Introduction

Despite developments in legislation, policy, advocacy, and technology, all designed to improve deaf education and its delivery, deaf students still face a raft of issues from their early years of education through secondary high school. While there have been improvements, that situation continues due largely to fragmentation within the deaf movement based on advocacy efforts for competing approaches to deaf education. This has occurred in the context of growing corporatization and privatization.

The main area of difference has centered on how young deaf people should learn, be it informally—in the home, the playground, and the like—or formally, such as in the classroom. Should they be taught using oralism (spoken language) or manualism (sign language)? The debate between oralists and manualists has persisted for centuries and has had a significant impact on the type of education delivered to deaf students in NSW.

Since the 1960s, this situation has become more contested and increasingly pronounced. Different models of disability have come and gone. The findings of various inquiries and reports have stimulated various exchanges, though they have been implemented either in an ad hoc manner or not at all. New technologies have been introduced, heralding different methods of educating deaf students with particular regard to their individual abilities and to their differing degrees of hearing loss. The debate further deepened with the introduction of bilingualism as another educational method in the early 1990s. Disability discrimination legislation and the United Nations' *Convention on the Rights of Persons with Disabilities* served to further drive the deaf education debate. These required countries to take measures to

facilitate the learning of sign language and ensure the education of deaf children be delivered in the most appropriate languages, modes, and means of communication for the individual and in environments that maximize academic and social development. However, deaf students continue to be generally marginalized in the NSW education system.

AUSTRALIAN LITERATURE ON DEAF EDUCATION

> The origins and development of the education of the deaf and dumb is an obscure but fascinating subject. Not much has been written about it.[1]

In his 1969 book, *Deafness: An Autobiography*, David Wright noted that the field of history of deaf education was underdeveloped. Fifty years later, not much has changed. This is particularly the case in Australia and NSW. One answer why can be found in the following quote:

> This suspiciousness of "outsider" researcher by individuals who are deaf in conjunction with the complex nature of deaf education are likely factors in the limited nature of previous research on the history of deaf education in Australia.[2]

Significant, if minor, contributions have been made to the historical research of deaf education in NSW. These are Ernest Lund's "The Education of Deaf Children—An Historical Analysis of Thought and Procedure in New South Wales" (1939), Joseph Alphonsus Burke's "The History of Catholic Schooling for Deaf and Dumb Children in the Hunter Valley" (1974), and Barbara Lee Crickmore's "An Historical Perspective on the Academic Education of Deaf Children in New South Wales 1860s–1990s" (2000).[3]

Lund's thesis sought to discover and analyze pre-1939 facts for interpretation as a living story. Through collecting information from a "prolonged search among a variety of official reports and other documents," Lund wove a story about the development of the education of deaf children in NSW against "special resistances," including

"government inaction, religious disparity, methodological diversity, and teaching laicality."[4]

Burke's thesis presented a historical overview of a century of Catholic education for the deaf and dumb in the Hunter Valley, a regional area north of Sydney. Focusing heavily on several dominant personalities among the Dominican Sisters and their contribution to deaf education, Burke explored the ecclesiastical and educational reasons for deaf education in Australia and the Asia Pacific region and the establishment of an institution for the deaf and dumb. Furthermore, the contribution of each personality was examined as well as deaf educational methods, outlining the Dominican Sisters' success with their students as they integrated "fully into the hearing classes at State and Private High Schools across the nation." Burke emphasized that what the Dominican Sisters did was a spectacular achievement in the field of special education.[5]

Crickmore's dissertation provided a historical investigation of education services for deaf children in NSW since 1860. Adopting a chronological and thematic approach, Crickmore described the significant events that shaped deaf education, such as the establishment of special schools in NSW, the rise of the oral movement, and the 1940s rubella epidemic. She also argued that language acquisition was a "fundamental prerequisite to academic achievement" and provided reasons for the academic failings of deaf students. These are inherent in five themes:

> the culture of politics and advocacy of deaf education, the framework within which the instruction of deaf children occurs, the imposition of the norm of the hearing child on the education of the deaf child, the resourcing issue and the "mesh of meanings" applied to the education of the deaf by individual players and special interest groups.[6]

General history books on Australian education have paid scant attention to deaf education. While there are no academic texts dedicated to the history of deaf education in NSW, Alan Barcan in his book, *Two Centuries of Education in New South Wales*, mentioned deaf children in a few short references to the Deaf and Dumb Institution in Sydney and the establishment of Opportunity Deaf Classes for

deaf children.[7] M. E. Thomas included limited information about deaf students, discussing the Deaf and Dumb Institution and Farrar School in a chapter of a book about children with disabilities.[8] Over the last thirty years, several theses have been written about deaf education.[9] This is partly because of the huge growth in interest in disadvantaged Australians, including the Forgotten Australians. But only one of these has taken a historical perspective: Ian Colin Whitson's "Provisions for the Education of Blind, Deaf, Hospitalized, Convalescent, and Crippled Children in New South Wales Between 1860 and 1944" (1991).

Apart from Aaron Payne's article (2013) on the challenges of producing an oral history of people who are deaf, not one deaf person has written academically about deaf education and its history in NSW and Australia until now.

NOMENCLATURE REGARDING DEAFNESS

To appreciate the various ways of defining deafness, one must examine the terminology associated with it. This is complicated, contentious, and warrants explanation. There are several terms for describing people with varying degrees of deafness or hearing loss. Aussie Deaf Kids (ADK), an organization that provides an online gateway to information on deafness and hearing loss in relation to children, outlines a comprehensive and general summary of the definitions of these terms:

- *Deaf* describes people who are "culturally deaf" in that they use Auslan for communication and identify as members of the signing Deaf community, a cultural and linguistic minority group that shares a language, customs, and traditions, and sees deafness in a positive light, not as a disability.[10]
- *deaf* describes people who are "audiologically deaf" but do not necessarily identify as members of the signing Deaf community.
- *hard of hearing* and *hearing-impaired* are terms used generally to describe people who have a mild or moderate hearing loss or have lost some of their hearing in late childhood or adulthood. They usually communicate through speech and lipreading and wear hearing aids and/or cochlear implants.[11]

When the term *hearing-impaired* was introduced, it was perceived to be a more positive term than *deaf* because it suggested some degree of hearing, which could be useful. Now, *hearing-impaired* and *hearing impairment* are both perceived negatively because they emphasize the absence of hearing. This encourages some people to reject these terms and use *Deaf*, asserting the positivity of their deafness. However, other people continue to use *hearing-impaired* because they do not want to be classified as deaf; they find their friends among people who hear, identify with them, and do not wish to be considered part of the signing Deaf community. Yet, others prefer *deaf* because it refers to their degree of hearing loss with no association with the Deaf community. People who prefer to be referred to as *deaf* may not have a more significant hearing loss than others who choose the term *hearing-impaired.*[12] The term *hard of hearing* is commonly applied to adults who have progressively lost their hearing later in their lives. However, it has been introduced as a useful term to describe children with mild-to-moderate hearing loss.[13] This highlights how complicated the deafness terminology issue has become, and the complex politics of the broad and fragmented population associated with deafness.

In October 2013, the International Federation of the Hard of Hearing and the World Federation of the Deaf signed a cooperation agreement recommending that the terms *Deaf* and *hard of hearing* be adopted while deeming the term *hearing-impaired* to be inappropriate.[14] However, many Australian people and organizations continue to use the term *hearing-impaired* in preference to *hard of hearing.*[15]

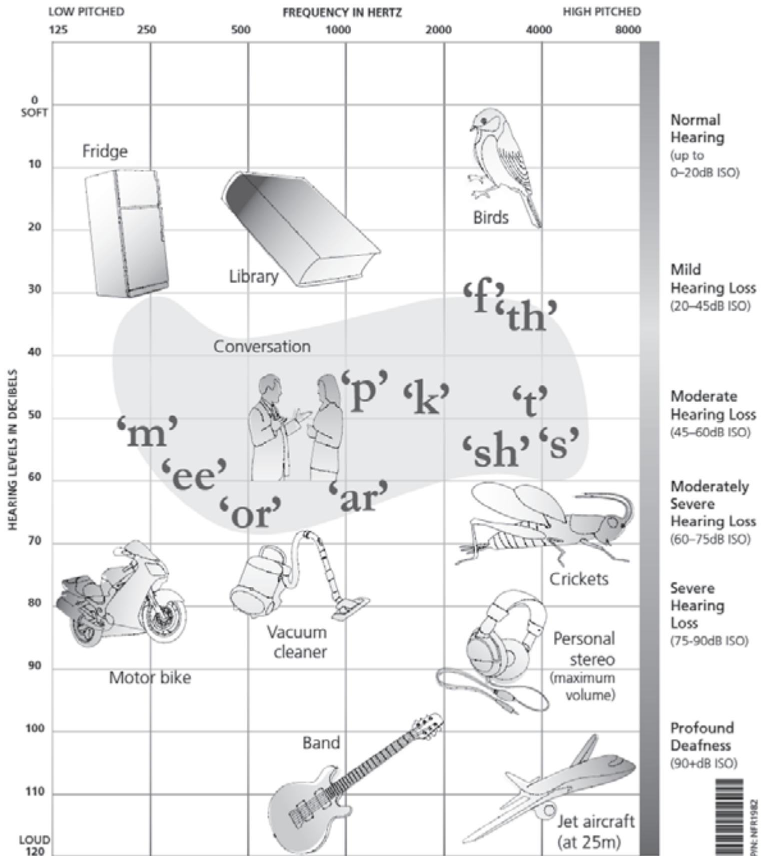
Further complicating the deafness terminology issue is the degree of hearing loss. Hearing is measured with an audiometer that calculates a person's ability to hear a range of sounds at different levels of loudness. The types of loss are labeled as mild, moderate, moderately severe, severe, or profound.[16] An average loss of 50 decibels is classified as "moderate" whereas a loss of 80 decibels is "severe." Figure 1 shows the sounds that can be heard with different types of hearing loss.

In this book, I will refer to ALL people with some degree of hearing loss as *deaf.* In the original doctoral dissertation, I used the acronym DdHHHI—*Deaf, deaf, Hard of Hearing, Hearing Impaired*— to be as inclusive as possible of all people with some form of hearing loss or deafness. For the sake of brevity and readability, an editorial decision was made to use the term *deaf.*

Frequency and intensity of familiar sounds

THE SPEECH INFORMATION ON THIS CHART IS BASED ON MEASUREMENTS MADE BY NATIONAL ACOUSTIC LABORATORIES, THE RESEARCH DIVISION OF AUSTRALIAN HEARING. EVERYDAY SOUNDS COVER A RANGE OF FREQUENCIES AND INTENSITIES. THIS CHART IS A GUIDE ONLY.

FREQUENCY AND INTENSITY OF FAMILIAR SOUNDS



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www.hearing.com.au

Figure 1. An example of an audiogram.[17]
Courtesy of Australian Hearing.

THE DEAF MOVEMENT AS A SOCIAL MOVEMENT

Social movements generally comprise people, whether individually or as members of groups or organizations, acting collectively, with a collective identity, pursuing goals that focus on achieving social, cultural, and political change. These goals are obtained from ideologies and interests that define an issue as warranting protest action. Protest action may be manifested in various ways, including marches, sit-ins, demonstrations, picketing, meetings, rallies, social media activism, and so on. Social movements are structurally diverse, consisting of "numerous, networked groups, organizations, and individual adherents," and have cohesion and continuity over time where that continuity is partly based on the relevant social movement's collective identity.[18] However, that continuity can be disrupted on a cyclical basis when social movements experience fragmentation, division, or abeyance.

To date, in Australia, particularly in NSW, there has hardly been a large and significant social movement for deaf people, their parents, teachers, sign language interpreters, interested academics, education advocates, and audiological and medical personnel and their rights. For a social movement to be prominent and successful, it needs a large number of people actively participating in it. The deaf population is relatively small. While the actual number of Deaf people in Australia is unknown, recent population figures estimate that there are at least 7,000 to 15,400 people who are Deaf and use Auslan. In NSW, there are about 2,102 Deaf people.[19] The 2006 Access Economics report indicates that one in six Australians has some degree of hearing loss, which amounts to about 3.3 million Australians out of a population, in 2006, of about 20 million.[20] According to the 2006 Australian Bureau of Statistics Census, there were 6.5 million people in NSW. That amounts to about 1.08 million people having some form of hearing loss in NSW alone. The Australian Human Rights Commission has claimed that over one million Australians have a significant degree of hearing loss, with around 30,000 Australians being totally deaf.[21] Thus, the deaf movement is, on the whole, a small group relative to the total Australian population. This has adverse implications for the size, strength, mobilization, and unity of the deaf movement.

ARGUMENT

Fragmentation has been a constant theme in the deaf movement, as a social movement, due, in large part, to the differing educational philosophies and communication methods being advocated for deaf students. Divisions are also due to the differing approaches as to how deaf people should grow, develop, and learn. See figure 2 for a general description of the differing methods.

Young deaf people may learn through the educational methods of oralism, bilingualism, or manualism. Oralism is the education of deaf students through oral or spoken language by using speech, sometimes lipreading and listening with cochlear implants and/or via residual hearing as amplified by hearing aids, instead of sign language.

Speech	Cued Speech
Lipreading	
Gestures	
Residual Hearing	

Auditory-Oral

Lipreading	Gestures
Cued Speech	English-Based Sign System (i.e., Signed English)
Speech	
Residual Hearing	Fingerspelling

Total Communication

Fingerspelling	English
Speech	Lipreading
Gestures	Sign Language (Auslan)

Sign Bilingualism

Speech
Residual Hearing

Auditory-Verbal

Figure 2. Educational/communication philosophies in NSW. Source: Based on the CHIP Manual, *Colorado Home Intervention Program, 2004.*

Bilingualism is the education of deaf students through sign language in addition to being taught the spoken language in its written form. Manualism involves learning through sign language in the classroom. For both bilingualism and manualism, in the case of NSW and Australia, the sign language used is Auslan.

Auslan is a natural sign language used by the Australian Deaf community and has been in use for at least one hundred years but was only coined as Auslan as recently as the late 1980s.[22] Natural languages are languages that have developed in people through use and repetition without any conscious planning or premeditation.[23] Auslan is a language in its own right that operates in a visual modality and has its own grammar, syntax, lexicon, and semantics. It involves the movement of hands and arms, gestures, facial expressions, and body positioning to communicate. It does not follow and is not based on the spoken and written Australian English language. Moreover, it is not the sign equivalent of the Australian English language. A basic grammatical structure commonly used in Auslan is the "topic and comment" form, which is similar to various Asian languages.[24] As Ozolins and Bridge have noted:

> Signed languages can express all the nuances, all the force, and subtleties which any [sic] normal language can express. Aspects such as punning, word plays and humour can all be expressed in Auslan. Fluent signers are able to communicate ideas, thoughts, abstract concepts, theories, jokes, narratives, poetry, etc.[25]

In 1987, the Australian Commonwealth Government recognized Auslan in its four-year *National Policy on Languages* as a "community language other than English."[26] The 1987 publication of the first dictionary of Australian Sign Language provided linguistic recognition of Auslan.[27] In 1990, an Australian Commonwealth Government's green paper acknowledged Auslan as the "first language of the profoundly deaf."[28] In August 1991, in a companion volume to the Policy Information Paper on language policy, Auslan was stated to be "an indigenous Australian language, having developed from British and Irish sign languages brought to Australia."[29] While the Policy Information Paper had a section on "Languages other than English," there was no express mention of Auslan in that section.[30] However, in the companion volume to the Policy Information Paper, Auslan was mentioned in

the definitions section as "Australian Sign Language (Auslan), which is the signed language of the Australian deaf community."[31] Furthermore, Auslan was mentioned in a section about language provisions for the "deaf and hearing impaired."[32] It mentioned the "signing deaf people" constituting a "group . . . with a distinct sub-culture."[33] This demonstrated a lack of understanding by policy makers at the time about Deaf culture and how it is a culture unto itself and not a sub-culture of any culture.[34]

Contemporary academic observers have misinterpreted official sources regarding Auslan. For example, in Claudia Slegers's article, Auslan was "recognised as a community language in an Australian Federal government white paper on language policy," but as mentioned earlier, this was not the case.[35] This is because the companion volume to the Policy Information Paper explicitly stated that terms such as *community languages* and *economic languages* were not to be used in the Policy Information Paper or companion volume. So, how was Auslan acknowledged as a language in the companion volume? The answer can be found in the definitions section and in the quote below:

> Languages other than English [sic] is used generically to denote all languages except English. These languages which are spoken or used in Australia and/or which are required for the purposes of international communication.[36]

Unlike other countries such as Britain, Austria, and New Zealand, all of which have recognized their own sign languages in law in 2003, 2005, and 2006, respectively, Australia is yet to recognize Auslan in legislation.[37]

The debate between proponents of oralism and manualism has significantly affected the kind of education delivered to young deaf people in NSW. From the 1960s, developments in legislation, policy, advocacy, and technology shaped this debate, making it more informed and pronounced. New technologies such as increasingly sophisticated hearing aids and the FM system[38] helped to make oralism a more prevalent and widespread educational method than manualism. Further aiding the growth of oralism was the commercial introduction of the cochlear implant in 1982. While oralism grew, ironically enough, manualism, which had been on the decline, began to be embraced

through the introduction of bilingualism, further deepening the divide and fueling debate.[39]

Anti-discrimination legislation, including the *Disability Discrimination Act 1992* (Cwlth) and the *Disability Standards for Education 2005* (Cwlth) as well as the United Nations' *Convention on the Rights of Persons with Disabilities* (CRPD) provided some protection for deaf students from discrimination or adverse actions during their education. The Cwlth legislation and CRPD required educational providers to enhance learning by deaf students, whether through English, Auslan or both, and to ensure that such learning is through languages, modes, and means of communication most appropriate to the individual students with regard to their abilities and degree of hearing, hearing loss, or deafness. But despite improvements to education for deaf students, they continue to face various issues and are generally marginalized within the NSW education system.

PARTICIPANT OBSERVATION

Participant observation is a research methodology that is appropriate for studies of almost every aspect of humanity. It is mainly designed for scholarly issues, where little is known about the subject of research—such as a newly formed group or movement—or where the researched subject is somehow obscured from the view of outsiders or is hidden from public view, such as families, groups with mental and physical illnesses, secretive groups, and private organizations.[40] Participant observation research can be enhanced by designing research with the very people who are the research subjects. This kind of research is conducted by a broad range of academics working in community engagement as opposed to being "ivory tower intellectuals."[41] Other terms similar to participant observation are *emancipatory research*, *participatory action research*, and *inside research*, which is a recent term for inclusive research among people with disabilities.[42]

My participant observation research has arguably a degree of authenticity and validity due to my lived experience of deafness. Being deaf enhances my position as a participant observer. Due to my life experiences, I have a particular ability to empathize with the interviewees. Apart from being a participant observer, I am also an inside researcher. This is the latest term embraced by the disability research

sector and is designed to have people with disabilities researching themselves as opposed to research being conducted by people without disabilities. Inside research is research *with* people with disabilities by people with disabilities, rather than *on* people with disabilities, as reflected in the saying "Nothing about us without us."[43] Other people who are deaf have written about their lived experiences with deafness.[44]

At a conference at the University of Sydney in June 2012, which examined how people with disabilities are actively engaged in planning, doing research, and disseminating findings, advantages about inside research were canvassed. The inside researcher has insider knowledge and the lived experience of what is being researched. The inside researcher knows what to ask while not having to deal with culture shock. Oral history interviews are more likely to contain greater depth and richness and experience rapport due to trust and acceptance by the participants—or interviewees—where the inside researcher has legitimacy. The interviewees are likely to be more comfortable with the inside researcher and talk more, leading to enhanced affinity. The inside researcher is also arguably acknowledged to have some degree of authenticity and validity.[45]

There are, however, disadvantages. The inside researcher may be subjective when interviewing and may be too emotionally involved. Insider knowledge may lead the inside researcher to make assumptions about the lived experiences of participants and not expand on issues due to assumed commonality, leading to lack of validity. The inside researcher's politics or vested interests may also lead to data being distorted. This is all of particular concern in a population with such linguistic and political divisions.

While embracing my position as an inside researcher, I have endeavored to be objective as much as possible during my fieldwork and to thoroughly explore the interviewees' educational experiences by asking exploratory questions. Overall, in my view, the advantages of inside research far outweigh the disadvantages.

OTHER METHODOLOGY

This book draws on a traditional range of historical sources. It includes research at archival and library repositories from Australian Hearing, NSW State Records, the Royal Institute for Deaf and Blind Children,

St. Gabriel's School, and Archives of the Dominican Sisters of Eastern Australia and the Solomon Islands. Novels, newsletters, newspapers, and unpublished sources from organizations dealing with deafness or hearing loss have also been examined as well as personal communication and other correspondence. The Internet was researched thoroughly, including the websites of the early intervention centers, Australian Hearing, Deaf Society of NSW, Deafness Forum of Australia, Deaf Australia, Aussie Deaf Kids, and Parents of Deaf Children.

I have conducted interviews with former and current deaf students and a parent of a Deaf student.[46] They are powerful sources of historical content and consciousness. As Brien and Adams note:

> Memory is a resource beyond the reach of any library.[47]

Two interviews have been particularly instructive; these were conducted by a Child of Deaf Adults (Coda) who interviewed her parents using written English questions provided by me. These questions were then translated into Auslan for the parents by their mature-age daughter. The interviews were filmed to record the parents communicating in Auslan, their language. After completion of the interviews, these were translated into Australian English language in written form. The remaining interviews were conducted in English.

In using oral history, one must know about it and be aware of its limitations in engaging with the past. Oral history is a form of memory collection through an arranged interview that engages with the past and is recorded in written notes, audio, or video tape. It emerged as a practice of social historians during the 1960s and 1970s to investigate the lives of people "hidden from history,"[48] such as the oppressed or marginalized, or hidden histories about people and communities that left few if any written records behind and were linked to social movements at the time. It was perceived to be central to a more democratic history-making. Indeed, oral history was about the beginnings of the democratization of history where history-making had primarily been in the hands of "amateurs" and groups such as local historical societies until the boom in academic history after World War II.

However, oral history was regarded suspiciously by some academic historians. They were concerned about the unreliability of memory, claiming that oral history was a "transparent representation of

experience" and could only be used as verification of written historical evidence.[49] Other historians argued that it should not complement the written and that it was involving people in examining memory. In the mid- to late-1980s, oral history was entangled with the explosion of memory studies and became not just about filling in gaps in the written record. In his book *A Shared Authority*, Michael Frisch noted that oral history was about "involving people in exploring what it means to remember."[50] Paula Hamilton observed that academic historians "examined the conditions under which historical knowledge is produced" but realized "that stories told by others are not simply 'the source of explanation but require explanation.'"[51]

Growing numbers of oral historians are also engaging with memory studies, being concerned with what is remembered, why it is, and how. In the early 2000s, the Australian Centre for Public History undertook a major national survey on how Australians live with, think about, and use the past in their lives.[52] It was about historical consciousness, and one of the many results of the survey revealed a strong sense that oral history was an important practice in a society where history and memory are entangled. Thus, oral history is a social practice connecting the past and the present.

Since the 1980s, some historians commenced using oral history in a more constant way for writing histories for various audiences. Janet McCalman argued that oral history has "humanised history and brought it to wider audiences."[53] It changed the ways in which some academics work, prompted by strengthening connections with communities and groups.[54] An example of this is research by Payne (2016), which comprises an "oral history project conducting interviews with parents of deaf children" in NSW from the 1970s to the present day, exploring the different influences the parents experienced in relation to their children's education.[55] Oral history provides deaf people a medium through which to tell their own "hidden" stories and histories.

DISABILITY STUDIES: MODELS OF DISABILITY

Another area that this book delves into is disability studies. As an interdisciplinary field of research that commenced in the late 1970s, disability studies focuses on the contributions, experiences, histories, and cultures of people with disabilities.[56] Within the broad field of disability

studies, several modern models emerged through which disability was to be seen, perceived, and/or constructed. These were the medical model as prompted by the rise of medicine and science, the economic model as initiated by the growth of capitalist economies, the normalization model that became prominent in the United States during the 1970s, and the social model that surfaced in the United Kingdom in the 1980s. Another model—the ICF Bio-psycho-social model—appeared during the 1990s but does not seem to have had any impact in Australia.[57] I draw on these other approaches throughout this book.

IDENTITY POLITICS

One of the underlying causes of fragmentation in the disability movement as well as the deaf movement is identity politics, which was and continues to be a major issue within the broad field of disability studies. In the late 1960s, identity politics emerged as a political means through which people related to or identified with others who experienced oppression or marginalization within their societies. It emphasized difference from the majority, the norm, the standard, or the benchmark rather than commonality with others having shared and/or similar experiences. It also emphasized self-identification being centrally based upon the "local or particular community of identity"—for example, the African American community.[58] Although identity politics focused on difference from others, it arguably assisted people in the emotional connection and alignment with others having shared and/or similar experiences. Regardless, this led to the development of a wide range of groups from which social movements advocating for societal changes or restructure were formed, such as the disability and deaf social movements.

Although identity politics in the disability and deaf movements embraced a postmodern view of disability that portrayed disability as a positive identity,[59] the social versus medical models paradigm debate aggravated identity politics in these movements. The people-first stance advocates argued for the terms *people with disabilities* or a *person who is deaf* rather than *the disabled* or *deaf person*. Some asserted that this advocacy reflected the medical model of disability, which may have appealed to some and not appealed to others. The social model of disability advocated that *disabled people* be used as the more appropriate descriptive identity term because it initiated and aided societal

understanding and awareness that individuals were really disabled by society and not by their impairments—the disability was situated within society and not the actual impairment.[60] Again, this model may have appealed to some and not appealed to others. Ironically, the United Nations' CRPD reflected the medical model position in its title and yet subscribed to the social model as a base for the document's principles through which to perceive disability. Nevertheless, the binary division, created by the two models of disability that was imposed upon identity politics within the disability and deaf movements, contributed to fragmentation in these movements.

STRUCTURE

Chapter 1 discusses the early European, American, and Australian colonial histories of deaf education. Chapter 2 examines education for deaf students in NSW, including oralism as an educational method during the 1940s to the 1960s. Chapter 3 looks at the march of integration and the introduction of Total Communication in the 1970s. Chapter 4 investigates developments in deaf education during the 1980s, particularly mainstreaming. Chapter 5 discusses accessible and inclusive education in the 1990s, the *Disability Discrimination Act 1992* (Cwlth), and the introduction of bilingualism. Chapter 6 refers to diversity and the UN's CRPD during the 2000s. Chapter 7 examines the year 2010 and beyond.

NOTES

1. David Wright, *Deafness: An Autobiography* (London: Mandarin Paperbacks, 1969), 157. Note that at that time, the actual meaning of the word *dumb* was mute or being not able to speak. This term was not considered offensive by deaf people in the nineteenth and early twentieth centuries. Around the 1970s, *dumb* took on the additional meaning of stupid, prompting deaf people and their organizations to cease using the word *dumb*. Source: "Name Change," accessed April 3, 2016, http://deafinnswtimeline.com/#1975. See also U. Ozolins and M. Bridge, *Sign Language Interpreting in Australia* (Melbourne: Language Australia, 1999), 13. However, according to vocabulary.com, the Online Etymology Dictionary, and the Oxford Dictionary, the word *dumb* derived from an older word *dheubh*, which means confusion, stupefaction, and dizziness. Source: "Dumb," accessed April 22, 2016, https://www.vocabulary.com/dictionary/dumb; *Online Etymology Dictionary*, accessed April 22, 2016, http://www

.etymonline.com/index.php?term=dumb; and *Oxford Dictionaries Language Matters*, accessed April 22, 2016, http://www.oxforddictionaries.com/definition/english/dumb.

2. Aaron Payne, "The Challenges of Producing an Oral History of the Deaf: Cued Speech in New South Wales 1965–1990," *Oral History Association of Australia Journal*, no 35 (2013): 4.

3. Crickmore wrote earlier on the history of deaf education in NSW in her book *Education of the Deaf and Hearing Impaired: A Brief History* (Mayfield: Education Management Systems, 1990).

4. Ernest Lund, "The Education of Deaf Children—An Historical Analysis of Thought and Procedure in New South Wales" (master's thesis, University of Melbourne, 1939), 1–2.

5. Joseph Alphonsus Burke, "The History of Catholic Schooling for Deaf and Dumb Children in the Hunter Valley" (master's thesis, University of Newcastle, 1974), xii–xiii.

6. Crickmore, "An Historical Perspective," xiii–xiv.

7. Alan Barcan, *Two Centuries of Education in New South Wales* (Kensington: New South Wales University Press, 1988), 107, 197, 228–29.

8. M. E. Thomas, "Handicapped Children," in *Each To His Full Stature*, ed. S. S. Dunn et al. (Sydney: F.W. Cheshire, 1965), 122–32.

9. Kathleen M. Ramsey, "Attitudes to Deafness Among Hearing Impaired Adolescents" (master's thesis, Macquarie University, 1989); Kerrie Carson, "The Inclusive Education of Students with a Hearing Impairment: A Case Study Inquiry" (PhD thesis, University of Western Sydney, 2001); Georgie Herbert, "Signposts: Principles and Teaching Strategies for Bilingual Education of Deaf Students" (honors degree thesis, School of Teacher Education, University of Technology, Sydney, 2002); John Paterson, "Towards a Culturally Inclusive Education for the Deaf" (PhD thesis, University of Wollongong, 2003); Jill Cameron, "A Collective Case Study: How Regular Teachers Provide Inclusive Education for Severely and Profoundly Deaf Students in Regular Schools in Rural New South Wales" (PhD thesis, University of Newcastle, 2005); Linda R. Komesaroff, "The Politics of Language Practices in Deaf Education" (PhD thesis, Deakin University, October 1998); and Angela Dillon, "Negotiating Two Worlds Through the Media: Debates About Deaf Education and Sign Language" (PhD thesis, University of South Australia, 2015).

10. The signing Deaf community also includes the signing community, which comprises children of deaf adults (Codas), parents, teachers, interpreters, and friends of Deaf people. Source: David Ingram, John Glyn, and Natalie Garrick, "The Teaching of Languages and Cultures in Queensland: Towards a Language Education Policy for Queensland Schools" (Nathan, Queensland: The Centre for Applied Linguistics and Languages, June 1990). See also Dillon, "Negotiating Two Worlds," viii.

11. "Aussie Deaf Kids," accessed May 5, 2015, http://www.aussiedeafkids.org.au/terminology-for-deafness.html. See also Lindsay Burnip, "What's in a Name: Deaf or Hearing Impaired?" *The Australian Teacher of the Deaf* 33 (1993): 17–21; and "Strategic Plan 2010–2015," Deaf Society of NSW, Parramatta, accessed April 3, 2016, http://deafsocietynsw.org.au/documents/DSNSW_Strategic_Plan_2010-2015.pdf. For

further information on deafness terminology from the Canadian perspective, see "Terminology," accessed April 3, 2016, http://cad.ca/issues-positions/terminology/.

12. Linda Watson, Susan Gregory, and Stephen Powers, *Deaf and Hearing Impaired Pupils in Mainstream Schools* (London: David Fulton 1999), 2–3.

13. Watson, Gregory, and Powers, 2–3.

14. "Co-operation Agreement Between World Federation of the Deaf and the International Federation of the Hard of Hearing," accessed May 5 2015, http://ifhoh.org/data/documents/ifhoh-wfd_cooper_2013.pdf.

15. "Aussie Deaf Kids." See also Marc Marschark and Peter C. Hauser, *How Deaf Children Learn—What Parents and Teachers Need To Know* (New York: Oxford University Press, 2012), 20–21.

16. Note that within the Deaf culture, it is not customary to distinguish hearing loss.

17. "Audiogram Australian Hearing," accessed April 11, 2016, http://deafchildrenaustralia.org.au/wp-content/uploads/2014/12/Measuring-Hearing-2012-v2.pdf. For information, see http://www.hearing.com.au.

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20. "Listen Hear," a report by Access Economics, February 2006.

21. "Frequently Asked Questions: Who Is Protected by the DDA?" accessed June 1, 2015, https://www.humanrights.gov.au/frequently-asked-questions-who-protected-dda#reverse. Statistical information about deaf people is difficult to disaggregate, but there is some useful material. For example, in the Australian Bureau of

Statistics' 2003 *Disability, Ageing and Carers: Summary of Findings, Australia*, the detailed figures for people using communication aids are given. A total of 892,900 people were using communication aids. At that time, the total population of Australia was 19.65 million. Therefore, at most 5 percent of the total population was using communication aids in the early 2000s. Source: Australian Bureau of Statistics, *Disability, Ageing and Carers: Summary of Findings, Australia* (Canberra: Australian Bureau of Statistics, 2003), 31.

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27. Trevor Johnston, *A Preliminary Signing Dictionary of Australian Sign Language (Auslan)* (Adelaide: TAFE National Centre for Research and Development, 1987).

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29. Commonwealth of Australia, *Australia's Language: The Australian Language and Literacy Policy: Companion Volume to the Policy Information Paper* (Canberra: Australian Government Publishing Service, 1991), 20.

30. Commonwealth of Australia, *Australia's Language*.

31. Commonwealth of Australia, *Companion Volume to the Policy Information Paper*; Commonwealth of Australia, *Australia's Language*, 8.

32. Commonwealth of Australia, *Companion Volume*, 19–20.

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35. Slegers, "Signs of Change," 05.2.

36. Commonwealth of Australia, *Companion Volume to the Policy Information Paper*, Slegers, "Signs of Change," 10.

37. Slegers, "Signs of Change." See also Hyde and Power, "The Use of Australian Sign Language"; Johnson and Adam Schembri, *Australian Sign Language*; Johnston, ed., *Signs of Australia*; and *Wikipedia*, accessed May 14, 2015, http://

en.wikipedia.org/wiki/Auslan. For an international perspective about sign languages, see "World Federation of the Deaf: Sign Language," accessed April 4, 2016, http://wfdeaf.org/human-rights/crpd/sign-language.

38. An FM system is a microphone and receiver equipment worn by the teacher and student wearing hearing aids, respectively. The FM amplifies the sounds being spoken by the teacher while being heard by the student.

39. Bilingualism is an educational method using spoken language in its written form and sign language, which is the base or primary language.

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42. Sara Kindon, Rachel Pain, and Mike Kesby, *Participatory Action Research Approaches and Methods Connecting People, Participation and Place* (Oxon: Routledge, 2007); Melanie Nind, *What Is Inclusive Research?* (London: Bloomsbury, 2014); Jan Walmsley and Kelley Johnson, *Inclusive Research with People with Learning Disabilities: Past, Present and Futures* (London: Jessica Kingsley, 2003); and Disability Inclusive Research Collaboration, *Research Rights: Disability, Inclusion, Change* (Conference, University of Sydney, June 13–14, 2012).

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44. See, for example, Paul Jacobs, *Neither–Nor: A Young Australian's Experience with Deafness* (Washington DC: Gallaudet University Press, 2007); and Donna McDonald, *The Art of Being Deaf: A Memoir* (Washington DC: Gallaudet University Press, 2014). See also Donna McDonald, "Joining the Diaspora of Deaf Memoirists: A Personal Account of Writing Deafness," *American Annals of the Deaf* 195, no. 2 (2014): 77–86, where pages 85–86 list recommended reading of memoirs of Deafness/Deaf Lives and Narratives with Deaf Characters.

45. Disability Inclusive Research Collaboration *Research Rights*, op cit, author's own notes. See also Nind, *What Is Inclusive Research?*

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49. Hamilton.

50. Michael H. Frisch, *A Shared Authority: Essays on the Craft and Meaning of Oral and Public History* (Albany: State University of New York Press, 1990), 188.

51. Hamilton, "Oral History."

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