considering that deafness is regarded by society as a stigma and that people who cannot hear find it difficult to communicate and fully integrate with the mainstream, the exclusion of the "hearing" from Deaf culture increases the value of membership to the Deaf culture. Applying psycho-social theories to this phenomena, the more closed the group is to infiltration by non-group members, the higher the self-esteem of the group as a whole. To see similarities with the hearing world and lessen prejudice against hearing people would increase the permeability of the culture and weaken its distinctiveness and status. The more well-defined the lines between "out" and "in," the greater the esteem and power of the group.

One could go so far as to say that some degree of prejudice is necessary in order to establish and maintain the legitimacy of the Deaf culture. Such a statement is ironic when one considers that the idea of Deaf culture evolved in part because of the perceptions projected upon deafness by society. Past discrimination against deaf people constitutes a link between the members of Deaf culture (Padden& Humphries, 1988). This is not to say that prejudices that foster exclusion and incite conflict are just or well deserved. However, it appears that establishing an "out-group" is a natural consequence of establishing an "in- group." For instance, Padden also states that although there are many positive values that unite the Deaf community, "...Values can also be negative: Members of a cultural group may reject or be suspicious of certain attitudes and behaviors which they consider to be in conflict with their beliefs" {Padden & Humphries, 1988, p.7}"(Megan A. Jones, 2002, Disability Studies Quarterly volume).

Hence, it could be noted again, this research is not seeking to give more values on Deaf community over the hearing community. But it tries to portray most importantly that the Sudanese Deaf community, 'linguistically', has to be given their rights. And for the researcher's point of view so doing would facilitate the reintegration of the Deaf community into the hearing world.

Chapter Three

Research Methodology

3.1 Introduction

This chapter discusses the methodology adopted by this research. It identifies the target group or the participants who will be under study and their characteristics as well as the tools of data collection. It discusses also the reliability and validity of the research tools of data collection, which is a case study, and how it will be tested. Moreover, this chapter will explore how the researcher conducted the field work and procedures used for data analysis.

3.2 Research Methodology

The research adopted the empirical descriptive qualitative methodology. That is for the researcher would like to get 'in-depth rather than breadth' information. However, the tool of data collection has been used is a case study. The researcher used, also, a tape recorder as an instrument to support in the documentation and writing up processes. There will be at about four (4) samples to be conducted which are based on snowball sampling technique. The researcher visited four families at their homes and interviewed the family members of the Deaf persons. The obtained data will be analyzed and reflected in a narrative final report later in chapter four.

3.3 The Research Participants

The research participants are families of Deaf persons. That is for the nature of the research which aims to get insights into how families with Deaf members aware of the Deaf community linguistic rights. The research participants responded to various questions designed in a case study format (please see case study outline in appendix). The total target of the research participants were four families with Deaf members.

3.4 Sampling Procedure

The research participants were selected based on snowball sampling technique. These participants were four families with Deaf members. The researcher conducted home visit for the purpose of obtaining information from participants through case study format guidance.

3.5 Tool of Data Collection

The researcher used case study as tool of data collection. According to the researcher's point of view, however, it provides deep information rather than other tools of data collection. About four families with Deaf members were visited and each family responded to one case study.

3.6 Validity and Reliability

As to ensure whether the information provided in the case study is valid and reliable, the researcher conducted the following:

- Validity

  The researcher applied the tool of data collection in the field to ensure the validity of the information by selecting sample of participants.

- Reliability

  The researcher introduced the information highlighted in the case study to referees who are lecturers from Sudan University of Science and Technology (SUST) college of Languages to ensure its reliability (please see attached letter for referee shared by the researcher in appendix). The researcher benefited from their suggestions and point of view of how the information given connected and drive the research on the line and therefore corrects any inconvenient item.

3.7 Data Analysis Techniques

Techniques of data analysis as indicated earlier in this chapter is in narrative reporting format as well as table based analysis on every statement. The data analysis will be carried out later in chapter four.

3.8 Limitation of the research

The study is limited to families with Deaf persons in Al Gadarif town of Al Gadarif state in eastern Sudan.

Chapter Four

Data Analysis, Results and Discussion

4.1 Introduction

In this chapter, we will be discussing the data analysis and the results obtained from the field study. As discussed in chapter three, the researcher conducted field work and visited four families with Deaf persons using case study outline. It was planned to visit five families but the researcher visited four families. That is due to consulting one family, among the four visited families, with five Deaf persons. The case study format was useful tool in interviewing these four families. The researcher has also visited the only Deaf school in Al Gadarif state as well as the Deaf Union. The aim is to get further information on training about sign language conducted for the Deaf families and, if any sign language centre is available. Here is, within this chapter a data analysis and detailed reporting on the results will be achieved by the researcher to reflecting the findings of the field study.

4.2 Data Analysis

The case study outline is divided into five sections. Starting with family background, information about sign language, educational background of the Deaf person, durable solutions and lessons learned by the family related to sign language (see attached case study outline in the appendix list). Let us follow the data analysis part as in indicated below. Later in this chapter a detailed narrative report will be also shared out.

4.2.1 Section One: Family Historical Background.

• How many family members are there? How many Deaf persons are there in the family?

Table (4.1)

Visited Family	Deaf person Number	Age	Sex	Remarks
Family 1	1	32 years	Male	
Family 2	5	30 years	Female	
Family 3	2	28 years	Male	
	3	26 years	Male	
	4	22 years	Male	
	5	20 years	Male	
	6	16 years	Female	
Family 4	2	25 years	Female	

The table (4.1) shows basic family information about the Deaf persons. This information obtained from the Deaf persons' close family members during the case study interview. The table shows also the number of the Deaf persons in their families. That is whether he or she is number one, two or three in the family. The reason why the researcher asked about the number of the Deaf persons in the family is to ensure the family's competence in sign language. The researcher has found out that in all cases the hearing families are not competent in sign language when communicating with

their Deaf members. It could be noted that the first family has one Deaf member (male) aged 32 years, the second family has also one Deaf person (female) aged 30 years, and the third family has five Deaf persons (four males and one female) aged between 28 to 16 years old. The last and fourth family has one Deaf person who is a female aged 25 years.

- How did the family know their son or daughter is Deaf?

Table (4.2)

Visited Family	Period	Remarks
Family 1	6 months	
Family 2	2 years	
Family 3	6 months	
Family 4	6 months	

The table (4.2) shows the period when the families knew their sons/daughters are actually Deaf. The period varies from family to another. The majority of the visited families said that they knew the deafness of their family members after the age of six months while only one family knew when their son was age of 2 years old.

- How did they receive this fact? Do parents of the Deaf person and other family members considering it a natural phenomenon?

Table (4.3)

Visited Family	Yes	No	Remarks
Family 1	-	No	
Family 2	Yes	-	
Family 3	Yes	-	
Family 4	Yes	-	

The table (4.3) indicates that almost all families consider the deafness of their family members as a natural phenomenon except one family. This family claimed that having a Deaf person in the family is something unique. However, it is important to say that all families were seeking medication for their Deaf members. They were looking for hope that they could speak.

- Have the Deaf family member gone to school? Is it a private or governmental school?

Table (4.4)

Visited Family	Yes	No	Remarks
Family 1	Yes	-	Government school
Family 2	-	No	School drop out
Family 3	Yes	-	Government school
Family 4	Yes	-	Government school

The table (4.4) shows that almost all Deaf persons in the visited families went to school. They all joined the Deaf school in Al Gadarif town of Al Gadarif state in the eastern Sudan. However, only one Deaf person among the visited families dropped out of school earlier in class one.

4.2.2 Section Two: Information about Sign Language.

• Does the Deaf family member understand the sign language or not? Where did he or she learn it?

Table (4.5)

Visited Family	Yes	No	Where
Family 1	Yes	-	Governmental Deaf school
Family 2	Yes	-	Governmental Deaf school
Family 3	Yes	-	Deaf Union
Family 4	Yes	-	Governmental Deaf school

The table (4.5) shows that all Deaf persons understand sign language. The majority of them learned the sign language at the Deaf school in Al Gadarif town except one Deaf person who learned the sign language at the Deaf Union in Al Gadarif state.

- Does the family find it difficult to communicate with the Deaf member using sign language? Which part is difficult?

Table (4.6)

Visited Family	Yes	No	Difficult part
Family 1	Yes	-	description of places and general events
Family 2	Yes	-	Same as above
Family 3	Yes	-	Same as above
Family 4	Yes	-	Same as above

It is clear from the table (4.6) that all visited families have difficulty in communication with their Deaf members. All of them claimed that the difficult part in using sign language relies on the fact that they are not able to describe places and general events to the Deaf persons in the family.

Have the family taken any initiative to learn the sign language? If yes, please describe. If not, why?

Table (4.7)

Visited Family	Yes	No	Reason
Family 1	-	No	Not important to learn sign language
Family 2	Yes	-	The hearing family members want to communicate with their Deaf member
Family 3	-	No	Not important to learn sign language
Family 4	-	No	Not important to learn sign language

The table (4.7) shows that some of the visited families took an initiative to learn sign language by consulting other Deaf persons in their neighborhood to ask of signing expressions. These endeavors show that the families of the Deaf persons are seeking means to learn the sign language. While the majority of the families find it not important to further study sign language. According to them, they possess a sign language manual in their hand which qualifies them enough to communicate with the Deaf family member. Yet, when the researcher asked of their proficiency in signing they all agree it is just basic sign language.

- Is there any centre for teaching Sign Language nearby you?

Table (4.8)

Visited Family	Yes	No	Remarks
Family 1	No	-	
Family 2	No	-	
Family 3	No	-	
Family 4	No	-	

The table (4.8) shows that all families' responses indicate the absence of sign language centre in the entire state.

- If Sign Language centre established, will you join? Why?

Table (4.9)

Visited Family	Yes	No	Remarks
Family 1	Yes	-	
Family 2	Yes	-	
Family 3	Yes	-	
Family 4	Yes	-	

The table (4.9) shows that all families visited by the researcher are willing to learn sign language if sign language centers established as they believe that will facilitate the flow of communication with their Deaf family members in terms of

sharing with them information that is necessary to keep them updated of everyday life.

- Do the family members conceal what is communicated for the Deaf member, particularly, at the dinner table? Why is that? Describe how does the Deaf family member react in this context?

Table (4.10)

Visited Family	Yes	No	Remarks
Family 1	Yes	-	
Family 2	Yes	-	
Family 3	Yes	-	
Family 4	Yes	-	

The table (4.10) shows that all families do conceal information from their Deaf members. They claimed that it depends on the given conversation. That is, if they feel the Deaf person will not be happy by telling him/her what is communicated, or rather they are unable to express, they are forced to conceal that fact from the Deaf person. But they are very concerned to share with their Deaf members everything. Usually the family does not conceal topic under discussion since there is no need to do that. However, sometimes the family does. It could be noted here that the Deaf persons' reaction in this context is absolutely negative. Indeed it is psychological. But it has something to do with the exclusion of the entire hearing community, probably, due to language barrier.

l. Do you feel happy that the Deaf family member is not sharing the discussion? Why?

Table (4.11)

Visited Family	Yes	No	Remarks
Family 1	-	No	
Family 2	-	No	
Family 3	-	No	
Family 4	-	No	

The table (4.11) shows that all families of the Deaf persons do not feel happy when their Deaf members are not sharing the discussion. They say that they are interested to share with him/her the conversation.

4.2.3 Section Three: Education Background.

- At what age the family sent their Deaf member to school? Is he or she still studying? If yes, please ask at which level he or she studies, name of school and geographical location. If no, please ask about the reason.

Table (4.12)

Visited Family	School Age	Still Studying Yes/No	Level	Name of school	Location
Family 1	7 years	No	Completed class 8	Deaf School	Al Gadarif
Family 2	7 years	No	-		
Family 3	7 years	No	Completed class 8	Deaf School	Al Gadarif
Family 4	7 years	No	Completed class 8	Deaf School	Al Gadarif

The table (4.12) shows that three families out of four have their Deaf members completed the basic school (class 8). Only one case, which is family 2, did not complete the basic school for some reasons. It was claimed by the family members that their Deaf member (female) was not interested to attend the Deaf school. Therefore, earlier in class 1 she dropped out of school. The rest three cases vary in their education to some degree. Some joined the craftsman school in Al Gadarif but dropped out earlier in class 1 for language barriers. It was mentioned by the Deaf families that their Deaf members were only

communicating using writing since teachers were not able to use and understand signing. This is clearly indicated that the Deaf persons are willing to continue their education.

- Are there any secondary schools and/or university for the Deaf people in your area? If no, how does the Deaf family member feel about it?

Table (4.13)

Visited Family	Yes	No	Remarks
Family 1	-	No	
Family 2	-	No	
Family 3	-	No	
Family 4	-	No	

The table (4.13) shows that all families said that there are no secondary school and/or university for the Deaf people in the entire state. The Deaf members consider that is a limitation on their rights.

- Do you see it is important for the Deaf member to go to secondary school and university? Please describe. If no, why?

Table (4.14)

Visited Family	Yes	No	Remarks
Family 1	Yes	-	
Family 2	Yes	-	
Family 3	Yes	-	
Family 4	Yes	-	

As indicated in the table (4.14) above that all the families with Deaf persons said that it is important for the Deaf member to go to secondary school and university. Deaf people exactly like hearing community members. The only difference is that they do not hear and speak. But they are talented. Despite of this, the hearing community sees that it is impossible for the Deaf community to step forward in their education.

4.2.4 Section Four: Durable solutions.

- Do the family members find it necessary to learn Sign Language? Why?

Table (4.15)

Visited Family	Yes	No	Remarks
Family 1	Yes	-	
Family 2	Yes	-	
Family 3	Yes	-	
Family 4	Yes	-	

The table (4.15) indicates that all of the families visited find it necessary to learn sign language so it can communicate using the sign language and thereby share information with their Deaf members.

- Is there any educational support provided by NGOs or UN agencies or governmental institutions to the Deaf community members? Which agency or government institution? When was that? What type of educational support?

Table (4.16)

Visited Family	Yes	No	Agency Name	Year	Type of support
Family 1	Yes	-	Not sure	Not sure	Computer literacy
Family 2	Yes	-	Not sure	Not sure	Computer literacy
Family 3	-	No	-	-	
Family 4	Yes	-	Endo Hoven and the Deaf Union	2008	Computer literacy, technical and vocational training skills

The table (4.16) shows that almost all families said that there are educational supports provided by non-governmental organizations, the United Nations agencies and governmental institutions. Only one family claimed that there is no support provided for the Deaf community by NGOs or UN agencies.

The educational support provided by NGOs or UN agencies or governmental institutions to the Deaf community members is appreciated. Still further support is needed. The kind of support provided is based on technical and vocational skills.

Does the family consider it as worthy? How? If not, what is further support needed?

Table (4.17)

Visited Family	Yes	No	Remarks
Family 1	Yes	-	
Family 2	Yes	-	
Family 3	Yes	-	
Family 4	Yes	-	

All families consider the educational support for the Deaf is worthy since the Deaf members are less-minded and such educational support can help them to integrate into the hearing community. However, support should be dedicated to establishment of Deaf secondary schools and university, sign language centers, conduct training on sign language for families with Deaf persons and advocacy workshops of the Deaf community linguistic rights.

4.2.5 Section Five: Lessons learned.

- What lessons have been learned by the family members related to learning Sign Language and Deaf community in general?

  All the families visited respond to the above question by saying that the learning of sign language by the family is essential. Through signing the family can ensure their Deaf person is aware of everything around him. Therefore, he or she will be ready to deal with the hearing community.

4.3 Results and Discussion

4.3.1 Case studies Narrative Report

This narrative report constitutes the data analysis and results obtained from families with Deaf persons in Al Gadarif town of Al Gadarif state. The researcher visited four families at their homes and had an interview with the family members. It took almost one hour to interview each of the Deaf families. As a supporting document, a case study outline was carefully designed to support in asking questions. These questions are categorized into five sections as such family background, information about sign language, educational background of the Deaf persons, durable solutions and lessons learned by the family of the Deaf persons related to learning sign language. The researcher used a tape recorder as an instrument to support in the writing up and reporting process.

Kindly note before rushing into the results of the case studies, it is necessary to mention that this study is seeking to draw attention of the negligence of learning sign language among the hearing community and especially among families with Deaf persons. In other words, it is about the linguistic rights of Deaf community.

This is absolutely a sociolinguistic study which tries to advocate the linguistic rights of a minor linguistic group in Sudan. Moreover, this is a compiled narrative report covering the findings of four cases.

The first case visited by the researcher is a male Deaf in the age of 32 years old. His family is composed of nine members. He is the elder son. The second case visited was a female aged 30 years old. She is the fifth one in the family. The third case was a family with five Deaf persons (four males and one female). Their ages are between 28 to 16 years old. The fourth and final case was a female in the age of 25 years old. The researcher asked the families during the interview about how they knew their sons/daughters are Deaf. However, most of the families' answers indicated that they knew that in the earlier six months. Some of the families said they knew their children deafness after the age of two years. The majority of the interviewed families have tried to communicate with their Deaf members using signing since childhood but they were also seeking medication. They were looking for hope that their sons and daughters could speak and hear. It was of an interest made by the researcher to ask whether the families considering it a natural phenomenon or not. About three families claimed that it was natural phenomenon except one family since it is something unique to them. Doctors told this family that their son would be able to speak after the age of seven. However, this did not happen.

As per questions related to the Deaf members' education background, however, almost all families send their Deaf sons and daughters to a Deaf school except one family. That is, they sent their Deaf family member to a hearing pupil school at the age of seven years. He studied with hearing classmates up to class 2 (basic

school). Earlier in 1990s, the Sudanese National Union of the Deaf established Deaf school in Al Gadarif city. The family finally decided to send their son to that Deaf school where he mostly could learn the sign language. The Deaf school accepted their son for Class (1) when his age was nine years old. It could be of importance to note that all four visited families have sent their Deaf members to the same Deaf school in Al Gadarif town.

As for the sign language section, the researcher finds out that the Deaf persons understand and master signing. They learn sign language at the Deaf school in Al Gadarif town. However, the majority of the families find it difficult to communicate with their Deaf members using sign language. Later, the Deaf school presents sign language manual to families so they can be able to communicate with their Deaf members. The researcher asked the family which part is difficult in signing. They claimed that they only know basic signing but when it comes to description of places and general events they only use writing. Also, all four visited families acknowledge the fact that they understand nothing by the time their Deaf members is signing to another Deaf fellows.

Here the researcher decided to visit the only Deaf school administration in Al Gadarif state and get some information related to the school's contribution of building the capacity of the Deaf families on sign language. It was pointed out by the schoolmaster that only 3 to 6 trainings about sign language conducted for families with Deaf persons since the establishment of the school back in 1990s. The schoolmaster mentioned that there is no initiative made to establish sign language centre in the state. In an attempt to get answers to why the Deaf people

do not have secondary schools, in Al Gadarif town of course, her Excellency said it was due to the low successfulness rate among the Deaf pupils.

Though, some of the visited families took an initiative to learn sign language by consulting other Deaf persons in their neighbourhood to ask of signing expressions. These endeavours showed that the families of the Deaf persons are seeking means to learn the sign language. While the majority of the families think it is not important to further study sign language. According to them, they possess a sign language manual in their hand which qualifies them enough to communicate with the Deaf family member. Yet, when the researcher asked of their proficiency in signing they all agree it is just basic sign language.

However, the researcher asked the families if there are centers for teaching sign language in Al Gadarif town. It was mentioned that there is no centre for teaching sign language in the entire state. But the deaf school called out mothers to join the learning sessions of sign language years back. Also, the Deaf Union of Al Gadarif state organizes sign language trainings to families with Deaf persons. This fact has also been confirmed by the Deaf Union members.

Most of the families visited by the researcher are willing to learn sign language if sign language centers established as they believe the learning of the sign language will facilitate the flow of communication with their Deaf family members in terms of sharing with them information that is necessary to keep them updated of everyday life. So, they believe the absence of the ability to communicate using sign language leads the family to conceal what is communicated for the Deaf member, particularly, at the dinner table. Usually the family does not conceal topic under discussion since there is no need to do that. However, sometimes the

family does. Why they do that? The majority of the visited families said it depends on the given conversation. That is, if they feel the Deaf person will not be happy by telling him/her what is communicated, or rather they are unable to express themselves; they are forced to conceal the fact from the Deaf person. But they are very concerned to share with their Deaf members everything. It could be noted here that the Deaf persons' reaction in this context is absolutely negative. Indeed it is psychological. But it has something to do with the exclusion of the entire hearing community, probably, due to language barrier. The families said "they get upset and rude until they know what was under discussion". Despite of this, the Deaf members do not feel happy since their hearing family members are not interested to share with him/her the conversation because he or she is Deaf.

This is, according to the researcher, is one of the reasons which constitute the exclusion of the hearing community by the Deaf persons. It may get further into considering the hearing community as outsiders. Because of language barrier, the Deaf family members would exclude their hearing family members and become part of the Deaf community. Thus, this point is very much supporting the claim made by the researcher in chapter one that most of the Sudanese community do not know how to communicate with the Deaf persons using sign language.

The researcher is concerned to ask whether the Deaf person is still studying or not. It was pointed out that three cases out of four completed the basic school (class 8). Only one case, which is case 2, did not complete the basic school for some reasons. It was claimed by the family of case 2, which is a female Deaf member; she was not interested to attend the Deaf school. Therefore, earlier in class (1) she dropped out of school. The rest three cases vary in their education to

some degree. Some joined the craftsman school in Al Gadarif but dropped out earlier in class (1) for language barriers. It was mentioned by the Deaf families that their Deaf members were only communicating using writing since teachers were not able to use and understand signing.

It could be noted here that there is no secondary school and/or university for the Deaf people in the entire state. The Deaf members consider that is a limitation on their rights. Almost all families visited confirmed that their Deaf members did not succeed in their final basic school exams. According to the Deaf school administration, it may be due to the curriculum itself. For the families with Deaf persons, it is important for the Deaf member to go to secondary school and university. Deaf people exactly like hearing community members. The only difference is that they do not hear and speak. But they are talented. Despite of this, the hearing community sees that it is impossible for the Deaf community to step forward in their education. It was reported by the Deaf schoolmaster that two Deaf students attended secondary school and university from Al Gadarif. They studied with hearing students. One of them now is a teacher in the Deaf school. This indicates that the willingness of the Deaf community to step up in their education as the same way hearing community does.

As an attempt to explain a durable solution to reinforce the learning of sign language and advocate the linguistic rights of the Deaf community, the families with Deaf persons consider it as necessary to learn sign language so they can communicate using the sign language and thereby share the information with their Deaf members. One of the members of the visited families, the father, said that he was a member of the Parents Teachers Association at the Deaf school. He

said that he had observed that the Deaf pupils are very difficult to deal with them. The shouting is natural for the Deaf and we as hearing people should not get annoyed. But we can learn the sign language in order to make them calm down.

The educational support provided by NGOs or UN agencies or governmental institutions to the Deaf community members is appreciated. Still further support is needed. The kind of support provided is based on technical and vocational skills. However, support should be dedicated to establishment of Deaf secondary schools and university, sign language centers, conduct training on sign language for families with Deaf persons and advocacy workshops of the Deaf community linguistic rights. That is, according to the Deaf families "the Deaf community members are "less-minded" and such educational support can help them to integrate into the hearing community". The term "less-minded" used by the families of the Deaf persons indicate that they still need to be sensitized so they can not consider it that way.

Finally, during the interview, the researcher asked about lessons that have been learned by the family members related to learning of sign language and Deaf community in general. They all agreed that the learning of sign language by the family is essential. Through signing the family can ensure their Deaf person is aware of everything around him. Therefore, he or she will be ready to deal with the hearing community.

4.4 Summary

This chapter shows the data analysis, results and discussion based on the field study findings. The researcher uses case study outline as data collection tool. Also a tape recorder has been used as an instrument to further support in the writing up and reporting process. The researcher interviewed four families with Deaf persons in Al Gadarif town of Al Gadarif state in the eastern Sudan. The number of Deaf persons among the visited families varies from family to another one. Most of the families have one Deaf member except one family which has five Deaf members.

The case study outline used by the researcher is divided into five sections as such family background, information about sign language, educational background of the Deaf persons, durable solutions and lessons learned by the family related to sign language. The researcher through these five sections would like to show to what extend families with Deaf persons understand the linguistic rights of the Deaf community. Moreover, as this study is purely sociolinguistic study, the researcher seeks potential mechanisms to reintegrate the Deaf community into the hearing community. It was suggested by the visited families that learning of the sign language can make that happen.

Finally, this chapter shows the data analysis and results obtained from the field study through a narrative final report covering all four case studies. Later in chapter five the researcher will come out with the conclusions, findings and recommendations as well as suggestions for further studies.

Chapter Five

Conclusions, Findings, Recommendations and suggestions for further studies

5.1 Introduction

This chapter which builds up on the previous chapters will be the final gist of this research. The researcher provides a conclusion of this research whereby the focus relies on highlighting the research assumptions as well as the research objectives. The objectives of the research are reviewed to ensure means through which it can be achieved.

The researcher also provides recommendations so as to be considered by the Government of Sudan (GoS), United Nations (UN) agencies and International Non Governmental Organizations (INGOs). These recommendations have been drawn out of the findings of the field study as well as the researcher's own experience as younger brother of a Deaf family member. Finally, this chapter offers suggestions for further studies. Researchers who are interested to conduct studies on sign language and Deaf community, it is very much recommended to consider this study and builds on it.

5.2 Conclusions

This research was about the negligence of Deaf community sign language among the hearing community. The researcher concentrated on the learning of sign language by the hearing community and particularly families with Deaf members. The study tried to call out the linguistic rights of the Deaf community in Sudan. One of the objectives of the research indicated by the researcher is to spread the culture of learning Deaf community sign language as much as any other language among the Sudanese community. The study also highlighted on the factors lead Deaf people to exclude the hearing community. Throughout the research, the researcher presented potential durable solutions towards Deaf people reintegration into the hearing community.

The populations of the research were families with Deaf members. The researcher conducted interviews for four families with Deaf members in Al Gadarif town of Al Gadarif state in the eastern Sudan. The tool of data collection used by the researcher is case study format carefully designed into five sections. These five sections covered information as such the Deaf person family background, information about sign language, educational background of the Deaf person, durable solutions and lessons learned by the family related to sign language. A tape recorder was used by the researcher as an instrument to support in the writing up and reporting process. The data analysis technique followed by the researcher was a narrative final report.

5.3 Findings

The findings of this research are the following:

- The hearing family members are not aware of the linguistic rights of the Deaf community in communication and information sharing.

- The exclusion of hearing community among the Deaf people as a result of neglecting their sign language by community members.

- Family members of the Deaf persons are willing to learn sign language if sign language centers established.

- Deaf community can be reintegrated in the community when the hearing community recognize and change its misconception of the sign language.

- Because of language barrier, hearing family members do conceal information from a Deaf member.

- **Recommendations**

The researcher recommends the following:

- Families with Deaf persons should be aware of the linguistic rights of the Deaf community in communication and information sharing.

- The exclusion of hearing community among the Deaf people as a result of neglecting their sign language by the hearing community members.

- Government of Sudan, UN agencies and INGOs should devote further support to establish sign language centers.

- Conduct sensitization campaigns to raise the awareness of the Sudanese hearing community towards Deaf community sign language.

- **Suggestions for further studies**

As indicated throughout the research, this study is a sociolinguistics study which tries to advocate the linguistic rights of minority linguistic group in Sudan. The study focused on the learning of sign language by the family of the Deaf persons. That is, it was about sharing information and communication with a Deaf person using sign language. However, researchers who are interested to conduct their studies on Deaf community should consider psycholinguistics studies related to the Deaf community. Also, cultural studies targeting the culture of Deaf community in Sudan should be given priority by linguistic researchers.

Appendixes

- List of reference

- Case Study Format

- Letter to academic referee

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Case Study Outline

Research Title: The Negligence of Deaf Community Sign Language among the Hearing Community

Demographic Data:

Case study No: …………………………………………………………………………………..

Date: …………………………………………………………………………………………………

Time of start: …………………………………………………………………………………..

Duration of interview: ……………………………………………………………………….

Introduce the researcher to the participants and inform the reasons of conducting this interview as well as its contents. Explain what the researcher will do by the information provided. Explain to participants that they are not obliged to participate in this study and no services will be withheld if they decided not to. If they decided to participate, however, inform them they will be receiving no gifts or services. Inform the participants that the outcome of the interview will be obtained for academic purpose **ONLY** and therefore no names are going to be shared with any other third party.

Inform the participants that the interview is divided into **FIVE SECTIONS** and will be conducted for **TWO** hours. If agreed, ask them if they have any question. If not, please start the interview.

Section One: Family Historical Background.

The following questions should be taken into consideration:

a. How many family members? What is the number of the Deaf person in the family?

b. How old is he or she?

c. How did the family know their son or daughter is Deaf?

d. How do they receive this fact?

e. Were parents and other close family members of the Deaf person considering it as natural phenomenon?

f. Have the Deaf family member went to school?

g. Is it private or governmental school?

Section Two: Information about Sign Language.

Please consider the following questions:

a. Does the Deaf family member understand the sign language or not?

b. Where did he or she learn it?

c. Does the family find it difficult to communicate with the Deaf member using sign language?

d. Which part is difficult?

e. Have the family took any initiative to learn the sign language? If yes, please describe.

f. If not, why?

g. Is there any centre for teaching Sign Language nearby you?

h. If Sign Language centre established, will you join? Why?

i. Do the family members conceal what is communicated for the Deaf member, particularly, at the dinner table?

j. Why is that?

k. Describe how does the Deaf family member react in this context?

l. Do you feel happy that the Deaf family member is not sharing the discussion? Why?

Section Three: Education Background.

Please consider the following questions:

a. At what age the family sent their Deaf member to school?

b. Does he or she still studying?

c. If yes, please ask at which level he or she studies, name of school and geographical location. If no, please ask about the reason.

d. Does the Deaf member enjoy going to school? Please describe.

e. Are there any secondary schools and/or university for the Deaf people in your area? If no, how the Deaf family member feels about it?

f. Do you see it important for the Deaf member to go to school and university? Please describe.

g. If no, why?

Section Four: Durable solutions.

Please consider the following questions:

a. Do the family members find it necessary to learn Sign Language? Why?

b. Is there any educational support provided by NGOs or UN agencies or governmental institutions to the Deaf community members?

c. Which agency or government institution?

d. When was that?

e. What type of educational support?

f. Does the family consider it as worthy? How?

g. If not, what further support needed?

Section Five: Lessons learned.

Please consider the following question:

- What lessons have been learned by the family members related to learning Sign Language and Deaf community in general?

   …The End of interview…Please write down your own observations:

Dear Sir,

In line with the above mentioned subject, I hereby **Muhyi Eldeen Salih Homeida** conducts Mater of Arts in English Linguistics at Sudan University of Science and Technology (SUST) for the academic year 2013 -2015. I kindly introduce to your Excellency a case study outline as tool of data collection of my research and looking forward to receiving comments and/or modifications where necessary from your side. I trust that you will collaborate with me in this regard.

Please kindly find attached copy of case study outline with this letter.

Thank you for your support.

Muhyi Eldeen Salih Homeida

MA in Linguistics Candidate

SUST University

 22, July 2015