Demographic Information
On Sign Languages Around the World:
Field Survey Notes

SIL International
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REFERENCES
ABSTRACT

These field notes are part of the same study reported in “The Signed Languages of Eastern Europe” (Bickford 2005) but feature additional preliminary data not available elsewhere. Information is given for eighty-three countries. Maps for the countries show the location of Deaf schools and associations. For many of the countries, dictionaries, some studies, brief histories and notes from interviews are given. A list has also been made of wordlists that can be requested. There have not been literature searches or thorough background studies on the languages included, rather the data was gathered with the focus of collecting preliminary data to show basic sign language differences between countries.

Many of the countries in this report have only a single interview or wordlist collected and this may not be sufficient to give an accurate or realistic portrayal of the Deaf world or sign language usage in that country.

1 INTRODUCTION

1.1 Purpose and Scope Of These Field Notes

These field notes are part of the same study reported in “The Signed Languages of Eastern Europe” (Bickford 2005) but feature additional preliminary data not available elsewhere. The literature has not been thoroughly checked nor is it intended to be an exhaustive listing of all literature available for each country. There are numerous articles, books and web resources that are available but not tabulated or cited in this report.

Future sign language surveyors will want to do more thorough research for the library, web and wordlist collections for individual countries. Many of the countries in this report only have a single interview or wordlist collected and this may not be sufficient to give an accurate or realistic portrayal of the Deaf world or sign language usage in that country. This data was gathered in survey trips done in Europe, Asia and South America from May 2001 to November 2002. This study was commissioned with the focus of gathering preliminary data to show basic sign language differences between countries.

1.2 Focus On Schools and Clubs

These field notes focus primarily on schools and clubs. These are the two main areas where Deaf culture thrives and perpetuates in almost every Deaf community around the world. Most Deaf people know where the Deaf schools and associations are in their home country. A downloaded Internet map was a very helpful tool to gather information, as was building relationships with Deaf individuals, so that time permitting, a wordlist could be requested and/or obtained. The hope is that this preliminary and, at times incomplete, demographic information can help other surveyors analyze the language situation in depth within each country.

Wordlists gathered are listed in Table 1. These wordlists are available for study and research but not for publication or display, as signed informed consent of signers was not obtained during this trip. If one wishes to obtain a wordlist for research or private study contact the SIL archival office at Archive_Dallas@sil.org for more information.

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3 The uppercase “D” in the word “Deaf” refers to a specific distinct people group while lowercase “d” in deaf indicates a physical audiological condition.
4 Most of the field maps came from online: http://www.mapquest.com.
2 COUNTRIES IN THIS REPORT

2.1 Tabulation of Countries

Some of the demographics have been discussed in other reports and some are not discussed at all, merely listed in Table 1, so that the archival information could be listed. The wordlists are available primarily for research purposes and may not be published.

[The author has sent maps with information on schools and clubs for 26 additional countries of Africa. Since these were received just prior to publication, I am including these as an addendum...TGB, ed.]

Table 1: List of countries referenced in this report

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</table>

2.2 Sources

There are some resources available online in addition to the *Ethnologue* (Grimes, 2000). The three websites cited in this report demonstrate language and culture vitality. One site originates in Germany at the University Of Hamburg. This site has a specialized listing of publications, which are written about Deaf, Deaf culture and sign language. Another website that has sign language information originates from Gallaudet University in Washington, D.C. (Harrington, 2002).

2.3 Extent of the Deaf Population

The extent of the Deaf population in any given country is usually unknown. A rough approximation of any Deaf population is one out of 1,000 people are pre-lingually Deaf. Thus if one obtains the government population figures for any given country, multiply that figure by 0.001 to show an estimate of the pre-lingually deaf estimate.

2.4 Countries

2.4.1 Algeria

The *Ethnologue* lists Algerian Sign Language but has no other significant information. The Hamburg website does not list any bibliography for Algeria. Neither Harrington nor Carmel list any dictionaries or studies. Note in Figure 1 the one school that is identified is in the capital city of Algiers. There may be other schools but they were not identified.

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7 The University of Hamburg website is located at: http://www.sign-lang.uni-hamburg.de/BibWeb/ and is cited through this report without giving the reference after each citation.

8 The Gallaudet University website is located at http://library.gallaudet.edu/dr/faq-world-sl-name.html and is cited through this report without giving the reference after each citation.

9 See http://gri.gallaudet.edu/Demographics/ for more information about Deaf populations.

10 All maps in this report indicate schools by showing a box around the city name. Known Deaf clubs are listed by city name. One can reasonably assume that there are also Deaf associations where there are schools and that a good survey strategy would be to find the Deaf schools in any country to locate the “hidden” Deaf population.
2.4.2 Argentina

The *Ethnologue* reports that some Deaf schools were started as early as 1885. Harrington (2002) reports the following dictionary and study for Argentine Sign Language:


The map information in Figure 2 was gleaned from a previous survey done by the Hursts in 1999 (Hurst, 1999).

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11 Most of the maps in this paper were generated by a volunteer, Cherie Horak, with heartfelt thanks from the author for the hundreds of hours of work that went into producing these maps. Any mistakes are the sole responsibility of the author.
2.4.3 Australia

Brelje reports that Australian Sign Language was introduced to the country in 1860 by two Deaf men who founded two large state schools in Sydney, New South Wales and Melbourne, Victoria. These two men used a variant of British Sign Language which included the two-handed British finger-spelling developed in Britain (Brelje, 1999:3–4). Later two Catholic schools were established in Waratah, New South Wales in 1875 and in Castle Hill, a suburb of Sydney, New South Wales in 1922 (van Cleve, 1987:57). These two Catholic schools used Irish Sign Language, which uses a one-handed finger spelling system. These two Catholic schools became "oral" after World War II and later emphasized the use of cued speech.

In the 1980s the Australian Sign Language Development Project was started and has been active to promote the use of Signed English. In 1975 an Australian Sign Dictionary committee was formed and later the National Authority for the Accreditation of Translators and Interpreters accepted Auslan as a "community language" (van Cleve, 1987:5729). This gave governmental recognition to the Deaf community and recognized sign language as an official language.

Grimes lists Australian Sign Language and reports that it is related to British Sign Language, with some influence also from Irish and American sign languages. Grimes also reports several variations of Aboriginal Sign Language. Hearing Aborigines may use a specialized form of signing as part of mourning or hunting rituals. Mourning rituals of silence may last as long as a year or more.

The University of Hamburg website lists over 180 entries in its bibliography and the following dictionaries:


Harrington reports the following studies for Aborigines but all of these studies may not be applicable to the Deaf community within the Aborigine culture.


Carmel (1992:233–252) reports these dictionaries:


Note that the map in Figure 3 is not exhaustive. It is likely that there are other Deaf associations which are not listed.
2.4.4 Austria

Historically Abbe de l’Epee’s (1712-1789) scholastic methods were promoted initially in Austria (Lane, 1989:112), which supported the use of sign language to communicate. The Congress of Milan in 1880\(^{12}\) caused educators to promote oralism. This also affected the use of sign language in Austria and around the world at that time.

Grimes (2002) lists Austrian Sign Language and reports that Austrian Sign Language appears to be related to both French and Russian sign language. The University of Hamburg website lists over 55 entries in its bibliography. Carmel (1992:233–252) reports the following dictionaries:


1987 Band 3. ? p. Photographs and drawings. [to be published]

Currently, at the university in Klagenfurt, Austria, an extensive sign language dictionary is being analyzed and compiled. Figure 4 shows seven schools in Austria.


\(^{12}\) The 1880 Congress of Milan decided that the oral method was the only "proper" training for Deaf and decreed that signs should not be used with the Deaf as it "destroyed" the child's ability to speak.
2.4.5 Azerbaijan

Azerbaijan Sign Language is not listed by Grimes, Harrington or Carmel. There is no mention of any bibliography on the Hamburg website. Figure 5 shows the location of some schools and Deaf clubs. Clearly more on-site research is needed.
2.4.6 Brazil

Brazilian Sign Language is said to have been started in 1855 by a deaf Frenchman named M. Hernest Huet. He had the support of the Emperor, Don Pedro II, to start a school in Rio de Janeiro. Some of the first Deaf associations were started in Sao Paulo, Rio de Janeiro and Minas Gerais.

Brazilian Sign Language is officially known as LIBRAS (Língua Brasileira de Sinais, Linguagem das Mãos). There are 27 states in Brazil and, according to the Brazilian constitution; each state is responsible for the education of the deaf in their state. Most states receive funding from the federal government. Only in the past few years has there been a shift away from oralism (lip-reading and verbal skills) to Total Communication (verbal skills and signs together) in a few of the states. Laws have been passed to promote closed-captioning on TV, but there are few programs that are closed-captioned.

The *Ethnologue* (Grimes 2000) reports one main sign language in Brazil. It is called LIBRAS. There is also a description of the Urubu-Kaapor Sign Language by J. Kakumasu (1986) who states that in a remote Amazon tribe he found seven Deaf individuals in a tribe of 500. Those seven Deaf had very similar language use.

The University of Hamburg website has over 60 references and reports the following dictionaries:


Harrington reports the following dictionary and study:


The only secondary school for the Deaf is located in Rio Grande do Sul. When deaf people have the economic support, usually from their families, they have been able to attend Brazilian universities with interpreters and achieve some professional status. The schools listed in Figure 6 are not an exhaustive list.

Figure 6: Schools and Deaf associations reported in Brazil

2.4.7 Chile

The Hursts report that, historically, Chilean Sign Language may have been influenced from German Sign Language. There is a boarding school for deaf children in Temuco that was started by Anglican missionaries. Oralism is the educational philosophy for the Deaf. Grimes lists Chile but does not provide further information.

The Hamburg website lists nine entries plus this dictionary:


Harrington reports the above dictionary and this study:


The map information in Figure 7 is collected from a previous survey done by the Hursts in 1999. Note: this list is not exhaustive and it is reasonable to assume that there are other Deaf associations in other cities.

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13 Personal communication from Lois Broughton.
14 Mike and Karla Hurst in personal communication.
2.4.8 China

Annetta Thompson Mills, a teacher at the Rochester School for the Deaf in New York, established the first deaf school in China in 1887 at Teng-chou, Shandong province. Later, the school was moved to Yantai. Most schools were established in large cities. By 1948 there were 23 schools for Deaf children. After the establishment of the People’s Republic of China on October 1, 1949 and sweeping educational reform there were over 300 schools established for the Deaf across China (van Cleve, 1987:181–182).

Grimes lists Chinese Sign Language and states that the Shanghai dialect is the most influential.

The Hamburg website lists these two dictionaries:


Harrington lists the following dictionaries and studies:


Carmel (1992:233–252) lists the following dictionary:

Only a few of the Deaf associations were reported for China in Figure 8. Another source claimed over 300 schools reported for China it is highly likely that there are more Deaf clubs than those listed in Figure 8.

**Figure 8: Schools and Deaf associations reported in China**

2.4.9 Cuba

The *Ethnologue* (Grimes 2000) does not list Cuban Sign language. However, Cuban Sign Language is called Lengua de Señas Cubanas. Harrington (2002) reports the following dictionary of Cuban Sign Language:

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The University of Hamburg website does not list a bibliography for Cuba, nor does Carmel.

Figure 9 gives only a partial listing of associations in Cuba. Unfortunately, none of the schools were identified during the interview.
Figure 9: Schools and Deaf associations reported in Cuba

2.4.10 Cyprus

Neither the *Ethnologue* nor the Hamburg websites mention sign language for Cyprus. The country itself has a mixture of spoken Greek in the southern part of the island and Turkish in the northern part of Cyprus.

Figure 10 shows the location of the Deaf schools and reports at least four Deaf clubs none of which were identified on the map.

Figure 10: Schools and Deaf associations reported in Cyprus
2.4.11 Denmark and Faroe Islands

The first Deaf classroom was established in Denmark in 1806. It had eight pupils who were tutored in sign language (Brejle, 1999:60). In 1866 a Norwegian Deaf person told a group of Danish Deaf about an association in Berlin, Germany and thus the first Danish Deaf association was formed (Widell, 1994:212). The key leader in forming this Deaf association was a man named Ole Jørgensen. At his insistence the Deaf association taught the manual alphabet, thus starting the first school. This school was even favored by the royal family. This association was also foundational in helping hundreds of Deaf who came to Copenhagen enter into the work place and become integrated into Danish Deaf culture.

In 1986 a 2-year full-time formal program was started at the College of Trade and Business Administration in Copenhagen in cooperation with the Center for Total Communication in Copenhagen and is under the auspices of the Ministry of Education (Bergman, 1994:437). This is a program to train full-time sign language interpreters using the Total Communication method. The Center for Total Communication in Copenhagen has done research, published dictionaries, teaching tapes and books and set up intensive week-long courses to introduce DSL to teachers and parents (Hansen, 1994:606). This center has been instrumental in introducing Total Communication into the classroom for Deaf children and elevating the status of sign language in Denmark. There are at least two interpreter schools in the cities of Arhus and Copenhagen.

Grimes lists Danish Sign language in the Ethnologue and states that there is French influence and that it is intelligible with Swedish and Norwegian SL but not Finnish SL. There has been much research on Danish sign language and the Hamburg website lists over 130 references to Danish Sign language as well as the following dictionaries:


Carmel (1992:233–252) lists the following dictionaries:

Brelje reports three residential schools for Deaf in Copenhagen, Frederica and Aalborg (Brelje, 1999: 64), which are also shown in Figure 11.

Figure 11: Schools and Deaf associations reported in Denmark

In an interview with a man who grew up on the Faroe Islands which is part of Denmark, he mentioned that there are approximately 35 Deaf people now living on these islands and Figure 12 shows the location of the Deaf clubs and school.

Figure 12: Schools and Deaf associations reported in Faroe Islands

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15 Personal communication about Faroe Islands is from a Deaf man while in Denmark, June 2001.
2.4.12 Egypt

There are 26 administrative regions in Egypt and 35 schools for the Deaf, covering all but two of these regions. Education is under the auspices of the National Ministry of Education through the Special Education Department. In 1968 a public law was passed mandating education for the handicapped which really helped start the process of forming schools for the Deaf (Brelje, 1999:70).

There are a few residential schools for the Deaf. Deaf children who have to take more than two buses each day to go to a Deaf school get preferential admission status to these schools (Brelje, 1999:72). In 1991 the Al-Azhar University was the first university to begin a program for teachers of Deaf and hard-of-hearing (Brelje, 1999:75).

Grimes does not list Egyptian Sign Language but Harrington lists this dictionary:


The Hamburg website lists only the reference, which is the book by William Brelje cited in the preceding paragraph. Carmel does not list any dictionaries. One short wordlist was obtained from a Deaf man who grew up in Egypt but moved to Hungary later in life and has been in Hungary for more than ten years. Clearly more on-site survey is needed.

Figure 13 lists the official government Deaf schools in Egypt (Brelje, 1999:77). Cairo has nine separate schools for the Deaf. Brelje lists this information for the official schools taught in Egypt. However the nomadic Bedouin tribes generally do not attend the official government schools partly due to cultural conflict, different spoken language and partly due to the nomadic lifestyle. The Deaf population within this subpopulation is reputed to be approx 20,000. The Deaf Bedouin children may attend the same schools that the hearing children attend, but the quality of education the Deaf children actually receive is questionable. Further survey work to analyze the Deaf situation and sign language among this minority group is needed.

Figure 13: Schools reported in Egypt

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16 Personal communication with a hearing Bedouin guide, April 2004.
2.4.13 England

Grimes reports that British Sign Language was used before 1644. Deaf schools were established in the late 18th century. There is a long history of how the Deaf in Britain came to use signing in the classroom. This is of particular interest because the oral method was so prevalent in England till the 1970s.

The Hamburg website reports over 450 entries for British Sign Language including the following dictionaries:


BSL works. The British Sign Language CD-ROM. Sunbury-on-Thames: Microbooks 1997 (Software).


Sign away! The British Sign Language CD-ROM. Sunbury-on-Thames: Microbooks 1997 (Software).


Carmel (1992:233–252) reports the following dictionaries:

Photographs?
Photographs? Drawings?
Photographs.
Photographs.

Figure 14: Schools and Deaf associations reported in England

2.4.14 Finland

Deaf education in Finland began in 1840 and went through the oralism period\(^{17}\) until 1983 when national legislation was passed allowing sign language to be a valid method to educate Deaf. Later in 1987 a nationwide curriculum was set up for bilingualism in Deaf education and this helped the status of sign language in Finland (Tillander, 1994:558).

\(^{17}\) The Oralism Period started after the Milan conference of 1880, which decreed that sign language usage was discouraged and considered to be inferior.
The Finnish Association of the Deaf reports 18 schools for the Deaf, four residential and 14 day schools. There is no mainstreaming at the high school level, if a Deaf person wants an advanced education they may go to Turku. There are three vocational schools for the Deaf in Finland. The first class of ten Deaf teachers just recently graduated (early 2000s) from the university, so that will help foster the use of Finnish Sign Language in the schools rather than a mixture of Pidgin Signed Finnish.

Grimes lists Finnish Sign Language and The Hamburg website has a listing of over 300 references to Finish SL and the following three dictionaries:


Carmel (1992:233–252) lists the following dictionary:


Figure 15: Schools and Deaf associations reported in Finland

2.4.15 France

Abbe Charles Michel de l'Eppe (1712–1789) was a priest who started teaching the Deaf in 1760. He taught both speech and sign language and up to 70 pupils at a time for 29 years (Karacostas, 1994:162). His successor Abbe Sicard carried on his work after his death. Their philosophy of using sign became known as the "French method." Laurent Clerc was the pupil of Abbe Sicard that Thomas Gallaudet recruited to go to America to teach the Deaf. Laurent Clerc was foundational in starting sign language use in America.

During the French Revolution of 1789 Deaf students held demonstrations and protests several times to get Abbe Sicard freed from prison because of his Royalist connections so that the work of the school could continue (Karacostas, 1994:166). Eventually Abbe Sicard was freed to work with the Deaf.

The first Deaf sports club was founded in 1911. Then in 1918 the Sports Federation was started and French Deaf were pioneers in the initiation of the International Silent Games (Truffaut, 1994:173).
The Milan Conference in 1880 banned signing as "inferior" and dictated the oral method which continued in France till 1979 when the Bossuet School in Paris decided to try a "bilingual" method in which there still is much controversy of which form of "bilingual education" to use (Brelje, 1999:100):

- Oralism
- Oralism + Cued Speech
- Oralism + Signed French (FS)
- Oralism + Signed French (FS) + Cued Speech
- French + French Sign Language (LSF)
- French + French Sign Language (LSF) + signed French (FS)
- French + French Sign Language (LSF) + signed French (FS) + Cued Speech

A TV program called "It's My Hands Turn To Speak" first aired in 1979. It ran on the air for about ten years and was instrumental in raising awareness that hearing French and LSF are both valid languages with their respective cultural values (Abbou, 1994:369). Today in France there are over 200 Deaf Associations and 30 Deaf clubs.

Grimes reports that French Sign Language may have had influence or been influenced by sign languages from Austria, Czech Republic, Italy and the USA. The Hamburg site lists over 300 bibliography references including these dictionaries:


Carmel (1992:233–252) lists these dictionaries:


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Cued speech is a method of sign where fingers are placed upon the face as a hint of the sound that is occurring. For example, the "m" handshape versus the "n" hand shape near the mouth to differentiate between "m" and "n" vocalization.


Figure 16: Schools and Deaf associations reported in France

2.4.16 Gaza
Grimes does not list Gaza Sign Language. The Hamburg website does not list any bibliography for Gaza. Neither Harrington nor Carmel list any dictionaries or studies. There is one Deaf school, Atfaluna, reported in Gaza City. See 2.4.39: Palestine for further information on a probably related sign language.

Figure 17: Schools and Deaf associations reported in Gaza
2.4.17 Germany

Samuel Heinicke (1728–1790) established the "oral method" or otherwise known as "German method" of "deumement" of deaf people by teaching them how to speak. He established a school in Leipzig (List, 1994:220). This was in direct competition and opposition to the "French method" of signing established by Abbe de l'Epee. This strong oralist movement continued for 200 years until after WW II. In 1848 the first German association of the Deaf was started in Berlin (Brelje, 1999:130).

After brutal suppression during the Nazi regime, 24 new schools were established in 1945. But the trend was to mainstream hard-of-hearing students into regular classrooms (Brelje, 1999:122).

Grimes lists German Sign language and reports that there may be more than one dialect in Eastern Germany. The Hamburg website lists over 425 articles in its bibliography relating to German Sign Language or Signed German.

Harrington reports the following:


Carmel (1992:233–252) lists the following dictionaries:

2.4.18 Greece

In 1907 Charalambos Spiliopoulos laid the groundwork for the first Deaf school in Athens. The school did not actually start until after his death in 1937. The history of this Deaf school is that there was an organization called Near East Relief Organization that hired a teacher named Helen Palatidou to help ten Deaf orphans in a group of refugees. She went to the Clark School for the Deaf in the United States to learn how to teach Deaf (Lampropoulou, 1994:240–241).

The school Helen Palatidou started later became the foundation of the National Institute for the Deaf (NID) in Greece in 1970 (Brelje, 1999:160). Lampropoulou lists these cities as locations of schools: Athens (Argiroupoli, Philothei, Paraskevi), Chalkis, Ioannina, Kriti, Patra, Serres, Thessaloniki, and Volos. In 1984 the NID board accepted the philosophy of Total Communication for the Deaf in the schools (Lampropoulou, 1994:240-241).

Grimes lists Greek Sign Language and reports that there may be influence from American, and French Sign languages and various other indigenous sign languages from the 1950s. The Hamburg website lists over 15 articles including these dictionaries:

Let's sign together: a basic course of Greek Sign Language lessons to facilitate communication with deaf people in the educational and in the work environment. Athen: Kek-Mit Sa Vocational Training Center 1997 (Software).


NOEMA - a dictionary of the Greek Sign Language. 2002 (Software).

Harrington lists this dictionary:

2.4.19 Guatemala

The *Ethnologue* (Grimes, 2000) does list Guatemalan Sign language. There has been a dictionary produced on LENSEGUÁ, the official name of Guatemalan Sign language. The Hamburg website does not list any items for Guatemala. There is at least one established Deaf school in the capital city of Guatemala. This school teaches in the oral tradition. One can assume that there are also Deaf clubs and churches in the country although this author does not have a list of them.

Figure 20: Schools and Deaf associations reported in Guatemala
2.4.20 Iran

Grimes lists Iranian Sign Language as Persian Sign Language but has no other information. The Hamburg website lists one item in their bibliography:


Carmel (1992:233–252) lists this dictionary:


There appears to be little information available about sign language in Iran. Figure 21 shows some of the Deaf clubs for Iran; unfortunately none of the schools were identified.

Figure 21: Schools and Deaf associations reported in Iran

2.4.21 Iraq

Grimes does not list Iraqi Sign Language. The Hamburg website does not list any bibliography for Iraq. Harrington lists Iranian Sign Language as having the same name as Persian Sign Language. Carmel does not list any dictionaries or studies. Note the seven schools listed in Figure 22. There are seven schools in the capital of Baghdad.
2.4.22 Ireland

The first deaf school in Ireland was started in 1857 (O'Leary, 1994:142). Then a Catholic school, St. Mary's School, for girls opened in Dublin in 1846 and a Catholic boys school, St. Josephs in Dublin in 1857 (van Cleve, 1987:100–101). Both of these Catholic schools used sign language until 1946 when they became oral. This led to a different set of signs used at each school due to the segregation of the sexes until the pupils graduated and started intermingling. Since the 1970s two more schools have opened and there are many mainstream classrooms. The Deaf school in Cork adopted Total Communication in 1988. All five Deaf schools are under the auspices of the Irish government.

The real awakening of the Irish Deaf community came in 1981 as a result of the United Nations sponsored Year of the Disabled. Since then the Rehabilitation Training Centers and a government agency are providing vocational training for Deaf and some interpreter training courses. In October 1988 a television program called "Signs of the Times" began to be aired once a month. O'Leary states that there is a great need for more research into sign language and training on all levels for Deaf and hearing about Deaf cultural issues (O'Leary, 1994:142–146).

Grimes lists Irish Sign Language and reports a British influence but that there is also influence from French Sign Language. The Hamburg website lists over 40 bibliography references and the following dictionaries:

- Sign away! The Irish Sign Language CD-ROM. Sunbury-on-Thames: Microbooks 1998 (Software).

Harrington lists these dictionaries and studies:

Carmel (1992:233–252) lists this dictionary:


**Figure 23: Schools and Deaf associations reported in Ireland**

2.4.23 Israel

In 1932 Mr. R. B. Hexter who was from Germany, and used the oral method prevalent at that time, established the first school for the Deaf in Jerusalem. After WW II, Mrs. B. Miller started a Deaf school in Tel Aviv. In the early 1950s Dr. Tzelyuk established another school in Haifa (Brelje, 1999:193). In the 1970s and 1980s the trend was to mainstream into the classroom wherever possible with special tutoring paid for by the Ministry of Education. In the late 1980s the worldwide trend became Total Communication and this is now being used in some Israeli schools today (Brelje, 1999:195). In 1977 the signed Hebrew alphabet was created (van Cleve, 1987:104).

Grimes lists Israel Sign Language and reports little influence from other sign languages. The Hamburg website lists over 45 bibliography references including these dictionaries:


Harrington reports these studies and dictionaries:

**DICTIONARY:** Savir, Hava, ed. (1992). Sha'ar li-´sefat simanim Yi´sra'elit = Gateway to Israeli Sign Language. Tel Aviv: The Association of the Deaf in Israel.
Figure 24: Schools reported in Israel

2.4.24 Italy

In 1782 Pasquale Di Pietro sent Abbe Tommaso Silvestri to Paris to learn from Abbe De l’Epee. Silvestri came back to Rome, started the first Deaf school, and taught for the next five years until he died in 1789. Abbe Mariani carried on the “methodical signs” (i.e. French method) of teaching for the next 42 years (Pinna, 1994:196). Then, the Milan Conference in 1880 profoundly influenced the teaching method. A period of “pure oralism” in Italy began at that time and still influences the educational system today. If a child goes to a separate Deaf school, signs are used. Otherwise, the child is usually mainstreamed into a public school with varying degrees of support from special assistants.

Corazza (1994:187) reports in Table 2 a record of the earliest schools in Italy. The earliest was in 1784 in Rome.

Table 2: Record of earliest schools started in Italy

<table>
<thead>
<tr>
<th>City</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rome</td>
<td>1784</td>
</tr>
<tr>
<td>Napoli</td>
<td>1786</td>
</tr>
<tr>
<td>Genova</td>
<td>1802</td>
</tr>
<tr>
<td>Milano</td>
<td>1806</td>
</tr>
<tr>
<td>Torino</td>
<td>1816</td>
</tr>
<tr>
<td>Modena</td>
<td>1821</td>
</tr>
<tr>
<td>Parma</td>
<td>1826</td>
</tr>
<tr>
<td>Siena</td>
<td>1828</td>
</tr>
<tr>
<td>Cremona</td>
<td>1829</td>
</tr>
<tr>
<td>Verona</td>
<td>1829</td>
</tr>
<tr>
<td>Ferrara</td>
<td>1829</td>
</tr>
<tr>
<td>Palermo</td>
<td>1834</td>
</tr>
<tr>
<td>Rento</td>
<td>1842</td>
</tr>
<tr>
<td>Bologna</td>
<td>1850</td>
</tr>
</tbody>
</table>
Grimes lists Italian Sign Language and states that it is partially intelligible with French Sign Language. The Hamburg website lists over 120 bibliography references as well as these dictionaries:

- Puricelli, Emilio et al.: Anch'io voglio comunicare: manuale dei principali segni religiosi. w/o year - 88 p.

Harrington reports these dictionaries and studies:


Carmel (1992:233–252) lists these dictionaries:


Folchi, a Deaf woman, wrote her personal opinion of the signing situation in Italy. She feels that 80% of the signs in any given area are different from the signs in any other area. Figure 25 shows her view of the sign language situation in Italy (Folchi, 1994:410–413). Figure 26 shows the list of Deaf schools and associations gleaned from interviews during the survey trip.
2.4.25 Japan

In ancient times Deaf people were viewed as a sign of misfortune and disfavor and that God was punishing people for misdeeds. Thus, the treatment of the Deaf was often harsh and unforgiving to the point of abandonment so that death would occur. After 1858 when Commodore Matthew C. Perry overthrew the Shogunate rulers in Japan a Japanese businessman Yozo Yamo went to England in 1863 and learned that deaf people could become productive workers. Therefore, he went back to Japan and worked on behalf of Deaf. In 1872 laws were passed requiring that every child attend official primary schools. By 1950 this became a reality. The opinion was that the deaf were often overlooked and considered uneducable. However in 1875, a man named Taishiro Furukawa in Kyoto began teaching two deaf children in his
classroom and the first official school for deaf and blind pupils was established. The first official school for Deaf and Blind was started in 1878 and the second was started in 1880 (Tsuchiya, 1994:65–66).

During the years from 1910 to 1920 there were many debates about the most desirable teaching method. Alexander Graham Bell influenced the educators in Japan to emphasize speech therapy. There was much pressure for a deaf person to identify with the group-conscious hearing majority and to behave "as normally as possible" (Tsuchiya, 1994:67). In the 1930s there were at least 50 oral classes. After World War II, with the advent of hearing aids, the oral classes became even more popular and today there are 107 schools for Deaf in Japan (Brelje, 1999:60).

The Hamburg website reports at least 135 bibliography references including the following dictionary:


Harrington lists these dictionary and studies:


Carmel (1992:233–252) lists this dictionary:


Figure 27: Schools and Deaf associations reported in Japan

2.4.26 Jordan

A Deaf school was started in the city of Salt in 1964. Today it is a residential boarding school that also has a vocational training program. The only Deaf interpreter-training program today is found in Salt. There may be some language influence on Jordanian Sign Language from the neighboring countries but this has
not been documented yet. There is a small amount of signing on national news. There is some effort today to try to standardize Arabic signs, but the majority of the Jordanian Deaf have rejected this effort.

Grimes mentions Jordanian Sign Language but has no other information. The Hamburg website lists three items in its bibliography list including this dictionary:


Harrington lists the above-mentioned dictionary also:


There has been a recent publication of Jordanian Sign Language:


2.4.27 Kazakhstan
Neither Grimes, Carmel, Brelje nor Harrington list any information about Kazakhstan. Figure 29 shows some of the Deaf associations in Kazakhstan, unfortunately none of the schools were identified.

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19 Personal communication with a student at the University of North Dakota, Summer of 2002.
2.4.28 Kenya
Grimes reports that, according to the 1990 census, there are 200,000 deaf people in Kenya. There are about 2,600 children attending 32 primary schools for the Deaf. All schools are under the auspices of the Kenya Institute of Education. Figure 30 shows the language situation as reported by Grimes. Note the variety in sign language usage.

Grimes also reports that of the four churches in Nairobi:

- 2 churches use KIE (Kenya Signed English)
- 1 church a mixture of KIE (Kenya Signed English) and KSL (Kenya Sign Language)
- 1 church uses a mixture of Korean, American and Kenyan Sign Languages
Kenyan Sign Language may not be standardized through the whole country due to the variety in the educational systems. Kevin Long, a volunteer in Kenya for three months, reported in a personal anecdote "...despite the fun I was having the first week I made a disturbing discovery. I was one of the most fluent teachers in KSL, Kenyan Sign Language, on the entire staff! In America I am comfortable with sign language but far from fluent. As I spent more time observing throughout the school days I realized that lack of proper training and resources for the teachers were serious problems" (Long, 1997:7). This apparent lack of qualified teachers does have a direct impact on sign language usage in Kenya because it is the schools, which help promote, protect and perpetuate Deaf culture, which includes the use of sign language.

The Kenya National Association of the Deaf was registered as a formal society in Kenya in 1987. (Araranga, 1994:86) There is also a Kenyan Sign Language Research Project started at the University of Nairobi in 1991 (Araranga, 1994:87). This may help the sign language to become more standardized within the country.

The Hamburg website lists over 35 bibliography references for Kenya as well as the following four dictionaries:


Harrington reports these references:


Figure 31 reports the results of a single interview with a deaf person from Kenya. Note that there is a difference between the cities listed by Grimes and those from this interview. This discrepancy could be due to any number of reasons such as closure of schools, change in the political situation or a lack of awareness about the current Deaf situation in Kenya.
2.4.29 Kuwait

Grimes does not list Kuwait Sign Language. The Hamburg website does not list any bibliography for Kuwait. Neither Harrington nor Carmel list any dictionaries or studies. Note the one school listed in Al Kuwayt. It is very likely that there are other schools and Deaf clubs in the country.

2.4.30 Lebanon

Grimes does not list Lebanon Sign Language. The Hamburg website lists four entries in the bibliography for Lebanon. Neither Harrington nor Carmel list any dictionaries or studies. This information is very incomplete and more research is needed.
2.4.31 Malaysia

The first school for the Deaf was started in 1954 in Penang and was known as the Federation School for the Deaf (FSD). It is a residential and day school that, until the 1980s, followed an oral program. In 1977 the Ministry of Education formally adopted the Total Communication philosophy. The second school, the Selangor School for the Deaf (SSD), was started in Kuala Lumpur in 1969. In 1976 there was a joint venture of the Society of the Deaf in Selangor and the Federal government to develop a system of manually coded Malaysian Sign for use in the school system.

There appears to be a strong ASL (American Sign Language) influence in Malaysian Sign. In 1976 a professional team from Gallaudet went to Malaysia and began to teach the teachers of the Deaf school in Kuala Lumpur. Today there are clubs in 11 of the 13 states, excepting the states of Sabu and Surawak. There are no formal interpreter training programs. There is a TV news program that uses interpreters on the screen but the figure is small and uses a manually coded Malaysian Sign. Because of these factors the program is not popular with the Deaf.

Hope Hurlbut has done an intelligibility survey of Malaysia and reports that each state has its own dialect, with one possible exception. She states that there are at least four sign languages in Malaysia: Malaysian Sign Language (the language of wider communication), Penang Sign Language (developed by the children in the only school for the Deaf in the 1950s) which has a related language called Selangor Sign Language by the Deaf, and Chinese Sign Language which may be one or several languages. Chinese Sign Language is not indigenous, as all the Chinese who use it have learned it overseas, usually in Singapore or Taiwan.

Grimes reports Malaysian Sign Language is also known as Bahasa Malaysia Kod Tangan. There are two notable regional variations of Malaysian sign in the cities of Kuala Lumpur and Penang. Malaysian Sign Language

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20 Residential school programs are where children essentially live at the school and go home on holidays and in the summer time. A day school program is where a child lives at home and commutes to school.

21 Manually coded signs are signs made up by educators to help teach deaf students the host-country language. For example in English there is SEE (Signed Exact English) which has a way of putting suffixes such as "s" or "ed" or "ing" on signs to help teach the English word order. These suffixes are ignored in ASL.

22 Personal letter from Malaysia to the librarian of National Center of Deafness Library at the California State University, Northridge 1980.

23 Personal communication from Hope Hurlbut who was interviewed in the summer of 2002.
Language has been in development by the Ministry of Education since 1978 and is used in government programs (Grimes, 2000).

The Hamburg website reports five entries in its bibliography and Harrington reports these studies and dictionaries:


**Figure 34: Schools and Deaf associations reported in Malaysia**

2.4.32 Mexico

A Deaf Frenchman, M. Hernest Huet, who had also started Deaf schools in Brazil started a school in Mexico City in 1866. It has been said he most likely was influenced by Abbe de l’Epee’s (1712–1789) scholastic methods, which promoted the use of sign language to communicate. (Van Cleve, 1987).

The *Ethnologue* (Grimes 2000) reports two distinct sign languages in Mexico, one of which is used by a small select group on the Yucatan Peninsula called Yucatec Maya Sign Language.\(^24\) However, the vast majority of Mexicans use Mexican Sign Language, also known by a variety of names including:

- El Lenguaje Mexicano De Los Manos
- El Lenguaje Manual De México
- La Lengua Manual Mexicana
- El Lenguaje De Señas Mexicanas (LSM)
- Lenguaje de Signos Mexicano

\(^{24}\) This report can be found at: http://www.sil.org/mexico/lenguajes-de-signos/lenguajes-de-signos.htm.
There may be a growing consensus among Deaf and hearing Mexicans to call their language by the name of El Lenguaje De Señas Mexicanas (LSM). Harrington (2002) reports the following dictionary and study of Mexican Sign Language:


Carmel (1992:233–252) reports the following dictionary of Mexican Sign:


The map in Figure 35 shows the 13 Deaf schools and multiple Deaf associations.

**Figure 35** Schools and Deaf associations reported in Mexico

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2.4.33 Mongolia

Grimes lists Mongolian Sign Language and states that it is different from Russian Sign Language. Personal communication with a deaf man at Deaflympics in Rome stated that Mongolian Sign Language was

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25 Personal communication with Shelly Dufoe.
26 Personal communication with Andy Eatough: He wrote the paper while at the University of North Dakota.
developed to be different from both Russian and Chinese sign languages because those signs had been forced on the Deaf for political reasons. Because of the forced political occupation, the Mongolians dislike both Russia and China. The Hamburg website lists one bibliography reference:


Harrington lists this dictionary:


Two short wordlists were collected from one signer who was late in getting accepted by the school. He used much more gesture in his descriptions of the pictures rather than using a single sign27. This is an indication of a lack of schooling. Clearly, more research is needed to determine the extent of the Deaf population and viability of the language in this country of 2,650,952 people according to the National Statistical Office, Mongolia.28

Figure 36: Schools and Deaf associations reported in Mongolia

2.4.34 Netherlands

In 1784 the Reverend Henri Daniel Guyot went to Paris, France, was taught by Abbe De L'Epee, came back to the Netherlands, and established the first Deaf school in Groningen in Northern Holland. In 1830 a priest named Marinus van Beek started the second school for the Deaf in St. Michielsgestel (Eindhoven). In 1988 the third Deaf school, Effatha, was started at Voorburg, a suburb of The Hague. In 1911 in Amsterdam the J. C. Ammanschool for the Deaf was established. After the Milan conference, the oral method gained popularity until the early 1980s (Knoors, 1994:250).

27 For example, egg was "BIRD-LAY-ROUND SHAPE-BREAK-ROUND SHAPE-DRINK." The second signer probably had a high percentage of "home signs" which are signs that are recognizable in a family system but not outside of the immediate home. In the language comparison scale he was only 46% the same as the other signer from Mongolia.

Today the schools in Groningen, Voorburg and St. Michiels gestel are residential and the schools in Amsterdam and Rotterdam are day schools. All of the schools except St. Michiels gestel use Total Communication and some form of signed communication of either Signed Dutch or Sign Language of the Netherlands (SLN) (Knoors, 1994:252). St. Michiels gestel uses a form of stressed imitation and correction of reproduction of sounds called the "maternal reflective method" which strives to model the principles of a mother and child interaction.

Grimes lists Dutch Sign Language and reports influence from French Sign Language. The Hamburg website lists over 315 bibliography references including these dictionaries:

- Andrea, Pat / De Boer, Herman Pieter: Nieuw Nederlands gebarenboekje. Amsterdam (u.a.): Manteau 1982 - 151 p.; Keine NA.
- Bos, Heleen F.: Communiceren met gebaren. 400 Basisgebaren voor gehoorgestoorde geestelijk gehandicapten en andere niet-sprekenden. [Communicating with signs. 400 basic signs for hearing impaired mentally retarded individuals and other non-speaking persons] 1984.
- Computer Gebarenwoordenboek. Amsterdam: RNR w/o year (Software).
- Gebaren voor de geestelijke gezondheidszorg. Bunnik: Nederlands Gebarencentrum 2002 (Software).
2.4.35 New Zealand

In 1880, Gerrit Van Asch established the first Deaf school, the Sumner School, in Christchurch, New Zealand. He followed the oralist philosophy and refused admission to children who knew sign language. He forbade using signs in the classroom. However, from the time the school opened, Deaf children used a form of home signs when the adults could not see them signing (Collins-Ahlgren, 1994:336). In 1942, in the time of World War II, the New Zealand army needed the dormitory space so the children from the southern island were temporally displaced. After the war the Deaf returned to the Sumner School. The children from the northern island were moved to a school near Auckland where a permanent residence was later established. The geographical variations between the two schools grew and eventually in 1998 a formal New Zealand dictionary was printed (Collins-Ahlgren, 1994:340).

Van Cleave reports that New Zealand had many episodes of rubella, a serious epidemic in 1964–1965 resulted in the development of extensive facilities for deaf pupils within hearing schools (van Cleve, 1987:240). Total Communication was started in some classrooms, using the British Sign Language manual alphabet.

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29 Rubella is a type of measles. If the mother contracts this disease during pregnancy, the child will most likely be deaf.
Grimes lists New Zealand Sign Language and reports some influence from British Sign language. The Hamburg website lists over 40 bibliography references including this dictionary:


Harrington lists these dictionaries and studies:


Carmel (1992:233–252) lists this dictionary:


There was also a comparative study done by David McKee and Graeme Kennedy. This was a comparison of signs for American, Australian, British, and New Zealand Sign Languages. This can be found in this study:


Figure 38: Schools and Deaf associations reported in New Zealand

2.4.36 Norway

Andreas Christian Moller started the first school for the Deaf in Trondheim in 1825. He had gone to school at the Royal Institute for the Deaf in Copenhagen, Denmark. He started with 30 deaf pupils from the age of seven upwards. Then, in 1848, Fredrik Glad Balchen founded the first private school in Oslo. He had studied in Germany and advocated oralism. Other schools were started after that. Oralism became the method used by all schools except in northern regions where the lack of sun and light in the winter made
lip-reading difficult. Thus the oral method was declared “inapplicable and useless” in this part of the country (Arnesen, 1994:274).

In 1881 Parliament passed a law stating that "abnormal children" including blind, deaf and mentally retarded were entitled to eight years of education, which meant that Deaf could get an education. At that time a law was passed saying essentially only one method would be used in each school, either oralism or sign to educate children. A mixture of both would not be tolerated. In 1970 this law was abolished and now a mixture of both is allowed in the same school (Arnesen, 1994:274).

Since 1976 there has been a strong push to integrate deaf children into mainstream classrooms and in 1987 the Federal Norwegian Parliament turned over the mandatory special education to the local regional governments, which has alarmed many educators and parents of the Deaf. The reason for this concern is that unless the Deaf schools can prove that their services are superior to local schools the Deaf schools will be closed. If the Deaf schools are closed it means that Deaf culture will be directly impacted and many Deaf will struggle with the education provided by the local public school system.

Grimes lists Norwegian Sign Language and states there is some similarity to both Swedish and Danish sign language. Grimes also states that Norwegian Sign Language is intelligible with Danish and Swedish sign languages with only moderate difficulty, but not intelligible with Finnish Sign Language. The Hamburg website lists over 90 bibliography references and Carmel (1992:233–252) lists these dictionaries.


Figure 39: Schools and Deaf associations reported in Norway

2.4.37 Oman

Grimes does not list Oman Sign Language. The Hamburg website does not list any bibliography for Oman. Neither Harrington nor Carmel list any dictionaries or studies. Note there is only one school reported in Masquat but it is likely that there are more in the country.
2.4.38 Palestine

Grimes does not list Palestine Sign Language. The Hamburg website lists five entries in the bibliography for Palestine. Carmel does not list any dictionaries or studies, however Harrington lists this study:


Note the six schools listed in the Palestine area. There are also likely to be many Deaf clubs.
2.4.39 Portugal

Grimes lists Portugal Sign Language and states there is some similarity to Swedish Sign language. The Hamburg website reports 13 bibliography references including these dictionaries:


Carmel (1992:233–252) lists this dictionary:


Figure 42 lists only two of the seven or eight schools reported for Portugal. The deaf person who was interviewed did not know the location of the other Deaf schools.

2.4.40 Puerto Rico

Formal education of the Deaf started in the early 1900s when the Catholic bishop, Monsignor James F. Blenk, invited the Sacred Heart missionaries to Puerto Rico to educate the deaf population. This work later was taken over by the Franciscan Sisters of Spain, who came from Spain, Chile, Peru, and Venezuela, and promoted the oral method. They acquired land in Puerto Nuevo. Later another protestant mission organization started a school in Luquillo, which closed due to financial deficits (Rodriguez Fraticelli, 1994:208–211). In 1987 the official Puerto Rico Interpreters Association Inc. was founded.

The Ethnologue (Grimes 2000) reports a mixture of coded signed Spanish. Grimes reports that the Spanish-speaking Deaf use coded Spanish in some of the school settings. More survey is needed to see the extent of such Spanish-speaking when signing, but since ASL is used widely in the Puerto Rican Deaf community, it is likely that the Spanish speakers are also fluent in ASL. This study has only one Puerto Rican signer and
the percentage scores ranged from 66% to 75% when compared to the ASL signers; thus there appears to be much language similarity.

Harrington (2002) reports the following study of Puerto Rican Sign Language:


Note that the map is not exhaustive and it is likely that there are other Deaf associations, which are not listed.

**Figure 43:** Schools and Deaf associations reported in Puerto Rico

**2.4.41 Qatar**

Grimes does not list Qatar Sign Language. The Hamburg website does not list any bibliography for Qatar. Neither Harrington nor Carmel list any dictionaries or studies. Note only one school listed, in the capital city of Doha.
2.4.42 Saudi Arabia

Deaf education was the result of King Abdulaziz’s unification of the country in 1932 and institution of a formal educational program for both Deaf and hearing. The first two institutes for the Deaf were established in 1964 in Riyadh, one for boys and one for girls. All education is under the auspices of the state, which provides a free education for all at all levels to citizens and residents (Al-Muslat, 1994:275–276). If a child's hearing loss is over 50 db and the IQ is greater than 70 then the child may qualify to attend one of the residential schools for the Deaf. Otherwise the child is mainstreamed with an emphasis on speech training. Today there are more than nine residential schools for the Deaf in Saudi Arabia.

Grimes lists Saudi Arabian Sign Language but has no other information. Neither Carmel nor Harrington report any dictionaries or studies. The Hamburg website lists only the reference to Brelje and his list of schools is summarized in Figure 45 (Al-Muslat, 1994:327).
In 1968 there was a six-month training course to help prepare teachers for the Deaf. Since that time there have been periodic monthly courses to help educate the teachers to special education needs. Grants have been provided for teachers to study abroad and return to Saudi Arabia with this specialized training. The Kingdom is also one of the founders and a current active member of the Arab Federation for Deaf Welfare in Damascus (Al-Muslat, 1994:280).

Figure 46 lists the Deaf clubs gleaned in an interview with a deaf person in Rome.

**Figure 46: Schools and Deaf associations reported in Saudi Arabia**

### 2.4.43 Singapore

Grimes lists Singapore Sign Language but no other information. The Hamburg website has no references. Harrington list this dictionary:

There are three schools listed in Figure 47.

**Figure 47: Schools and Deaf associations reported in Singapore**

![Diagram showing locations of schools and associations in Singapore]

**2.4.44 South Africa**

Simons (Erting, 1994:78–84) reports the following history of sign language in South Africa. The sign language situation in South Africa is based partly on the different ethnic groups in the country. There are at least two groups of “White people,” two groups of “Colored,” and one group of Indian. All these ethnic groups use a combination of English and/or Afrikaans as the medium of education and communication.

The history of signing in South Africa started when the Roman Catholic Church established the first school for deaf white children in Cape Town in 1863. It was first called the Dominican School and later renamed the Grimley School for the Deaf. Bishop Grimley, who brought nuns from Ireland to help him teach the Deaf, started this school. Thus, the first sign language in South Africa was Irish Sign Language and the one-handed finger-spelling system was used at that time. Before the 1937 compulsory educational law was passed, all three ethnic groups attended this school. However, when the attendance increased there was a lack of classroom space and the non-white students were transferred to the Wittebome School south of Cape Town.

In 1881 the Rev. G de la Bat of the Dutch Reformed Church opened the first Deaf school for white Afrikaans-speaking children east of Cape Town. English was taught as a second language and the British two-handed alphabet was used. In 1954 the second Afrikaans-speaking school, the Transoranje School for the Deaf, was started in Pretoria. In 1884 a group of German Dominican nuns in King William’s Town started teaching deaf children who lived in Eastern Cape Province. English was used although the instruction was mostly oral.

Later in 1934, Miss Jessica Davis and the Dominican Sisters jointly started a school in Johannesburg and used a variety of British Sign Language. Several schools were started between 1933 and 1988 for the Colored, Indian and Black Deaf communities. In 1969 the first school for 200 Indian deaf children opened in Durban and a second school just north of Durban was opened when it was needed. A third school for Indian deaf was opened in 1984 in the Transvaal and also serves deaf Indian children from

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30 A one-handed finger spelling system means the alphabet can be spelled with one hand. The two-handed finger spelling system requires the use of both hands for the alphabet and is in use in some countries today such as England, India, and Australia.

31 Oral refers to the use of speech only, without signs. Children are expected to lip-read. The average lip reader can only understand about 30% of the words formed by the lips so miscommunication or misunderstanding often happens.
Bophuthatswana, Swaziland and Lesotho. Here the signing is loosely based on a mixture of British and American Sign Language.

Education for Black deaf students started with the mandatory educational law passed in 1937 and today there are 18 well-established schools for the different ethnic groups. Most of these schools have developed their own sign language system independently of one another. Oral education was favored in Europe and the United States from 1940 to 1980\(^{32}\) so signing for White deaf children was restricted. In the Black Deaf community signing flourished because it did not have the same restrictions as in the White community. Today there is a scarcity of qualified teachers available to teach deaf children.

Jones (Ering: 1994:698–699) reports that today the majority of the schools for the deaf in South Africa are using the Total Communication philosophy\(^{33}\) and that the South African National Council for the Deaf (SANC) has launched an aggressive Deaf awareness program including:

- Deaf Achiever's Award
- Television: an 18-week TV series
- Posters: For promoting Deaf awareness
- Silent Messenger: A magazine for Deaf
- Leadership Courses: To raise up deaf leaders

All of these activities should help solidify and standardize language use and provide support to the Deaf community in South Africa. The sign languages seem to be flourishing. The University of Hamburg lists over 50 references in its bibliography including these dictionaries:


Harrington lists these dictionaries and studies:


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\(^{32}\) Signs were looked on with disfavor by educators as being "second class" and inferior. Thus the use of signs was forbidden in schools.

\(^{33}\) The Total Communication philosophy is the system of using signs while verbally speaking the host country language at the same time. The goal is to educate children in the host country language with sign language to improve the level of comprehension of both languages.
Carmel (1992:233–252) lists this dictionary for South Africa:


It is clear that there is a large Deaf population in South Africa and a need for more research to determine how much intelligibly there is between the various ethnic groups. Figure 48 shows the information given in a single interview in Rome.

**Figure 48: Schools and Deaf associations reported in South Africa**

Grimes lists Korean Sign Language, South and states it is distinct, but related to Japanese and Taiwanese sign languages. Korean Sign Language has been used since 1889. The Hamburg website has ten references but no dictionaries.

Harrington lists these dictionaries and studies:


Carmel (1992:233–252) lists these dictionaries:


2.4.46 Spain

The first teacher of the Deaf was Fr. Pedro Ponce de Leon who started teaching two boys of nobility in North Central Spain in the region of Burgos. There is no record of how he did his teaching but later Manuel Ramirez de Carrion (1570–1652) taught Deaf in the Province of Cordova and Madrid using his method. Later Juan Pablo Bonet (1579–1633) published a book the first in the world of its kind. It was about the education of the Deaf, *Reduction of Letters and Arts to Teach the Mute to Speak*. In 1795 Lorenzo Hervas-Panduro wrote a book called *Spanish School of Deaf Mutes* and is reportedly the first person to use the phrase deaf mutes (Balanzategui, 1999:344–345).

In 1805 the Royal School for Deaf-Mutes opened and was operated by three teachers. Jose Miguel Alea, Tiburcio Hernandez, and Roberto Pradez. Roberto Pradez was deaf and reportedly the first deaf teacher in all of Spain (Plann, 1994:204).

There is a long history of oralism reinforced by the philosophy that speech is equated with intelligence and the use of cued speech to learn Spanish (Balanzategui, 1999:348). Today in Spain there is a trend towards Total Communication in the 21 Special Education Centers of the Deaf (Balanzategui, 1999:353). In 1882 the Law of Social Integration of the handicapped was passed making it possible for Deaf themselves to become teachers of the Deaf (Balanzategui, 1999:350).

Grimes reports two major languages in Spain, Catalanian and Spanish Sign Language. The Hamburg website lists over 90 bibliography references and these dictionaries:

- Diccionario de Neologismos de la Lengua de Signos Española. (DILSE) Diccionario en formato informático. Madrid: C.N.S.E. w/o year (Software).
Carmel (1992:233–252) reports these dictionaries:


Steve and Dianne Parkhurst did extensive sign language survey in Spain and wrote several papers on their findings for Spain. Contact the Parkhurts at steve-dianne_parkhurst@sil.org for copies of their work.

**Figure 50: Schools and Deaf associations reported in Spain**

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**2.4.47 Sweden**

Mr. Par Aron Borg started the first Deaf school in the country in Stockholm in 1809. It was called the Manila School and the original aim of the school was vocational train for Deaf in tailoring, shoemaking, carpentry, weaving, sewing and other suitable jobs. Mr. Borg and his fellow teachers, some of whom were deaf, were influenced by the French method of using sign language to instruct pupils. In 1889 "The Education of the Deaf and Dumb" law was passed which required regional schools to provide eight years of education for the Deaf. This was totally reorganized in 1938 by the Swedish National Board of Education and two national vocational schools were established. In 1967 the National Special Secondary School for the Deaf was started and gradually replaced these other vocational programs for the Deaf. Then in 1969, the Uniform School Curriculum Act of 1967 helped standardize the education process (Heiling, 1999:363–364).

In 1874 formal courses to prepare teachers to teach the Deaf were started in Stockholm but Deaf were not admitted since "disabled" persons were not considered to have adequate ability. This changed after 100 years and today Deaf can attend the University of Stockholm and can be admitted to the formal teacher training program (Heiling, 1999:364).

Today there are five schools for the Deaf located in different parts of the county. Many hard-of-hearing pupils are mainstreamed if possible. Video programs produced by the Swedish Association for the Deaf are also used widely in the classrooms (Heiling, 1999:359–360). Many of the teachers who work with deaf
pupils are competent in sign language; this is a requirement to work with the Deaf (Heiling, 1999:361). In 1982 the new national curriculum mandated bilingual education for the Deaf as a systematic exposure to both Swedish Sign Language and Swedish either signed, written and spoken and all deaf students are required to have Swedish Sign Language as their first language (Edenas, 1994:616).

The Stockholm Deaf club was founded in 1868 and today has a membership of over 1,000. This club is very proactive in offering regular programs of lectures, teaching programs and workshops for deaf participants (Andersson, 1994:517).

Grimes lists Swedish Sign Language and states it is intelligible with Norwegian and Danish sign languages, with only moderate difficulty, but not intelligible with Finnish Sign Language. Evidently Swedish Sign Language has influenced Portuguese and Finnish sign languages to a certain degree. The Hamburg website lists over 640 references in the bibliography including these dictionaries:


Carmel (1992:233–252) lists these dictionaries:


Figure 51: Schools and Deaf associations reported in Sweden
2.4.48 Switzerland

Boyces Braem reports that because of the strong regional differences between French, German, Italian and Romansch governmental areas there is no one central sign language and within each regional area there are different dialects. Oralism is the educational method of choice throughout most of Switzerland. Sign language courses began in 1979 in several cities in the Swiss-French area and in 1985 in the Swiss-German cities of Bern and Zurich. Interpreter training programs started in 1983 (Boyces Braem, 1994:382–385).

Grimes lists Swiss-French, Swiss-German, Swiss-Italian Sign Language in the Ethnologue. The Hamburg website lists over 55 bibliography references. Harrington reports these studies and dictionaries:

For Swiss-French SL: Switzerland:


For Swiss-German SL: Switzerland:


Figure 52: Schools and Deaf associations reported in Switzerland

2.4.49 Syria

Grimes does not list Syrian Sign Language. The Hamburg website lists one entry in the bibliography for Syria. Neither Harrington nor Carmel list any dictionaries or studies. Note the seven schools reported and it is likely that there are other Deaf clubs and organizations not shown on this map.
2.4.50 Taiwan

Van Cleve reports that after the establishment of the People’s Republic of China in 1947 there were at least two Deaf schools established in Taiwan. In 1987 there were three public residential schools in Taiwan located in Taipei, Taichung and Tainan and one private elementary school located in Kaohsiung. In Taipei, the earliest and first deaf principal of the school was a man by the name of Lin Wen-sheng. He was educated between 1904–1917 at the Tokyo School for the Deaf. The Tainan School for the Deaf began in 1890 under the influence of an English Presbyterian Mission. This means that the language influence in these four schools is a mixture of Old Taiwan Sign Language before Japanese occupation, Japanese Sign Language and Mainland Chinese Sign Language which all have been introduced over the last 40 years (van Cleve, 1987:185–186).

Today Taiwan has two distinct sign languages, one based on Shanghai Sign Language, and one based on Japanese Sign Language. 34

Grimes reports that there are two major dialects in Taiwan. One dialect started with the Japanese occupation from 1895 to 1946. The other dialect started from Mainland Chinese Sign Language and was brought by refugees in 1949 and by later refugees from Hong Kong. Taiwanese Sign Language is 50% different from Japanese Sign Language and not at all similar to Chinese Sign Language. There is also a variety of Signed Mandarin (Wenfa Shouyu).

The Hamburg website reports 20 references in its bibliography while Carmel (1992:233–252) lists this dictionary:


The most recent sign language dictionary was done by the president of the Deaf College Student and Alumni Association in Taipei, Taiwan (Chao, 1994:349).


34 Personal email communication from Hope Hurlbut 8/30/01.
2.4.51 Thailand

The first Deaf school was established in 1951, in Bangkok by R. Sermsri after she received her MA degree from Gallaudet University. A second school was opened in Northern Bangkok, Dusit School for the Deaf, now called Sethsatin School. A true pioneer, Mrs. Kamala Krairiksh supervised the building of most of the other schools for the Deaf, wrote the book *Sign Dictionary for Teachers, Book One*, and invented the Thai manual alphabet. Then in 1969 she founded the Center for Deaf Alumna, the predecessor to the current organization Thailand National Association of the Deaf (Reilly, 1999:367–398).

Thailand has six residential schools for the Deaf, one residential school for the hard-of-hearing and two day schools that board some students. All schools permit signing and now use the Total Communication philosophy. There are six schools in Bangkok which mainstream\(^{35}\) deaf children into regular classrooms (Reilly, 1999:373). See Figure 55 for a listing of schools reported by Brelje in Thailand.

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\(^{35}\) Mainstream refers to the policy of placing a deaf child in a regular classroom with or without a sign language interpreter. The goal is to educate the child through normal “oral” methods of speaking.
Thailand National Association of the Deaf is providing sign language instruction to Deaf and hearing thanks to grants from the Department of Public Welfare. This organization also has helped provide interpreters on TV, which has helped raise the status of the sign language.

Many hearing parents are ashamed of their deaf children and feel that this is a direct result of their own wrong deeds (Karma) and thus in the rural areas deaf children are hidden and used as field hands (Reilly, 1999:377). Courses in sign language have started at the Ramkamhaeng University and two editions of the Thai Sign Language Dictionary have been produced.

Grimes reports that there appear to be two major dialects in Chiangmai and Bangkok. Thai Sign Language may be related to Laos and Vietnamese sign languages. James Woodward has done some research in Thailand and reports four different sign languages. These are summarized as:

- Modern Thai Sign Languages (found in urban areas in Thailand, used by all signers under 40 and some signers above 40)
- Original Chiangmai Sign Language (found in Metro Chiangmai, signers above 45)
- Original Bangkok Sign Language (found in Metro Bangkok, signers above 45)
- Ban Khor Sign Language (certain rice farming villages in Ban Khor, of all ages).

The Hamburg website lists 15 references including these two dictionaries:


Carmel (1992:233–252) lists these dictionaries:

In addition James Woodward has published this information about SL in the following sources:


Figure 56: Schools and Deaf associations reported in Thailand

2.4.52 Turkey
Grimes reports the name of Turkey Sign Language but has no other information. The Hamburg website reports six bibliography references including this dictionary:


Harrington also reports the above dictionary and no other information.
2.4.53 United Arab Emirates

Grimes does not list United Arab Emirates Sign Language. The Hamburg website does not list any bibliography for United Arab Emirates. Neither Harrington nor Carmel list any dictionaries or studies. Note there is only one school listed but it is likely that there are other schools and Deaf clubs.

2.4.54 Uruguay

Luis Behares has published research on Uruguayan Sign Language (LSU). He has done some phonological, grammatical, lexical and sociolinguistic work on LSU (Hurst 1999). The Ethnologue (Grimes 2000) reports that sign language has been in use since 1910.
Harrington (2002) reports the following study for Uruguay:


Figure 59 shows only a partial listing of schools, and information is gleaned from the previous survey done by the Hursts. Note that this list is not current, and it is likely that there are more Deaf associations than those listed.

**Figure 59 Schools and Deaf associations reported in Uruguay**

**2.4.55 Uzbekistan**

There is scant information available on Uzbekistan. Neither Grimes, Harrington, Carmel nor the Hamburg website lists any information about the country. Figure 60 shows the list of Deaf clubs in the country.
2.4.56 Venezuela

Venezuelan law states that children have the right to have effective communication in their own language. Venezuelan Sign Language is known as LSV.

The *Ethnologue* (Grimes 2000) reports schools for the Deaf since 1937. Harrington (2002) reports the following dictionary and study of Venezuelan Sign Language:


Figure 61 shows some of the specific Sports Associations of the Deaf in Venezuela. (Federacion Venezolana Polideportiva De Sordos 1997:4). Unfortunately, no information was gathered about other types of associations or the deaf schools.
Figure 61: Schools and Deaf associations reported in Venezuela

2.4.57 Yemen

Grimes does not list Yemen Sign Language. The Hamburg website does not list any bibliography for Yemen. Neither Harrington nor Carmel list any dictionaries or studies. Note the five schools listed in Figure 62. It is likely that there are other Deaf schools and clubs.

Figure 62: Schools and Deaf associations reported in Yemen
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ADDENDUM 2: Maps of additional schools in African countries

Figure 63: Schools and Deaf associations reported in Botswana

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