Ключові слова:мовні потреби, комунікативні потреби, духовно-моральні потреби.

Рассмотрены проблемы коммуникации и языковых потребностей американських студентов с недостатками слуха в духовно-моральном аспекте. Автор анализирует, как эти проблемы трактуються в социокультурном и образовательном пространстве США.

Ключевые слова: языковые потребности, коммуникативные потребности, духовно-моральные потребности.

Лайл Кауфман ІІІ–доктор філософії, міжнародний експерт з інклюзівної освіти студентів з вадами слуху, представник «Програми Фулбрайт в Україні» (США, штат Канзас, м. Канзас)

Рецензент – доктор педагогічних наук, професор Н.Є. Міропольська

AMERICAN DEAF SUBCULTURE: FORMING MULTILINGUAL PERSONALITY

O.Ye. Krsek

The problems of forming multilingual personality of students with hearingloss in the educational institutions of the USA have been considered. The author ananalyzes the ways of treating these problems in the sociocultural and educational area.

Key words: *multilingual personality, social and cultural area, educational area.*

Sociologi stsand anthropologists usually speak of culture as a characteristic of an entire society. But culture can also exist in smaller, more narrowly defined units. A subculture consists of the values, behaviors, and physical artifacts of a group that distinguish it from the larger culture. We can consider it as a culture within a culture. Certain racial and ethnic groups, religions, age groups, even geographic areas can all constitute subcultures. A subculture is a group of people with a culture which differentiates them from the larger culture to which they belong. Subcultures can exist at all levels of organizations, highlighting the fact that there are multiple cultures or value

combinations usually evident in any one organization that can complement but also compete with the overall organisational culture (Anheier, Helmut K., Stefan Toepler and Regina List, 2010). In some cases, subcultures have been legislated against, and their activities regulated or curtailed(Hall, Stuart, Tony Jefferson, 1993). As early as 1950, David Riesman distinguished between a majority, "which passively accepted commercially provided styles and meanings, and a 'subculture' which actively sought a minority style and interpreted it in accordance with subversive values". In his 1979 book Subculture the Meaning of Style, Dick Hebdige argued that a subculture is a subversion to normalcy. He wrote that subcultures can be perceived as negative due to their nature of criticism to the dominant societal standard. Hebdige argued that subcultures bring together like-minded individuals who feel neglected by societal standards and allow them to develop a sense of identity. In 1995, Sarah Thornton, drawing on Pierre Bourdieu, described "subcultural capital" as the cultural knowledge and commodities acquired by members of a subculture, raising their status and helping differentiate themselves from members of other groups. In 2007, Ken Gelder proposed to distinguish subcultures from countercultures based on the level of immersion in society.

The aim of the given paper is to analyze the latest documents regarding the problems of forming multilingual personality of students with hearing loss in the educational institutions of the USA. We don't usually think of people with sensory deficits as constituting a subculture, but many people who are deaf identify themselves as members of a subculture and take pride in its unique values and norms. This issue received national attention in 2006 when the Board of Trustees at Gallaudet University, a liberal arts university for the deaf, proposed hiring a new president. But students immediately protested because they felt the candidate—who was deaf herself—wasn't committed enough to deaf identity and culture. They mocked her for not learning sign language until she was 23 and criticized her for focusing too much attention on technologies to "fix" deafness, like cochlear implants and more powerful hearing aids, and not enough on advocating for deaf rights (Schemo, 2006). The university eventually relented and abandoned their candidate. Deaf culture describes the social beliefs, behaviors, art, literary traditions, history, values and shared institutions of communities that are affected by deafness and which use sign languages as the main means of communication. Deaf culture is recognised

under article 30, paragraph 4 of the United Nations Convention on the Rights of Persons with Disabilities which states that "Persons with disabilities shall be entitled, on an equal basis with others, to recognition and support of their specific cultural and linguistic identity, including sign languages and deaf culture."Anna Mindess notes that there is "not just one homogenous Deaf culture." There are many distinct Deaf communities around the world, which communicate using different sign languages and exhibit different cultural norms. Deaf identity also intersects with other kinds of cultural identity. Deaf culture intersects with nationality, education, race, ethnicity, gender, class, sexual orientation, and other identity markers, leading to a culture that is at once quite small and also tremendously diverse. The extent to which people identify primarily with their Deaf identity rather than their membership in other intersecting cultural groups also varies. Mindess notes a 1989 study, which "found that 87 percent of black Deaf people polled identified with their Black culture first." **(**http://en.wikipedia.org/wiki/Subculture - cite_ref-3#cite_ref-3Hebdige, 1981).

The deaf community is a diverse community. Within the deaf community are several smaller communities. These smaller communities represent every ethnicity, religious faiths, and lifestyles. Dr. Ladd authored the book, "Understanding Deaf Culture: In Search of Deafhood", where stated that members of the Deaf community tend to view deafness as a difference in human experience rather than a disability. Historically, Deaf culture has often been acquired within schools for the deaf and within Deaf social clubs, both of which unite deaf people into communities with which they can identify. Becoming Deaf culturally can occur at different times for different people, depending on the circumstances of one's life. A small proportion of deaf individuals acquire sign language and Deaf culture in infancy from Deaf parents, others acquire it through attendance at schools, and yet others may not be exposed to sign language and Deaf culture until college or a time after that **(**http://en.wikipedia.org/wiki/Subculture - cite_ref-3#cite_ref-3Hebdige, 1981). Although up to fifty percent of deafness has genetic causes, less than five percent of deaf people have a Deaf parent (Hall, Stuart, Tony Jefferson, 1993), so Deaf communities are unusual among cultural groups in that most members do not acquire their cultural identities from parents (Howes, David. Cross-cultural consumption: global markets, local realities, 1996).

The community may include family members of deaf people and sign-language interpreters who identify with Deaf culture and does not automatically include all people who are deaf or hard of hearing. According to Anna Mindess, "it is not the extent of hearing loss that defines a member of the Deaf community but the individual's own sense of identity and resultant actions." As with all social groups that a person chooses to belong to, a person is a member of the Deaf community if he or she "identifies him/herself as a member of the Deaf community, and other members accept that person as a part of the community" (Anheier, Helmut K., Stefan Toepler and Regina List, 2010). "Members of Deaf cultures communicate via sign languages. There are over 200 distinct, naturally-occurring sign languages in the world. Although the United Kingdom and the United States share English as the most common spoken language, the sign languages used in these countries differ markedly.

In the paper "Reading Between the Signs: Intercultural Communication for Sign Language Interpreters" (2006) A. Mindess summarized the behavioral norms:

- Culturally Deaf people have rules of etiquette for getting attention, walking through signed conversations, leave-taking, and otherwise politely negotiating a signing environment.
- Deaf people also keep each other informed of what is going on in one's environment. It is common to provide detailed information when leaving early or arriving late; withholding such information may be considered rude.
- Deaf people may be more direct or blunt than their hearing counterparts.
- When giving introductions, Deaf people typically try to find common ground; since the Deaf community is relatively small, Deaf people usually know some other Deaf people in common. "The search for connections is the search for connectedness."
- Deaf people may also consider time differently. Showing up early to large scale events, such as lectures, is typical. This may be motivated by the need to get a seat that provides the best visual clarity for the deaf person. Deaf people may also be late to social events. However, at Deaf social events such as parties, it is common for Deaf people to stay for elongated amounts of time, for the solidarity and conversations at social gatherings are valued by Deaf people.

Deaf people who sign are intensely proud of their history. In the United States, they recount the story of Laurent Clerc, a Deaf educator, coming to the United States from France in 1816 to help found the first permanent school for deaf children in the country.

Deaf culture revolves around such institutions as residential schools for deaf students, universities for deaf students (including Gallaudet University, South West Collegiate Institute for the Deaf, and the National Technical Institute for the Deaf), Deaf clubs, Deaf social organizations (such as the Deaf Professional Happy Hour), Deaf religious groups, and an array of conferences and festivals, such as the Deaf Way II Conference and Festival and the World Federation of the Deaf conferences.

Deaf clubs, popular in the 1940s and 1950s, were also an important part of Deaf culture. During this time there were very few places that the Deaf could call their own; places run by Deaf people for Deaf people. Deaf clubs were the solution to this need. Money was made by selling alcohol and hosting card games. Sometimes these ventures were so successful that the building used by the club was able to be purchased. However, the main attraction of these clubs was that they provided a place that Deaf people could go to be around other Deaf people, sometimes sharing stories, hosting parties, comedians, and plays. Many of today's common ABC stories were first seen at Deaf clubs. The clubs were found in all of the major cities, New York City being home to at least 12. These clubs were an important break from their usually solitary day spent at factory jobs. In the 1960s, Deaf clubs began their quick and drastic decline. Today there are only a few spread out deaf clubs found in America and their attendance is commonly small with a tendency to the elderly. This sudden decline is often attributed to the rise of technology like the TTY and closed captioning for personal TVs. With other options available for entertainment and communication, the need for Deaf clubs grew smaller. It was no longer the only option for getting in touch with other members of the Deaf community. Today, Deaf clubs are rare, but Deaf advocacy centers and other Deaf organizations have become widespread and popular [2].

Initially known as visu-centric design. This concept began at Gallaudet University with the Sorenson Language and Communication Center (SLCC) building. This was designed by the Smith Group. "Designed in its entirety for the needs of the deaf and hard-of-hearing, this unique academic building establishes a new level of architectural accommodation." With soft corners, diffused lighting and wide circular pathways SLCC allows total visual access and connectivity. Automatic sliding doors compared to the traditional swinging doors allow continuous conversation, without unnecessary pauses. Metal railings can become visual obstructions, therefore are replaced by glass railings.

The Smith Group has won the following recognitions for the Sorenson Language and Communication Center: Section Award, Illuminating Engineering Society of North America (IESNA), 2009;Illumination Award of Merit, Illuminating Engineering Society of North America (IESNA), 2009; Silver Award/Educational/Institutional, International Interior Design Association (IIDA), Mid-Atlantic Chapter, 2009; Award of Excellence?Best Institutional Project, National Association of Industrial and Office Properties (NAIOP), Maryland/DC Chapter, 2009; Institutional Award of Merit (submitted by Heery International), Mid-Atlantic Construction, 2008.

Jack Gannon, a professor at Gallaudet University, said this about deaf culture. "Deaf culture is a set of learned behaviors and perceptions that shape the values and norms of deaf people based on their shared or common experiences." Some doctors believe that being deaf makes a person more social. Dr. Bill Vicar, from ASL University, shared his experiences as a deaf person, "[deaf people] tend to congregate around the kitchen table rather than the living room sofa… our good-byes take nearly forever, and our hellos often consist of serious hugs. When two of us meet for the first time we tend to exchange detailed biographies."[3]. Deaf culture is not about contemplating what deaf people cannot do and how to fix their problems. That is called a "pathological view of the deaf". Instead deaf people celebrate what they can do. There is a strong sense of unity between deaf people as they share their experiences of suffering through a similar struggle. This celebration creates a unity between even deaf strangers. Dr. Bill Vicars expresses the power of this bond when stating, "if given the chance to become hearing most [deaf people] would choose to remain deaf." [4]. There is more to deaf culture than meets the eye and has to be "experienced" to full comprehend it [4].

Abbe Charles Michel de l'Epee was the first person to open a deaf school. L'Epee taught French sign language to children, and started the spread of many deaf schools across Europe. Thomas Gallaudet was traveling to England to start a deaf school. His inspiration was a nine-year old girl who lived next door. Seeing her conquer her struggles made Gallaudet want to teach and see other children conquer their own disabilities. Gallaudet witnessed a demonstration of deaf teaching skills from Sicard, Massieu, and Clerc, the masters of teaching deaf children at the time. After the demonstration of Gallaudet studied under the French masters and perfected his own teaching skills. Once he was done learning Gallaudet and Clerc traveled to the United States and opened the first deaf school

in Hartford Connecticut. American Sign Language, or ASL, started to evolve from primarily LSf, French sign language, and other outside influences [5].

Sign language consists of different hand signals to mean different words. It also has signs for the alphabet which is primarily used to spell names. Sign language also uses: facial expressions, body language, hand shape, hand position, hand movement, and gestures, all of these things affect the meaning or sincerity of the signs that are used. Sign language is offered at most major schools and is recognized as its own language. Sign language makes deaf culture possible. Deaf people can communicate in their own way and do not have to rely on reading lips or technology to help them, if they choose not to.

The deaf people's greatest handicap is not the loss of sound, it is the loss of information. Meadow (1975) summarized this by indicating that the basic deprivation of early profound deafness was the deprivation of language, not the deprivation of auditory input. In recent years, the consequences of this deprivation have been amply and widely documented [6]. Brooks (1975) writes: "Despite dedicated and tireless efforts by educators of the deaf, early severe hearing loss persists as a promissory for reading failure. Not only do deaf students not progress in reading achievement according to grade level expectations, but the deficiency is cumulative"[7].

Schlesinger reports: "Deaf children occupy a unique place in research on cognitive and linguistic development. Deaf youngsters, although not totally deprived of sound perceive it in such a diminished or distorted form as to make spoken language immensely difficult to encode, to process, and therefore to reproduce. Although school starts early for deaf children and the elements of spoken language are drilled unceasingly, many deaf youngsters do not even acquire the rudiments of their maternal language … In summary, most deaf children born to hearing parents do not become proficient in the phonology, semantics, or syntax of English" [8].

In broad terms language is a means of communication. Speech is normally part of conventional language, as is reading and comprehension and the psycholinguistic analyses of Bellugi and Klima have revealed that sign language systems like American Sign Language also possess the properties of a formal language. Halliday (1975) offers seven functions of language. There are: the instrumental function – this is an "I want" function, which operates so that the language user can obtain the things that he wants; the regulatory function – this is similar to the instrumental function, but differs in that it is used to control the behaviour of another. Examples would include "do", "don't do", "let's do", etc.;

the interactional function – this deals with the communication of mutual awareness, including greetings and other similar forms of verbal exchange – "me and you" etc.; the personal function – this includes expressions of self-awareness or self-expression, including utterances of interest, pleasure, dislike, etc.; the heuristic function – this function involves the use of words to extract information – "what?", "why?", "where?". This can be seen as a particularly powerful function of language as its use serves the purpose of extracting information from, and about, the world. Its key words offer the gateway to knowledge; the imaginative function – use of language in an imaginative manner transcending the immediacy of "here and now". It includes song, story, myth and fantasy; the informative function – use of language in an informative manner is characteristic of a sophisticated language user. It is the transmission of information in response to another's heuristic use of language. The developmental psychologist Bower comments that language is a capacity that does seem to have developmental limits on it. The later language learning begins, the less likely it is that language learning will occur at all … [9]. This characteristic of language development, along with the very specificity of language, makes language the best example of epigenetic process in human behavioural development. The statement "the more languages a person knows the easier it is to learn still more language" has been powerfully expressed by Sperling in stressing the importance of the early acquisition of language. The author writes: " … full human intellectual development is impossible without language. This primacy of language (as opposed to speech) has been argued by some authors, and taken for granted by others …". This is an important point. Early communication allows the child to construct the framework for later intellectual development.

Many people on a question, "What for you is more important: eyesight or hearing?", will tell – Certainly, eyesight! Sight takes the first place in the abovementioned list of perceptive abilities. But funny is the statement - "we appreciate something, only when we lose it". And only having lost hearing we will start to understand, what an important role it is occupied in our life. Very bright statement was addressed to Emmanuel Kant, it well illustrates this difference, - "Impossibility to see separates the person from things. The impossibility to hear separates the person from people". Helen Keller stressed on speech communication and its great role in the life and personal development of people with hearing loss: "I am just as deaf as I am blind. The problems of deafness are deeper and more complex, if not more important than those of blindness. Deafness is a much worse misfortune. For it means the loss of the most vital stimulus– the sound of the voice that

brings language, sets thoughts astir, and keeps us in the intellectual company of man.

Deafhood is a term coined by Paddy Ladd in his book *"Understanding Deaf Culture: In Search of Deafhood."* While the precise meaning of the word remains deliberately vague—Ladd himself calls Deafhood a "process" rather than something finite and clear—it attempts to convey an affirmative and positive acceptance of being deaf. H-Dirksen L. Bauman quotes Ladd's definition of Deafhood in the introduction of the work *Open Your Eyes*: "Deafhood is not seen as a finite state but as a process by which Deaf individuals come to actualize their Deaf identity, positing that those individuals construct that identity around several differently ordered sets of priorities and principles, which are affected by various factors such as nation, era, and class." According to Ladd, Deafhood requires Deaf people to evaluate and liberate themselves from the oppression they have faced historically from the majority hearing society. To this process of self-liberation, Ladd writes: "...I found myself and others coining a new label of 'Deafhood.' Deafhood is not, however, a 'static' medical condition like 'deafness.' Instead, it represents a process – the struggle by each Deaf child, Deaf family and Deaf adult to explain to themselves and each other their own existence in the world. In sharing their lives with each other as a community, and enacting those explanations rather than writing books about them, Deaf people are engaged in a daily praxis, a continuing internal and external dialogue." (2003).

Paddy Ladd states that the heart of Deafhood is the international spirit. Communication is difficult on an international level because signed languages are not universal and each country can have one or more signed languages. Signing must be kept in the purest form possible, leaving out "accents" and other added effects so that both parties can be understood. In these settings, Ladd states "one's national identity begins a process of 'enlarging' itself into a transnational commonality of Deafhood." This points to the fact that there are two approaches to Deafhood. One is based on the effort in maintaining Deafhood within the boundaries of the oppressive Deaf world as it was historically. The second approach is focused on trying to do the opposite—to enlarge the idea of what Deafhood might mean, taking ideas from anywhere and adapting them to Deaf life.

Bilingual-bicultural or BiBi education programs use sign language as the native, or first, language of deaf children. In the United States, for example, American Sign Language (ASL) is the natural first language for deaf children. The

spoken or written language used by the majority of the population is viewed as a secondary language to be acquired either after or at the same time as the native language. In BiBi education, sign language is the primary method of instruction. The bicultural aspect of BiBi education emphasizes the study of Deaf culture and strives to create confidence in deaf students by exposing them to the Deaf community. Various studies have found a correlation between ASL skill level and English literacy or reading comprehension. The most plausible explanation for this is that ASL skill level predicts English literacy level. Having a basis of American Sign Language can benefit the acquisition of the English language. In fact, bilingual children show more development in cognitive, linguistic, and meta-linguistic processes than their monolingual peers. 36% to 40% of residential and day schools for deaf students in the US report using BiBi education programs. Famous examples of schools utilizing the BiBi method in the US include, The Learning Center for the Deaf, Massachusetts; California School for the Deaf, Fremont; Maryland School for the Deaf; and Indiana School for the Deaf. For many years now, it was thought that total communication would meet the needs of deaf children who need sign language and voice. Now, as scientific evidence continues to pile up that sign language is the natural language of deaf children, and even that their brains function differently, the pendulum is swinging again in another direction – towards bilingual-bicultural. For years the only options were oral, cued speech, or total communication. Now a fourth option must be added, the bilingual-bicultural option. The other options should not be dropped – there are many deaf children who thrive with the other options.

"The Deaf Bilingual Coalition promotes the basic human right of all Deaf infants and young children to have access to language and cognitive development through American Sign Language." As awareness increases that sign language can help young hearing children to develop their English skills, more parents are teaching ASL to their hearing children that are homeschooled. An example of this was found on the now defunct Homeschooling Preschoolers and Early Elementary web site. On this page, a parent wrote about teaching ASL to homeschooled children. According to this page, one reason it made sense to teach ASL to homeschooled children is because ASL's grammar is closely related to the way young children speak. A web search turned up one parent's "daily routine" page for homeschooling their preschooler, which included sign language practice, learning a new sign each day. Some homeschooling support groups offer sign language classes in addition to field trips and other group activities.

Homeschoolers can take advantage of the many available sign language learning materials (video, web). Homeschooling sign language lessons are also available, such as Hands On Sign Language. Finally, the long-established NATHAAN (National Challenged Homeschoolers Associated Network) maintains a lending library that includes sign language materials.

While there are many different models of how bilingual bicultural education could be implemented, all of them must have at its basis, a structure that reflects Deaf empowerment. This necessitates a model that incorporates the school environment, the residence, the home, the Deaf community and the hearing community. Together they can create an enriching bilingual bicultural experience to encourage Deaf students who take active roles in their communities as empowered citizens of our society.

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Розглянуті проблеми формування мультилінгвальної особистості студентів з вадами слуху в учбових закладах США. Автор аналізує, як

ці проблеми трактуються американському соціокультурному та освітньому просторі.

Ключові слова: мультилінгвальна особистость, соціокультурний простір, освітній простір.

Рассмотрены проблемы формирования мультилингвальной личности студентов с недостатками слуха в учебных заведениях США. Автор анализирует, как эти проблемы трактуються в американском социокультурном и образовательном пространстве.

Ключевые слова: мультилингвальная личность, социокультурное пространство, образовательное пространство.

Крсек О.Є. – кандидат педагогічних наук, доцент, декан філологічного факультету Східноукраїнського національного університету імені Володимира Даля (м. Луганськ, Україна)

Рецензент – доктор педагогічних наук, професор В.В. Червонецький

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ЦЕННОСТЬ СЛОВА В СТАНОВЛЕНИИ ЦЕЛОСТНОЙ КАРТИНЫ МИРА ЛИЧНОСТИ

И.Э. Куликовская

Статья посвящена анализу ценности вербального материала в становлении целостной картины мира слова. Освоение символического содержания слов позволяет сформировать целостную картину этого мира в единстве логического и нелогичного, чувственного и рационального, образа и идеи, непонятного и понятого, бессознательного и сознательного.

Ключевые слова: ценность слова, картина мира личности, бессознательное сознание.

Система образования культурологического типа ориентирована на создание условий, обеспечивающих человеку обретение способов самостоятельного познания мира и личностных смыслов той информации, которая скрыта в знаках и символах. Важнейшими символами, определяющими жизнь человека в мире, являются