

CHAPTER FOUR

The Staff of Voluntary Welfare Societies for Adult Deaf Persons:
Sources, Training and Conditions of Service

Societies for adult deaf persons obtained their "missioners" from three main sources namely, teachers from the schools for the deaf, persons who were the children of deaf parents, and the deaf themselves. These three categories were by no means mutually exclusive and until Ministry of Education Regulations precluded the possibility in 1909, a deaf person might be employed as a teacher in a school for the deaf and subsequently leave this situation to take up mission work with adults.

A) EARLY SOURCES OF STAFF

(a) Teachers from the Schools for the Deaf

Several of the most prominent pioneers of mission work for adult deaf persons who have been mentioned earlier in this study had previously served as teachers in schools for deaf children. Thus Matthew Robert Burns, the Biblical Instructor of the Institution for Teaching Useful Trades to the Deaf and Dumb had held the posts of Principal at the Aberdeen and Bristol Institutions.⁽¹⁾ Samuel Smith, the first Chaplain of the Association in Aid of the Deaf and Dumb was a former assistant teacher at the Doncaster Institution.⁽²⁾ William Stanier, the first missionary of the Manchester Adult Deaf and Dumb Society was for twelve years a teacher at the London Asylum for the Deaf and Dumb.⁽³⁾ This transfer of staff from school to mission work and vice-versa was facilitated by the fact that until the later decades of the Nineteenth Century the manual method was the accepted method of communication in both the schools and missions. Arnold states that "In the sixties the French (or manual system) had become so dominant in all British schools that we find it stated in a paper published in the Quarterly Journal of Science, 1865, that articulation of the deaf and dumb is of rare occurrence in this country".⁽⁴⁾ The tendency of former

(1) A "Magazine Intended Chiefly for the Deaf and Dumb" March 1880. p.39

(2) The Deaf and Dumb Magazine. No. 73, Vol. VII. 1879

(3) Stanier, William, letter in the "Manchester Courier" August 30th. 1856.

(4) Arnold "On the Education of the Deaf". Revised Edition by Farrar 1923. p.74.

pupils of the schools for the deaf to seek the assistance of their erstwhile teachers when the commencement of an adult mission was under consideration has already been observed. When a society had become sufficiently established to contemplate the engagement of a full-time missionary the schools were probably the primary sources from which it was expected that a suitable candidate would be obtained. In 1868, the Principal of the Liverpool School for the Deaf laid before his Committee a letter from the secretary of the London Association in Aid of the Deaf and Dumb which referred to the difficulties experienced in finding suitable persons for adult work in the Metropolis and requested that the Liverpool School "would admit a young man as an assistant say for 12 months that he might while teaching others acquire a knowledge of the sign language to fit him for his future work"⁽⁵⁾ The rules of the Liverpool Deaf and Dumb Benevolent Society and of the Manchester Adult Deaf and Dumb Society both provided in that to carry out their objects "a duly qualified Teacher of the Deaf and Dumb shall be appointed by the Committee as Missionary".⁽⁶⁾

In the context of deaf education the term "teacher" was, throughout the Nineteenth Century applied much less stringently than it is today. Not until 1872 when the Association for the Oral Instruction of the Deaf and Dumb opened its training college at Fitzroy Square, London, was any attempt made to provide a systematic course of training for teachers of the deaf.⁽⁷⁾ Five years later a rival body "The Society for Training Teachers of the Deaf and for the Diffusion of the German System" was founded by St. John Ackers and in 1878 this Society also opened a College in Ealing. Watson⁽⁸⁾ has pointed out that the objective of both Colleges was the spread of the oral system by the teachers who had been trained to give instruction in this method. The result was that "few of the larger institutions accepted teachers from this source since they were not conversant with finger

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- (5) Copy of a letter in a letter-book kept by Buxton David, Principal of the Liverpool School for the Deaf containing copies of the Principal's communications to his Committee of Management. Letter dated 20. 2. 1868. The letter-book is in the possession of the Liverpool School for the Partially Hearing, Birkdale, Southport.
- (6) Liverpool Adult Deaf - Dumb Benevolent Society 15th Annual Report 1869. Rules - "Concerning the Missionary and his Duties". Similar provisions appear in the Annual Reports of the Manchester Adult Deaf - Dumb Society.
- (7) Arnold - The Education of the Deaf. p.78
- (8) Watson, T.J. "The History of Deaf Education in Scotland from 1760-1939" unpublished Ph.D thesis. Edinburgh 1949. p.237.

spelling and the sign language both of which were still used to a large extent as a method of communication". The teachers who taught by the manual method obtained their knowledge either by serving an apprenticeship to the art or simply by securing a situation as an assistant in a school for the deaf and learning "on the job". During the collection of material for this study the writer was given access to a manuscript autobiography entitled "The Reminiscences of Ager Russell"⁽⁹⁾ which is not only an interesting case study of the career of an early missionary to the adult deaf but also possibly the only first-hand record of the experiences of an assistant teacher in an early school for deaf children. Born in 1865, Russell received an early education at a Dame's School followed by periods of instruction at a private school in Darlington Square, London and a day school for boys kept by a Mr. Howard off the Essex Road. At the latter establishment the fee was fifteen pence weekly.^(9a) When about 12 years of age Russell's hearing deteriorated and in a year he became quite deaf.^(9b) After leaving school at between 12 and 13 years of age Russell was employed firstly as a marble mason and secondly as a maker of women's hat shapes.^(9b) When about 16 years of age it was suggested that he should become a teacher of the deaf and dumb. "Previously I had never met a deaf and dumb person or seen the manual alphabet. It was through a lady District Visitor from the Mildmay Park advising my mother in the matter. I had an introduction to a Mr. Bagster who was in communication with Mr. Melville of the Llandaff School for Deaf and Dumb Children about an Assistant". Russell was duly engaged and relates how he whiled away the journey from Paddington to Cardiff - "I was provided with a card of the manual alphabet and on the journey tried to master it with my hands crossed to hide them from fellow passengers".^(9c) "At Llandaff I was introduced to the deaf and dumb scholars who numbered about 30. They gave me a smiling welcome and then began to

(9) Russell Ager. "Reminiscences". Manuscript Autobiography in the possession of M. A. K. Pascoe, Esq., 29 Hackett House, Hob's Road, Lichfield, Staffs.

(9a) Ager Russell - "Reminiscences" p. 7
 (9b) " " " p. 9
 (9c) " " " p. 20/21

pass remarks to one another in a gesture language which I felt I should never be able to understand. Thus began my association with the Deaf and Dumb and a long period of almost continuous supervision of deaf boys. Except for intervals in the early mornings and after seeing them in bed at night I was always with them both in school and at work and at play also at meals and my bedroom was - a cubicle partitioned off one of the two dormitories for boys".^(9d) Eventually Russell was bound apprentice to the Principal of the School with a formal indenture. This fixed his wage at £10, £15, £17.10.0. and £20 for the four years respectively. Russell observes that "It does not seem that I received any wages for the time I served before my formal indenture."^(9e) The term "apprenticeship" however seems to have been a misnomer since Russell relates that "I had to learn the Art of Teaching the Deaf and Dumb by my own observations and initiative. I cannot remember having received any definite instruction from Mr. Melville. Language lessons were mainly of the questioning kind but I managed to get along fairly well in this way without any other idea of how language could be built up for the pupils comprehension. There were, however, a few books on the Education of the deaf and dumb."^(9e) Russell left Llandaff in March 1886 after a quarrel with the Principal before he had fully completed his indentures and returned to London "with the definite intention of working among the adult Deaf and Dumb as a Missionary".^(9f) Eventually in 1886, at the age of 21, Russell was appointed Missioner to the Church Mission to the Deaf and Dumb at Wolverhampton at a weekly wage of 18/-d. By the time of his marriage in 1892 his salary had been raised to £80 per year and during his 30 year's service with the mission he received small increments so that a little before his retirement in 1926 his remuneration was £200 per annum.

Three matters are emphasised by the account of Russell's experiences, the absence of any formal training for teaching, the onerous nature of the out of school duties in a residential institution and the recognition that the knowledge of the manual language acquired as a teacher made available

(9d) Ager Russell - "Reminiscences" p. 22
 (9e) " " " p. 27 & p. 34
 (9f) " " " p.p. 38/39

an alternative occupation as a missionary to adult deaf persons. Nor were the conditions at Llandaff exceptional. Wages in the schools were low although to the actual cash payment should be added the value of the board and lodgings. At Liverpool in 1854 the salaries of assistant teachers rose from £10 to £20 per annum over the first few years of service⁽¹⁰⁾ and in 1869 it was resolved that the maximum for junior assistants should be £30 per year.⁽¹¹⁾ Often the status of assistants was so low that they were little more than menials and at the London Asylum for the Deaf and Dumb there is a recorded instance of one teacher by way of punishment and in lieu of dismissal having been made an actual domestic servant.⁽¹²⁾ Mission work therefore whilst not in general offering an escape from penury did at least provide the prospect of some independence and relief from drudgery. As late as 1903 "The British Deaf Times" declared - "When a mission post falls vacant a goodly number of applications for the vacancy come from teachers, but when a headmastership is in question there is not a corresponding number of applications from missionaries. What is the reason?..... The fact is that for the average teacher at an Institution for the deaf the conditions are not such as to settle him in that vocation for life. Unless he be one of the chief assistants he cannot afford to get married; and until a man is married or sees his way clearly to marriage, he is more or less unsettled. A wife and home of one's own make a vast difference on one's outlook".⁽¹³⁾

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- (10) Liverpool School for the Deaf & Dumb - Minute Book - various minutes passed in 1854 relating to the appointment of assistant teachers. In 1854, however, the salary of the Principal was raised to £225 per annum and, in all probability this sum would be augmented by fees received from private pupils.
- (11) Letters from David Buxton, Principal of the Liverpool School for the Deaf - Dumb to the Committee of Management. Letter dated 18. 10. 1869.
- (12) Hawkins, John. "The Administration of Charities". The sub-title describes John Hawkins as "Of the Asylum for the Deaf - Dumb, London. - A life Governor and upwards of Twenty Years in its Service." Printed for the Author, 1870. p.14.
- (13) British Deaf Times. Vol.1. No. 1. December 1903.

Regulations relating to the additional qualifications required by teachers in schools for the deaf were made by the Board of Education in 1909. These regulations provided that recognition either as head teachers or as permanent assistant teachers would be conditional on such persons passing, within a period of two years from the date of their appointment, an examination approved by the Board in the methods of teaching in schools for deaf children.⁽¹⁴⁾ The qualification of the Joint Examination Board of Teachers of the Deaf was instituted for this purpose in 1910. The qualification required training in the oral system with the result that few teachers can now communicate effectively by signs and finger spelling which are the accepted media in the missions. A further result of the insistence on higher qualification has been to enhance the status of the teacher so that only rarely can the missions offer comparable inducements in salary, conditions of service, pension rights and promotion prospects. Because of these two reasons the movement of teachers to the missions for the adult deaf has ceased.^{a.}

(b) Children of Deaf Parents

Persons who were the children of deaf parents would acquire a natural familiarity with and proficiency in the use of the manual language. This point is exemplified by Gilby the hearing son of deaf parents who became the Superintendent Chaplain of R.A.D.D. Gilby writes - "I could sign at the age when other children begin to use audible speech and my baby hands early learned to sign "milk" an abbreviated pantomime action of milking the cow. Bread I similarly knew and expressed by making a cutting movement on the left palm with the right hand, thumb uppermost and at right angles to the left hand. Pointing at things or at people was a regular part of the language".⁽¹⁵⁾

a. In 1962 - Two "unqualified assistants" and one trainee working in societies for adult deaf persons held the Diploma of Manchester University in the Teaching of the Deaf. For definition of the term "unqualified assistant see Page 121.

(14) Regulations applicable for Schools for Blind, Deaf, Defective and Epileptic Children 1909. Cd. 4780.

(15) Gilby, Rev. F. W. G., M.A. Unpublished Autobiography entitled "Seventy-Four Years Among the Deaf - Dumb" - dated about 1947. In the possession of Dr. P. P. Gorman, Librarian of the R.N.I.D. p.8.

As will be shown later in this chapter a substantial proportion of of the staff employed in voluntary societies for the adult deaf are persons who, like Gilby, have or had parents or other close relatives who were deaf through whom they became acquainted from childhood nor only with the manual language but also in many instances with the work of the missions.

(c) Deaf Persons as Missionaries

Lists or directories of missions for the deaf issued during the Nineteenth Century usually indicated whether or not the resident missionary was himself afflicted. From such sources it is possible to obtain some indication of the numbers of deaf persons who at different dates were employed in the capacity of missionary. A "Directory of Adult Deaf Missions" compiled by Healey in 1891 gives particulars of about 40 societies in England, Wales and Scotland in which 25 deaf men were employed either as superintendents or missionaries.⁽¹⁶⁾ In addition the "Directory" mentions a number of deaf "lay helpers" who gave assistance in the working of their local society. A "Tabular Statement of Missions to the Adult Deaf and Dumb" published in 1899 provides details relating to 34 societies in the British Isles. Out of the 33 missionaries responsible for these missions 18 were themselves deaf.⁽¹⁷⁾ Eichholz⁽¹⁸⁾ writing in 1932 noted that 74 missionaries were attached to the various adult societies in England and Wales and that in 20 cases the missionaries were themselves deaf and dumb or totally deaf.

There is evidence of a preference on the part of some deaf persons for a deaf rather than a hearing missionary. This preference is based on the belief that a deaf missionary has a more sympathetic understanding of the difficulties of persons suffering from the same disability of himself. In 1914 a correspondent in the "British Deaf Times" wrote:-

(16) Healey, George F., Honorary Secretary, Liverpool Adult Deaf - Dumb Benevolent Society - "A Directory of Missions and Societies of the Adult Deaf - Dumb in Great Britain and Ireland and the United States of America" Liverpool 1892.

(17) "The Messenger" Vol. 2 (N.S.) No. 1 1899. Tabular Statement of Missions to the Adult Deaf & Dumb" - between pages 8-9.

(18) Eichholz, Dr. A., C.B.E. "A Study of the Deaf in England and Wales" 1930-1932. H.M.S.O. 1932 p.103.

"As a man who has been deaf from childhood I can speak from bitter experience when I say that a hearing person has no real sympathy for the deaf and that for training a deaf child I emphatically assert that a deaf man or woman is far and away the most suitable for the position of teacher or missionary than a hearing person. The deaf alone understand the deaf; the hearing will always have that manner of hideous patronage in their intercourse with the deaf which is so distasteful to the thinking deaf man or woman". (19)

The view that "the deaf alone understand the deaf" was put to the writer on several occasions during his enquiries. One deaf man made a useful point in favour of missionaries who are deaf themselves:-

"When the hearing missionary comes to see me he says "Good afternoon" and spends the rest of the time talking to the hearing people. When the deaf missionary comes he says "Good afternoon" to the hearing people and spends the rest of the time talking to me". (20)

Because of their understanding of the outlook and needs of deaf persons gained from a first-hand acquaintance with deafness it seems that men and women who are themselves afflicted with the disability can be usefully employed as assistant missionaries and welfare officers in the missions for the deaf.

Several obvious factors, however, limit the effectiveness of deaf persons as superintendents of a Society. Because he cannot adequately follow the proceedings himself it is usually impracticable for a deaf person to interpret in police courts and other public places. His inability to use the telephone restricts the ease with which a deaf missionary can be contacted and the rapidity with which he can give assistance. Consultation with his Committee of Management and with outside organisations such as Local Authorities and employers is more difficult than when each side is able to hear easily what the other has to say. Eichholz noted that "the view held by

(19) British Deaf Times. May 1914.

(20) Personal verbal communication to the writer.

competent observers is that while a deaf and dumb person can render useful service in connection with a mission, he should not, as a rule, be placed in charge and that the direction should be retained in the hands of a hearing person."⁽¹⁸⁾

B) THE STAFFING OF VOLUNTARY WELFARE SOCIETIES FOR THE DEAF 1962

(d) Sources of Staff 1962

Staff engaged in welfare work in the employment of voluntary societies for the adult deaf may be divided into four categories namely

- (1) Superintendents
- (2) Qualified Assistants in the sense of having obtained the Diploma or Certificate of the Deaf Welfare Examination Board.^{a.}
- (3) persons preparing for these qualifications known as "Trainees" and
- (4) Unqualified Assistants who are not training or studying for the examinations leading to the Board's award. Not all Superintendents had qualified, the numbers who did and did not possess the D.W.E.B. Diploma or Certificate are shown in Table. As part of the survey it was decided to approach the first three groups of workers^{b.} to ascertain how many persons in each category were either deaf or hard of hearing themselves or had entered deaf welfare mainly because they had one or more deaf relations. The opportunity was also taken of asking a number of questions relating to other aspects of the staffing of voluntary societies for adults handicapped by deafness.

The names of Superintendents of provincial societies and Chaplains in the service of the Royal Association in Aid of the Deaf and Dumb were obtained from the list of Missions and Welfare Organisations for the Deaf and Dumb printed in the September 1961 issue of the "British Deaf News".

A list of qualified assistants was prepared from the particulars printed in the Report of the Deaf Welfare Examination Board for 1962 giving the names of persons who, since the Board's inception had been awarded either Diplomas or Certificates testifying that, in the Board's opinion, the holder was competent to act as a Missioner or Welfare Officer to the deaf. After eliminating persons not employed in England, retired from deaf work or not in the service of a voluntary society, thirty-two names remained and these

a. For details of these qualifications see Pages 142 - 143.

b. Questionnaires were originally sent also to 15 "unqualified Assistants". As on most matters there was no significant difference between the 12 replies given by this group and those of the Qualified Assistants. It was resolved to ignore these answers thereby reducing the number of tables.

TABLE 14

Basis on which Regional Associations for the Deaf
in England levied Subscriptions on Local Authorities
and Voluntary Societies for Adult Deaf Persons
as in 1963

Regional Association	Method of Levying Subscriptions	
	Local Authorities	Voluntary Societies
Midland Region	Affiliation Fee of £5. 5. 0	Affiliation Fee of £3. 3. 0
North Region	Per 8/- per Capita: thousand of total population	Affiliation Fee of £3. 3. 0 or £6. 6. 0 according to whether under or over 500 Deaf Persons
South Eastern Region	Per 6d. per Capita: thousand of total population	Affiliation Fee of £2. 2. 0 or £4. 4. 0 according to whether under or over 200 Deaf Persons
Western Region	Affiliation Fee of £3. 3. 0 to £12.12. 0 according to population	Affiliation Fee of £2. 2. 0 or £4. 4. 0 according to whether under or over 500 Deaf Persons

TABLE 15

Questionnaires sent out to Welfare Workers in Voluntary Societies for Adult Deaf Persons in England and Replies Received, 1962.

Category of Worker	Sent out	Replies	% Response
Superintendents & R.A.D.D. Chaplains	64	56	87
Qualified Assistants	32	28	87.5
Trainees	30	18	60
TOTALS	126	102	81.1

NOTE: Three of the respondents listed under Superintendents were also Trainees for the qualification of the Deaf Welfare Examination Board. As they were actually in charge of their societies they have been shown as "Superintendents" rather than "Trainees". Five chaplains and three Trainees who responded were in the service of the R.A.D.D.

TABLE 16

Hearing ability of 56 Superintendents or Chaplains
in English Voluntary Societies for the Adult Deaf Persons 1962

Age Group	No. in Age Group	H.O.H.	Deaf or Deafened	Total H.O.H. & Deaf	% H.O.H. & Deaf in Group
Under 30 years	3	-	-	-	Nil
30-39 years	8	2	-	2	25%
40-49 "	16	-	-	-	Nil
50-59	20	2	1	3	15%
60 years and over	9	-	3	3	33 $\frac{1}{3}$ %
TOTALS	56	4	4	8	
TOTAL % ALL AGES		7%	7%	14%	

TABLE 17

Hearing Ability of ²⁸ Qualified Assistants in
English Voluntary Societies for Adult Deaf Persons 1962

Age Group	No. in Age Group	H.O.H.	Deaf or Deafened	Total H.O.H. & Deaf	% H.O.H. & Deaf in Group
Under 30 years	4	-	-	-	Nil
30-39 years	5	1	2	3	60%
40-49 "	6	-	2	2	33.3%
50-59	10	-	2	2	20%
60 years and over	3	-	3	3	100%
TOTALS	28	1	9	10	
TOTAL % ALL AGES		4%	32%	36%	

TABLE 18

Hearing Ability of 18 Trainees for Work in English
Voluntary Societies for Adult Deaf Persons 1962

Age Group	No. in Age Group	H.O.H.	Deaf or Deafened	Total H.O.H. & Deaf	% H.O.H. & Deaf in Group
Under 30 years	9	1	-	1	11%
30-39 years	4	-	1	1	25%
40-49	4	1	-	1	25%
50-59	1	-	-	-	
60 years and over					
TOTALS	18	2	1	3	
TOTAL % ALL AGES		11%	6%	17%	

were checked by the Board's Hon. Registrar.

Finally a list of Trainees containing thirty-eight names was furnished by the Assistant Secretary of the National Institute for the Deaf. By eliminating three Trainees in missions outside England, one in the service of a Local Authority, one who had resigned, two employed by the R.N.I.D. and one not in mission work the number was reduced to thirty. The number of questionnaires sent out and the replies received are shown in Table 15.

The high response rate achieved by this and two further questionnaires sent out later was mainly due to the support given to the survey by the Executive Committee of the National Council of Missioners and Welfare Officers to the Deaf. All missioners and Welfare Officers who were members of the N.C.M.W.O.D. were advised of the Committee's hope "that all who receive requests from Mr. Lysons or any similar person would give all the help and encouragement they could."⁽²¹⁾

Tables 16-18 show that of the respondents 14% of the Superintendents and Chaplains, 36% of the qualified assistants and 17% of the trainees were themselves either deaf or hard of hearing. As already noted earlier in this Chapter Eichholz reported in 1932 that of the total of 74 missionaries attached to the various missions in England and Wales 20 or 37% were themselves either deaf and dumb or totally deaf.^{a.} It appears, therefore, that because of the reasons previously mentioned the number of Superintendents who are themselves deaf is steadily declining. It is also not without significance that the greatest proportions of both Superintendents and qualified assistants themselves afflicted by deafness were to be found in the highest age groups. Only one of the twenty respondents serving as Superintendents in the 50-59 age group stated that he was deaf and no Superintendents who were deaf as distinct from hard of hearing were to be found in any lower age-grouping. If age is regarded as being roughly associated with length of service it would appear that the Committee of voluntary societies for adult deaf persons are becoming increasingly reluctant

a. See page 119.

(21) National Council of Missioners and Welfare Officers to the Deaf. Minutes of Executive Committee Meeting July 25th, 1962.

TABLE 12

Number of 56 Superintendents and Chaplains of Voluntary Societies
for Adult Deaf Persons in England with one or more Deaf Relatives, 1962

AGE GROUP OF SUPERINTENDENTS	Numbers of Deaf Relatives returned by Superintendents					Number of Superintendents in each age group with one or more deaf relatives	Number of Superintendents in each age group returning no deaf relatives.	Totals	Percentage of Superintendents in each age group with one or more deaf relatives
	1	2	3	4	5				
Under 30 years	-	-	-	-	-	-	3	3	-
30 - 39 years	1	1	-	-	-	2	6	8	25%
40 - 49 "	3	3	2	-	-	8	8	16	50%
50 - 59 "	5	5	-	-	-	10	10	20	50%
60 years and over	2	1	-	1	-	4	5	9	44%
TOTALS	11	10	2	1	1	24	32	56	
PERCENTAGES (ALL AGES)	20%	18%	4%	2%	-	43%	57%	100%	

TABLE 20

Number of 28 Qualified Assistants in Voluntary Societies for Adult Deaf Persons in England with One or More Deaf Relatives 1962

AGE GROUP OF QUALIFIED ASSISTANTS	Numbers of Deaf Relatives returned by Qualified Assistants					Number of Assistants in each age group with one or more deaf relatives	Number of Assistants in each age group returning no deaf relatives	Totals	Percentage of Assistants in each age group with one or more deaf relatives
	1	2	3	4	5				
Under 30 years	-	-	-	-	-	-	4	4	-
30 - 39 years	-	-	-	-	-	-	5	5	-
40 - 49 "	2	1	1	-	-	4	2	6	66 ² / ₃ %
50 - 59 "	1	3	-	-	-	4	6	10	40%
60 years and over	-	-	-	-	-	-	3	3	
TOTALS	3	4	1	-	-	8	20	28	
PERCENTAGE (ALL AGES)	11%	14%	4%	-	-	29%	71%	100%	

TABLE 21

Number of 18 Trainees in Voluntary Societies for Adult Deaf Persons in England with One or More Deaf Relatives 1962

AGE GROUP OF TRAINEES	Numbers of Deaf Relatives returned by Trainees					Number of Trainees in each age group with one or more deaf relatives	Number of Trainees in each age group returning no deaf relatives	Totals	Percentage of Trainees in each age group with one or more deaf relatives
	1	2	3	4	5				
Under 30 years	-	2	-	-	-	2	7	9	22%
30 - 39 years	1	1	-	1	-	3	1	4	75%
40 - 49 "	1	-	-	-	-	1	3	4	25%
50 - 59 "	-	-	-	-	-	-	1	1	100%
60 years and over	-	-	-	-	-	-	-	-	
TOTALS	2	3	-	1	-	6	12	18	
PERCENTAGE (ALL AGES)	11%	17%	-	6%	-	33%	67%	100%	

to place the control of a society in the hands of a deaf missionary and that the superintendent, himself deaf, who was so common even in the third decade of the present century may virtually disappear within the next twenty or thirty years. Some deafened clergy may, however, continue to be employed by such organisations as the R.A.D.D. The effect of the grants paid by Local Authorities to voluntary societies for the deaf under the terms of the National Assistance Act may be expected to give impetus to this trend. One result of these grants has been to permit some expansion of mission staffs. In a number of cases societies have appointed trainees to fill new posts. As Table 18 shows such trainees are predominantly hearing persons and when qualified will be available to compete for such vacancies for superintendents as may arise. Partly because of communication difficulties committees have a natural preference for a person with normal hearing so that only very exceptionally will a deaf candidate be appointed as the superintendent of a society.

Table 17 demonstrates that the highest proportion of workers who were themselves afflicted by deafness was found in the category of qualified assistants lending point to the suggestion made earlier that because of their first hand knowledge of the handicaps and frustrations imposed by deafness, suitable deaf persons may be usefully employed in the role of assistant to a hearing superintendent. The effect of the entry into deaf welfare of increasing numbers of hearing trainees referred to in the previous paragraph may also be to reduce the opportunities available for deaf persons to secure positions in voluntary societies even in an assistant capacity. Whilst in the past the "deaf themselves" were an important source from which the voluntary societies obtained their staffs it appears to the writer that the occupation of missionary or welfare officer may well become progressively more difficult for a deaf person to enter.

Tables 19 - 21 show that 43% of the superintendents who responded to the enquiry had one or more deaf relatives whilst the respective percentages for qualified assistants and trainees were 29% and 33%. The relationships specified on the questionnaire were those of mother, father, sister, brother, wife and "others". "Others" resulted in a miscellaneous assortment of

TABLE 22

Deaf Relatives Returned by Thirty-Eight Superintendents, Qualified Assistants and Trainees in English Voluntary Societies for the Adult Deaf, 1962.

Relationship	Superintendents	Qualified Assistants	Trainees	
Mother	14	3	3	20
Father	17	3	3	23
Sister (1)	2	2	1	5
Brother (1)	2	1	1	4
Wife	2	3	1	6
Husband	-	-	-	-
Son	-	-	1	1
Mother-in-Law	2	1*	1*	2
Father-in-Law	2	1*	1*	2
Totals - Deaf Relatives	41	14	14	63

* NOTE: The two in-laws already included with relatives of superintendents.

TABLE 23

Number of Superintendents, Qualified Assistants and Trainees in English Voluntary Societies for Adult Deaf Persons attributing their entry into Deaf Work to the possession of Deaf Relatives 1962.

Category of Worker	Possession of Deaf Relatives as reason for Entering Deaf Work			% of Workers with Deaf Relatives who attributed entry to such relatives	% of all respondents	Total No of respondents.
	Yes	No	Total			
Superintendents	21	3	24	88	38	56
Qualified Assistants	5	3	8	63	18	28
Trainees	4	2	6	67	22	18
TOTALS	30	8	38	80	29	102

great-grandparents, grandparents, uncles, aunts, cousins, in-laws and one trainee with a deaf son. It was resolved to ignore all these remoter relationships with the exception of in-laws and the son since some respondents who had relatives more distant than these specified on the questionnaire referred to them only vaguely and it was not considered worth the trouble of seeking further details for the present purpose. In-laws were included since, from the answers given to the question "Will you state briefly how you came to enter deaf work?" it was apparent that in the case of two superintendents their interest in the work had commenced as a result of contact with the deaf parents of their wives. Of the respondents a total of thirty-eight superintendents, qualified assistants and trainees returned one or more deaf relatives. The relationships revealed by the answers to the questionnaire are listed in Table 22.

Eleven of the superintendents, three qualified assistants and three trainees, returned both parents as deaf. In addition three of the qualified assistants who were themselves deaf had wives similarly affected. Evidence was thus obtained of the intermarriage of forty deaf persons. In view of the fears expressed by the Royal Commission of 1886 that the missions would encourage such intermarriage with a consequent increase in hereditary deafness it is of interest to note that, without exception, every respondent with deaf parents had normal hearing although the trainees with a deaf son stated that both parents and his wife were deaf. Of the respondents with deaf relatives two classified themselves as deaf and two as hard of hearing.

The primary purpose of the question "Have/Had you any deaf relatives?" was to ascertain the extent to which the respondent attributed his entry into work for the adult deaf to the possession of such relatives. The answers to this question are given in Table 23, from which it can be seen that 29% of all respondents stated that the main factor influencing their choice of welfare work with the deaf as an occupation was the fact that they possessed one or more relatives suffering from deafness. In most instances such relatives would be the source from which the respondent would acquire familiarity both in the use of the manual method of communication and with the work of the missions. Most people outside the deaf milieu only become adventitiously aware of the existence of societies for the adult deaf. To a

TABLE 24

Number of Superintendents who had served in a Voluntary Capacity prior to taking up Full-Time Work with a Welfare Society for Adult Deaf Persons and the Number of Superintendents with Voluntary Service who had Deaf Relatives or were themselves Deaf or H.O.H. 1962

a. Age Group	b. No Voluntary Work prior to Full-Time Work.	c.		d. Superintendents with Deaf Relatives or themselves Deaf or H.O.H.	e. Totals Columns c and d.	f. % Column d of Column e.
		Voluntary Work Prior to Full-Time Work	Hearing Superintendents			
Under 30 years	-	2	1	3	33%	
30 - 39 years	3	2	3	5	60%	
40 - 49 "	7	3	6	9	67%	
50 - 59 "	12	-	8	8	100%	
60 years & over	3	1	5	6	83%	
TOTALS	25	8	23	31	74%	
% (ALL AGES)	45%	4%	31%	55%		

TABLE 25

Number of Qualified Assistants who had served in a Voluntary Capacity prior to taking up Full-Time Work with a Welfare Society for Adult Deaf Persons and the Number of Qualified Assistants with Voluntary Service who had Deaf Relatives or were themselves Deaf or H.O.H. 1962

a. Age Group	b. No Voluntary Work Prior to Full-Time Work	c.		d. Qualified Assistants with Deaf Relatives or themselves Deaf or H.O.H.	e. Totals Columns c and d	f. % Column d of Column e.
		Voluntary Work Prior to Full-time Work Hearing Qualified Assistants				
Under 30 years	3	1	-	-	1	-
30 - 39 years	4	-	1	1	1	100%
40 - 49 "	2	-	4	4	4	100%
50 - 59 "	4	2	4	4	6	67%
60 years & over	1	-	2	2	2	100%
TOTALS	14	3	11	11	14	78%
% (ALL Ages)	50%	11%	39%		50%	

TABLE 26

Number of Trainees who had served in a Voluntary Capacity prior to taking up Full-Time Work with a Welfare Society for Adult Deaf Persons and the Number of Trainees with Voluntary Service who had Deaf Relatives or were themselves Deaf or H.O.H. 1962

a. Age Group	b. No Voluntary Work prior to Full-time Work	c.		d. Trainees with Deaf Relatives or themselves Deaf or H.O.H.	e. Totals Columns c and d.	f. % Column d of Column e.
		Voluntary Work prior to Full-time Work	Hearing Trainees			
Under 30 years	8	-	-	1	1	100%
30 - 39 years	2	-	-	2	2	100%
40 - 49 "	3	1	-	-	1	-
50 - 59 "	1	-	-	-	-	-
60 years & over	-	-	-	-	-	-
TOTALS	14	1	-	3	4	75%
% (ALL AGES)	78%	5%	-	17%	22%	-

TABLE 27

Number of Superintendents, Qualified Assistants and Trainees
in English Voluntary Societies for Adult Deaf Persons with
Relatives also engaged in past or present full-time Deaf Welfare, 1962.

Category of Worker (a)	Total in each Category (b)	Number of Workers with Relatives in past or present deaf welfare (c)	Column (c) as % of Column (b) (d)
Superintendents	56	14	25
Qualified Assistants	28	8	28
Trainees	18	4	22
TOTALS	102	26	

NOTE: In this Table there is some overlapping. Three superintendents had wives included in "qualified assistants" and two superintendents had wives who were trainees. Two superintendents were brother and sister serving at different missions whilst the son of the latter included as a trainee was clearly the nephew of the former. One qualified assistant was a cousin of both these workers. One other superintendent had a son employed at another mission in a trainee capacity.

probable majority of deaf persons and the children of deaf persons however, the "mission" is a part of their culture pattern. It is natural therefore that some children of deaf parents should find their vocation in adult deaf welfare in the same way in which a child whose parents are strongly associated with church activities may resolve to make the ministry his life's work.

Some evidence of this fact was provided by the answers given to a question which sought to ascertain how many respondents had given voluntary service to a mission for the deaf before taking up such work as a full-time occupation. From Tables 24 - 26 it will be seen that 55% of the superintendents, 50% of the qualified assistants and 23% of the trainees had obtained some experience of work with adult deaf persons as voluntary helpers before becoming paid employees of missions. Of these persons who had given voluntary service, very high proportions namely 74% of the superintendents, 78% of qualified assistants and 75% of the trainees were either related to deaf persons or themselves deaf or hard of hearing. The length of service in a purely voluntary capacity varied from 6 months to 18 years in respect of workers related to deaf persons or themselves deaf. Voluntary service given by persons without this personal involvement with deafness was of a much shorter duration and, with the exception of one superintendent without deaf relatives and with normal hearing who claimed to have given twenty-eight years voluntary assistance to the deaf, the periods stated in the replies ranged from 3 months to 2 years.

A further point of interest to this study was the extent to which there existed family traditions of work for adult deaf persons. Accordingly respondents were asked to state whether they had any relatives engaged either in past or present full-time deaf welfare. The answers to this question are tabulated in Table 27. Two families could list three generations of welfare workers for the deaf. Four other superintendents stated that their fathers had also been missionaries.

Thirty-five superintendents and chaplains, twenty-three qualified assistants and fourteen trainees did not attribute their entry into deaf welfare to the possession of relatives afflicted by deafness. Two superintendents, two qualified assistants and one trainee gave no answer to the question asking how they came to enter deaf work whilst several persons

TABLE 28

Reasons for Entry into Deaf Welfare given by 33 Superintendents, 21 Qualified Assistants and 14 Trainees without deaf relatives, in English Voluntary Societies for Adult Deaf Persons, 1962.

	Superin- tendents	Qualified Assistants	Trainees	Totals
1. Advised or invited to take up the work by a missionary or other person.	16	6	1	33
2. Fact of own deafness or hardness of hearing.	6	7	2	15
3. Desire to do welfare work or "work with people".	6	6	3	15
4. Desire to do church work among handicapped people.	3	-	-	3
5. Interest aroused through casual meeting with deaf person(s).	2	2	-	4
6. Family association with deaf welfare.	2	-	-	2
7. Response to advertisement.	1	3	5	9
8. Through marriage	1	3	1	5
9. Seeing film relating to Deafness i.e. "Johnny Belinda", "Mandy".	1	1	-	2
10. Transfer from other welfare work.	-	-	1	1
11. Transfer from office work to welfare work with a voluntary society.	1	2	1	4
12. "Basic interest in deaf children"	1	-	-	1
13. "Personal Bereavement and a consequent desire to be outgoing to persons less fortunate than the majority of people"	1	-	-	1
14. Vague answers i.e. "As a vocation", "choice", "Fortuitously" etc.	4	1	1	6
15. "No reason in Particular"	-	1	2	3
TOTALS	45	32	17	94

1. Not 33 as some superintendents gave more than one reason.
2. " 21 " " qualified assistants gave more than one reason.
3. " 15 " " trainees gave more than one reason.

in each category of worker provided more than one reason. From the replies given on the forms it was obviously impossible to obtain more than an indication of the factors and motives which were responsible for the respondents becoming associated with voluntary societies for the deaf. An attempt has, however, been made in Table 28 to classify the reasons given. Advice that a person was suited for the work or a direct invitation to join the staff of a mission usually given by an existing missionary were the factors most frequently mentioned by persons without any previous connection with deafness. In a number of cases such advice had been tendered because the respondent's own deafness or hardness of hearing made it difficult for him to continue in his former occupation. The desire "to work with people" was often stressed and it is probable that most persons who gave this cause had initially no particular interest in deaf persons as such, but took up a vacancy which occurred in a mission because it provided a means by which the desire to undertake some kind of welfare employment could be realised.

(e) Summary:-

At the time of the survey the four categories of staff employed by voluntary societies for adult deaf persons broadly consisted of two groups of workers. Firstly there were those persons who were either deaf themselves or had one or more deaf relatives. This group may be regarded as an important traditional source from which the missions obtained much of their staffs. About three quarters of all workers in each of the three categories of superintendent, qualified assistant and trainee who had served a mission in a voluntary capacity before making deaf welfare their full-time calling belonged to this group.

The second group consisted of persons without any personal or family connection either with deafness or the work of the missions. Such persons had entered the work principally because the possibility of a career in the field of deaf welfare had been brought to their attention by missionaries, casual meetings with deaf people, advertisements, films and other communication media. In some cases persons in this group had entered deaf welfare because they themselves were deafened and were seeking occupational rehabilitation; in others the main motivating influence was a desire to undertake some form of social service. It appears to the writer that in the future the largest proportion of entrants to mission work will come from this second group.

(f) Adequacy of Staffing

The assessment in quantitative terms of the staff required for the effective working of a welfare society for adult deaf persons was first attempted in a staffing formula prepared by the R.N.I.D. in 1955. This formula made the following recommendations:-

- a.
- (a) "For a comprehensive welfare agency there should be a minimum of two persons both qualified if possible. It is essential that at least one person should be qualified and that one person should be a female.
- (b) Where two centres are under the same supervision the staff should be increased by one person making a total of three.
- (c) It was considered that a staff of this size could adequately cope with a Register of between 120 and 150 deaf persons of whom not more than ten were in Mental or M.D. Hospitals or Part III Accommodation.
- (d) For each additional 200 (or substantial portion of 200) deaf persons excluding those in Mental or M.D. Hospitals or Part III Accommodation, a further one person should be added to the staff."(22)

Additions to the above basic staffing ratio were recommended to cover such special circumstances as numbers of deaf persons in Mental Hospitals or Part III Accommodation in excess of the figure specified in paragraph (c), assistance given to the Hard of Hearing "in the same substantial way as the deaf", and in respect of "areas of a wide nature with a sparse population". The formula further stated that "the question of clerical assistance and whether it should be full or part-time could only be decided "on the spot".

So many local factors affected the staffing of a society that it was impossible to ascertain by postal questionnaire whether a society was staffed in conformity with the ratio laid down by the Institute or otherwise. In response to an enquiry the Institute stated that it had not made any such computation and that it did not maintain any records of the actual staffing of local societies. (23).

a. A "Comprehensive Welfare Agency" is regarded by the R.N.I.D. as being responsible for a minimum of 120 deaf.

(22) National Institute for the Deaf. Staffing of Welfare Societies. Formula recommended by the National Institute for the Deaf. November 1955. Duplicated Sheet 2 p.p.

(23) Sydenham R.C. Assistant Secretary, National Institute for the Deaf, in a written communication.

TABLE 29

Staffing of Fifty-One Voluntary Societies
for Adult Deaf Persons in England
1962

Size of Society by No. of Deaf on Register 1962	No. of Societies with only 1 or no F.T. worker (unqualified)	No. of Societies with only 1 F.T. worker (Qualified)	No. of Societies with more than one F.T. worker but no Qualified staff.	No. of Societies with more than one F.T. worker & at least one Qualified Staff	Totals
0 - 120	4	3		1	8
121 - 300	4	7	1	13	25
301 - 500	1	1		9	11
501 - 700				2	2
701 - 900				4	4
901 - 1,100				1	1
TOTALS	9	11	1	30	51
Percentage All Societies	18%	22%	2%	58%	100%

TABLE 31

Opinions as to the Adequacy of their Staffs
for Present Work and Future Developments expressed by the Superintendents
of Fifty-One Societies for Adult Deaf Persons in England 1962

NUMBER OF DEAF PERSONS ON REGISTER	Work at present undertaken				Developments Superintendent would like to see			
	Staff Adequate	Staff Inadequate	No reply	% Inadequate	Staff Adequate	Staff Inadequate	No reply	% Inadequate
0 - 120	5	3	1	44 $\frac{1}{3}$ %	-	6	3	66 $\frac{2}{3}$ %
121 - 300	8	14	2	58%	1	20	3	87%
301 - 500	6	5	-	45%	-	11	-	100%
501 - 700	1	1	-	50%	1	1	-	50%
701 - 900	-	4	-	100%	-	3	1	75%
901 - 1,100	1	-	-	-	-	-	1	-
TOTALS	21	27	3		2	41	8	
PERCENTAGE ALL SIZES OF REGISTERS	40%	54%	6%	100%	4%	80%	16%	100%

It was, however, possible to obtain certain broad indications regarding the extent to which the staffing of fifty-one voluntary societies for adult deaf persons, not including the R.A.D.D., corresponded to the formula suggested by the National Institute for the Deaf. Table 29 shows that 20 or 40% of the societies had only one, instead of two, full-time workers as recommended by the Institute and that a total of ten societies had no qualified staff.

Similar staffing deficiencies existed in respect of women workers. The first full-time female worker to be engaged by a mission for adult deaf persons in England was Miss Hawkins who was appointed by the Liverpool Adult Deaf and Dumb Benevolent Society in 1883. ⁽²⁴⁾ In addition to general welfare work a female worker acts as interpreter to deaf women on such occasions as confinements and when medical attention is required. The importance of the availability of a woman worker is reflected in the statement contained in the National Institute's staffing formula that "It is essential that one person should be a female". Table 30 reveals that twelve societies had no woman worker and that a further ten missions were reliant on part-time or voluntary female assistance. In the fifty-one societies furnishing particulars, thirty-four full-time and ten part-time women workers were engaged of whom only thirteen full-time and one part-time worker had passed the examinations of the Deaf Welfare Examination Board. If qualification by means of the D.W.E.B. Examination is considered to be necessary for satisfactory staffing then only thirteen or 25% of the societies were adequately provided with a woman worker.

As a further check on the staffing of the societies Superintendents were asked to state whether they considered their staffs adequate for (a) The work then being undertaken. (b) Developments the Superintendent "would like to see". (c) In the event of staffing being considered inadequate for either (a) or (b) an estimate of the additional personnel required. The answers to the first two questions are tabulated in Table 31.

(24) Liverpool Adult Deaf and Dumb Benevolent Society. Annual Report 1883.

TABLE 32

Estimates of Additional Staff Required
for Present Work and Future Developments
Given by Thirty Superintendents of Voluntary
Societies for Adult Deaf Persons in England
1962

Class of Worker	Number Required
Qualified Male Workers	17
Female Workers, Qualified or Unqualified	12
Trainees - No Preference	15
"Either Qualified Male or Lady Welfare Officer"	4
"Either Qualified Assistant or Trainee"	1
"An Additional Chaplain"	1
"Warden and Matron"	1 (a)
TOTAL	51

(a) Considered as a Joint appointment.

TABLE 33

Examples of "Developments they wished to see" Given by forty-one Superintendents of Voluntary Societies for Adult Deaf Persons in England who considered their staffing inadequate for such developments, 1962

Particulars	Number of Superintendents
No example given	18
"More Staff"	21
More Visitation in Homes, Places of employment and Mental Hospitals.	17
Development of H.O.H. Work	8
Office Staff to Relieve Welfare Workers of Clerical Duties	15 (a)
More Sporting Facilities	3
Development of Further Education Work	3
Development of Youth Work	3
Provisions of Hostels for Youth	2
Development of Work Among Women	1
TOTALS	91 (b)

(a) This figure should be compared with that in Table 34.

(b) Not 41 as some superintendents gave more than one example.

Five superintendents out of the thirteen in the two class intervals of 0 - 120 and 121 - 300 regarded their staffing as adequate even though the society had neither a female worker nor more than one employee engaged in welfare work. In some of these cases the small number of deaf people on the register of the mission was insufficient to provide a full-time occupation for more than one person. As stated earlier the R.N.I.D. considered that the aim should be for all agencies to supervise at least 120 deaf persons.

"Developments the Superintendent would like to see" seemed to cause some difficulty since, as can be seen from Table 31, eight respondents gave no answer to this question. Table 31 shows that forty-one superintendents considered their 1962 staff inadequate for contemplated or desired developments of the work. When asked to specify such developments, however, eighteen superintendents ignored the question. The replies given by the remaining twenty-three respondents although not strictly relevant to this section of the study are, for interest, given in Table 33.

Similar vagueness was shown in estimating the numbers and classes of additional staff required. Although twenty-eight superintendents considered that their staffing was inadequate for the work being done at the time of the survey and forty-one that it was insufficient to cope with developments only thirty superintendents gave details of the extra staff considered necessary. These estimates, which are of little value due to the incomplete response, are listed in Table 33. It appears to the writer that a consequence of the autonomous nature of the missions is that any budget of staffing needs of voluntary societies for adult deaf persons to allow for existing deficiencies in personnel, normal wastage and future expansions of the work would be extremely difficult to make on a national basis. An enquiry to the R.N.I.D. elicited the reply that "In the past the average number of welfare workers to the deaf in training each year has been 36; this figure can safely be divided into three equal parts to show trainees in their first, second and third years. We have reckoned an annual wastage of three or four. It has been surprising over the past five years or so how exactly the intake has offset the number qualifying each year". (25)

(25) Sydenham R.C. Assistant Secretary of the R.N.I.D. in a Personal communication dated November 6th. 1963.

TABLE 34

Clerical Assistance in Fifty-One Voluntary Societies for Adult Deaf Persons in England 1962

Size of Society by No. of Deaf Persons on the Register.	No. of Societies with F.T. Assist- ance	No. of Societies with P.T. Assist- ance	No Clerical Assist- ance	Totals	No. of Societies requiring Clerical Assist- ance
0 - 120	2	1	5	8	-
121 - 300	6	5	14	25	8
301 - 500	5	2	4	11	4
501 - 700	2	-	-	2	1
701 - 900	4	-	-	4	
901 - 1100		1		1	
TOTALS	19	9	23	51	13
	36%	17%	47%	100%	

TABLE 35

AGES AT WHICH FULL-TIME EDUCATION COMPLETED BY 56
SUPERINTENDENTS AND CHAPLAINS, 28 QUALIFIED ASSISTANTS
AND 18 TRAINEES, EMPLOYED BY VOLUNTARY SOCIETIES FOR THE
DEAF IN ENGLAND (1962)

Age at which Full-Time Education Completed.	Superintendents		Qualified Assistants (Lay)	Trainees	Totals
	Lay	Clergy or Ministers of Religion			
14 or under	9	1	7		17
15	5	2	2	7	16
16	12	6	11	5	34
17	2		1	4	7
18	1		3		4
19					
20			1		1
21	1	2	2	1	6
22		2			2
23 and over	1	10	1		12
No Reply to Question	1	1		1	3
TOTALS	32	24	28	18	102

A final point to which attention was given was that of clerical assistance. Twenty-three, or 47% of the societies, had no such assistance so that welfare staff were probably spending a considerable proportion of their time on routine clerical procedures. Not all missions could find work for full-time secretarial assistance. As one Superintendent stated, "We have not enough "office work" to make strict clerical staff necessary". From the answers given, however, it appears that particularly in the cases of societies with 121 - 300 and 301 - 500 registered deaf persons insufficient provision of clerical assistance was frequent. In any event it seems desirable to the writer that, except in the very small societies, someone should be available at least to take messages and answer telephone calls in the absence of the superintendent. It is also probable that, by the inclusion of such duties as the maintenance of adequate case histories and elementary book-keeping, some societies at present without clerical help could find sufficient work to justify the employment of a full-time clerk-receptionist.

The overall impression was of considerable shortage of trained staff particularly in the societies with 121 - 300 and 701 - 900 deaf persons on their registers. In particular, an increase in the number of trained women workers seemed urgently necessary.

(g) Educational Attainments of Workers in Voluntary Societies for the Deaf 1962.

Table 35 shows the ages at which respondents stated they had completed their full-time education. As originally drafted the questionnaires requested particulars regarding the type of educational institution which the respondent had last attended on a full-time basis i.e. elementary or secondary modern school, grammar school, technical or commercial college, school for the deaf, training college, university etc. By coincidence the first forms went to superintendents whose full-time education had ceased at the age of fourteen. The writer noticed some reticence to answer this question and, as it was feared that this objection might be widespread and affect the response rate, the question was re-phrased to "age at which full-time education was completed". The wording in the re-phrased question was also unfortunate since, in the case of superintendents who were also clergy or ministers of religion, some respondents interpreted the question to mean the age at which they had left school and others the age at which they had ceased attending

some other form of educational institution such as a theological college even though an interval had elapsed between leaving school and taking up a further course of training on a full-time basis. Considerable correspondence was therefore necessary to ascertain the interpretation which had been placed on the question by any particular individual.

On the assumption that all persons who stated that their full-time education had ceased at the ages of 14 or 15 had received an elementary, secondary modern or equivalent education it would appear that 33 or 32% of all respondents with normal hearing had left school at the minimum leaving age. In the schools for the deaf, however, the minimum leaving age is 16. It was ascertained that at least 9 respondents out of the 34 in the group who had left school at 16 were deaf or deafened and had been educated at schools for the deaf. By adding these 9 cases to the 33 persons mentioned earlier in this paragraph it seems that 42, or 40% of all respondents, had had no full-time education beyond that provided by elementary, or secondary modern schools and schools for the deaf. One superintendent, however, had obtained a Diploma in Public Administration by part-time attendance at the University of Liverpool. Of the 20 respondents who had continued their full-time education either beyond or after attaining twenty years of age, 14 were clergy or ministers of religion, 2 lay superintendents, 3 qualified assistants and 1 a trainee.

Of the 14 clergy who had continued their education beyond or after attaining the age of 21, 1 had graduated in both Arts and Divinity, 5 in Arts, and 1 in Science. In 7 other cases education after completing the normal attendance at an elementary or grammar school had not been continuous. None of these 7 cases had graduated, but 5 clergy who had taken Holy Orders after a time in secular employment had obtained Diplomas in Theology.

Apart from clergy all workers who were engaged in deaf welfare in 1962 and who had continued their full-time education beyond the age of 20 years were women.

Of these six women, one of the 2 superintendents had graduated in both Arts and Divinity whilst the other who was a trainee in charge of a society had been a full-time student of ballet. Two of the 3 qualified assistants had graduated in Arts whilst the third had obtained the Diploma in Social Studies of the University of Hull. The trainee had successfully completed

TABLE 36

University and other Qualifications Returned by 56 superintendents,
28 qualified assistants and 18 trainees in English Voluntary
Societies for Adult Deaf Persons, 1962.

Qualification	Superintendents		Qualified Assistants (Lay)	Trainees (Lay)	TOTAL
	(Lay)	Clergy or Minister of Religion			
Degree in Arts	1	6 ^(a)	2		9
" " Science		1			1
Diploma in Public Administration	1				1
" " Social Studies			1		1
Associate Kings College, London		4			4
Diploma in Education of the Deaf				1 ^(b)	1
Diploma in Systematic Theology		1			1
Total University Qualifications	2	12	3	1	18
<u>Other Qualifications</u>					
Associate Institute of Bankers	1				1
Incorporated Secretaries Assoc.		1			1
Diploma Japanese Language College		1			1
Registered Mental Nurse	1				1
Teacher of Dance Diploma	1				1
Diploma in Teaching Commercial subjects			1		1
TOTAL	3	2	1		6

(a) One Lay Superintendent and one Anglican Clergyman had also graduated in Divinity. ,One clergyman also held a Diploma in Theology.

(b) Also held University Teachers' Certificate. A total of 22 University Qualifications were therefore held.

the course leading to the award of the Manchester University Diploma in the Education of the Deaf after having secured the Teaching Certificate of Birmingham University.

Particulars of all qualifications mentioned by respondents are shown in Table 36.

Three comments may be made on the educational attainments of workers in adult deaf welfare.

Firstly, the clergy seem to form an intellectual elite among workers for the deaf. With the exception of one lay-superintendent all graduates working as superintendents were Church of England clergy. Evidence of this intellectual leadership of the clergy in deaf welfare can be detected in other ways e.g. the majority of book reviews and articles appearing in "Deaf Welfare" the organ of the N.C.M.W.O.D. are by several regular contributors who are in Holy Orders. Clergy also are prominently connected with such organisations concerned with the deaf as the B.D.D.A., D.W.E.B., C.C.M.D. and C.E.C.D.

Secondly, apart from clergy, only one man engaged in voluntary deaf welfare had any university qualification as against three women graduates and two diplomates.

Thirdly, whilst ability in welfare work cannot be assessed solely in terms of academic achievement, it appears that there is a great need for the general educational level of lay workers for the deaf to be raised. It is recognized that some candidates for the examinations of the Deaf Welfare Examinations Board are handicapped both in their preparation and performance by weakness in basic educational subjects and the Board has recommended that entrants should possess minimum academic attainments.^a The extent to which some workers for the deaf are at a disadvantage because of low educational attainments in such matters as co-operation with schools for the deaf and other social workers, routine administration and in making adequate welfare provision for the hard of hearing and deaf persons of good education, can only be a matter for conjecture.

a. See Page 143.

TABLE 37

Qualifications for Religious Work held by 32 Lay Superintendents,
28 Qualified Assistants and 18 Trainees in English Voluntary
Societies for Adult Deaf Persons (1962)

Qualification	Lay Superintendents	Qualified Assistants (Lay)	Trainees (Lay)	Totals
Licensed Lay Reader C of E	20	18		38
Licensed Lay Church Worker, C. of E.	1 (a)			1
Special Licence	1	1		2
Church Army Sister			1	1
Lay Pastor	1			1
Lay Preacher C of E	1			1
Lay Preacher (Methodist)		1		1
TOTALS	24	20	1	45
No specialist qualification for Spiritual Work	8	8	17	33

(a) Also held degree in Divinity and Inter Diocesan Certificate awarded by the Central Council for Women's Church Work.

TABLE 38

Qualifications in Deaf Welfare possessed by 56 Superintendents and Chaplains and 28 Qualified Assistants in English Voluntary Societies for Adult Deaf Persons (1962)

	D.W.E.B. Diploma		D.W.E.B. Certificate By Exam.	No Qualification in Deaf Welfare	Totals
	By Exam.	Honoris Callsa			
Superintendents or Chaplains	44	2	-	10	56
Qualified Assistants	25		3	-	28
TOTALS	69	2	3	10	84

Table 38 shows details of the extent to which respondents possessed a specialist qualification in deaf welfare in the sense of having passed the Diploma or Certificate ^{b.} examination of the Deaf Welfare Examinations Board. Of the 10 superintendents who did not possess the D.W.E.B. qualification, 3 were chaplains in the employ of the R.A.D.D. which does not attach any significance to the Board's award, 3 were trainees for the Diploma who were in charge of Societies, 1 was not in full-time deaf welfare and the remaining 3 superintendents were in charge of societies with respectively 40, 126 and 470 registered deaf persons.

The purpose of Table 37 is to give particulars of specialist qualifications, other than the Diploma of the D.W.E.B., which respondents held for spiritual work. This Table only relates to lay-persons and to the total of 44 superintendents and qualified assistants. There must also be added the 24 Clergy or Ministers of Religion shown in Table 35. Only 3 males who had passed the Diploma Examination of the D.W.E.B. were not licenced lay-readers or lay-preachers, whilst one superintendent who had not obtained the Board's qualification was a lay-reader.

The significance of the close relationship between the holding of the D.W.E.B. Diploma and the holding of a licence as a lay-reader is that since 1961 exemption from the Readers' Examinations has been granted to holders of the Board's Diploma in all dioceses of the Anglican Church. This arrangement, however, is one way only, i.e. lay-readers qualified by examination are not automatically exempt from the section of the D.W.E.B. syllabus entitled "Theology and Spiritual Ministration". (26).

The Superintendent who described himself as a "Lay Preacher"-Church of England" explained that he obtained permission to preach from the Bishop of the area in which he was working but had not become a Lay-Reader because he considered that the taking of a Licence would label him and "I maintain that I work among all deaf irrespective of creed". The Superintendent described as a Lay-Pastor had had some training for the Presbyterian Ministry but had been forced to give up through sickness. Five of the 8 qualified assistants who had no qualification for spiritual ministration other than that represented by the D.W.E.B. Diploma were women.

b. For details of the distinction between the Diploma and the Certificate see Pages 142 - 143.

(26) McKenzie, Rev.A. Registrar Deaf Welfare Examination Board in a personal communication dated 6.12.1963.

The remaining 3 persons, also women, were Certificate holders.

Table 35 and 37 emphasise the strong Anglican influence in deaf welfare as represented by the voluntary societies covered by this study. Out of the 24 ordained workers, 22 were Anglican Priests, the remaining 2 workers being respectively Ministers of the Free Church of England and the Church of Scotland. Of the 32 lay-superintendents, 23 were Licenced Lay-Readers or other Anglican Lay-Workers. At least 6 of the 9 lay-superintendents who were not specifically designated as lay-workers were members of the Church of England. Not less than 7 Qualified Assistants in addition to the 18 Lay-Readers or Licenced Church Workers shown in Table ³⁷ were members of the Anglican Communion. Thus, out of a total of 56 Superintendents and Chaplains and 28 Qualified Assistants i.e. 84 workers for the deaf, not less than 76, or 92%, were of the Anglican faith.

C. THE TRAINING OF WELFARE WORKERS FOR ADULT DEAF PERSONS

(h) The History of training for work with the Adult Deaf

During the later decades of the Nineteenth Century the need for some form of training for persons engaged in work on behalf of the adult deaf and dumb was recognized both by the R.A.D.D. and the leading missionaries employed by voluntary societies in the provinces.

In London, the ordination of Samuel Smith in 1861 and the opening of St. Saviour's Church in 1873, led the Committee of the Royal Association to consider means of ensuring that a number of ordained clergy, skilled in communicating with the deaf, should be trained so as to provide for the continuity and extension of the Association's spiritual work. The scheme evolved enabled suitable men both to read for Holy Orders at King's College, London, and acquire facility in the use of the manual language whilst serving the R.A.D.D. in a lay capacity. In 1886 the Rev. C.M. Owen told the Royal Commission on the Blind, Deaf and Dumb that "the great difficulty is getting men who can do the work.... at the Royal Association in Oxford Street we are entering upon a system of training men as missionaries to the deaf and dumb We have a young man named Gilby who is now taking Holy Orders. He is one of our lay-missionaries and when he gets to the proper age he will take Holy Orders and come on our staff of ordained missionaries". (27)

(27) Royal Commission on the Blind, Deaf and Dumb. Minutes of Evidence 8201.

Two aspects of this training should be noted. Firstly, that its academic content was essentially theological. Secondly, a candidate was required to give an undertaking to serve the Association as a Chaplain for an agreed number of years after the completion of his studies.⁽²⁸⁾ On the expiration of the agreed period, however, some chaplains left the service of the Association to take up work with provincial societies for adult deaf persons and the R.A.D.D. became the main source from which diocesan missions obtained ordained men for their staffs. A number of men accepted for training by the R.A.D.D. were themselves deafened and in some cases had served as lay-missionaries to provincial societies before joining the Association with a view to ordination. In a few instances Clergy whose deafness had made it difficult for them to continue to serve a hearing parish entered the service of the Association as "Chaplains".

In 1885 the "missionary" of the Winchester Diocesan Mission, a deaf and dumb man named Pearce, was admitted to Deacon's Orders by the Bishop of Winchester after being prepared by Mansfield Owen. Pearce was never priested but is of interest to this study in that he was apparently the only deaf-born man who has ever been admitted to Holy Orders in the Church of England.⁽²⁹⁾ This precedent led to suggestions from organisations representing the deaf themselves that more deaf mutes should be ordained for work with persons similarly afflicted. Due to the responsibility which would fall upon them of maintaining deaf ordinands who failed to obtain work or title, the Bishops were generally opposed to the ordination of such persons.⁽³⁰⁾

Only a very limited number of laymen could be accepted for training by the R.A.D.D. however, and the need for some procedure for attesting the suitability of would be missionaries, therefore, figured prominently in the objects of several bodies set up during the 19th and early 20th Centuries to improve both the qualifications and status of missionaries to adult deaf persons. The first such body to display an interest in training appears to

(28) Council of Church Missioners to the Deaf and Dumb. Minute Book statement made by the Rev. W.W. Adamson in the course of a discussion on "The Training of Chaplains and Missioners" November 11th, 1914. at St. Saviour's Oxford Street.

(29) British Deaf Mute Vol. 3 No. 35. September 1894. P.155.

(30) Council of Church Missioners to the Deaf & Dumb. Minute Book. Statement by Rev. W.W. Adamson (Chairman) in reply to a question regarding the ordination of the Deaf raised by Mr. L. Edwards at a meeting of the Council held on June 13th, 14th, 15th, 1916 during the Retreat at St. Deiniol's Library, Hawarden.

have been the National Deaf and Dumb Society founded in 1877 "To plant missions and provide missionaries for the deaf and dumb".⁽³¹⁾ At the second Annual Convention of the Society held at Glasgow in 1878 consideration was given to "the means to be adopted for testing the qualifications of candidates for the missionaryship of any Society." The Rev. Samuel Smith opined that "Missionaries should only be engaged after their qualifications had been fully tested by writing on some selected text, and one material point should be that they should have had at least five years experience as teachers of deaf children".⁽³²⁾ Another speaker suggested that "there should be a board of examiners composed of clergymen appointed to test the qualifications of candidates and their knowledge of scripture and there should also be a board of deaf and dumb gentlemen to judge of the candidates ability in the use of his fingers - a most essential point - for anything more dreary than a service conducted by one having an imperfect knowledge of the finger and sign language can scarcely be conceived".⁽³²⁾ At least two candidates for mission work successfully underwent an examination held by the Society.⁽³³⁾ before it perished in obscure circumstances in about 1883.

In 1893 another body named the Institute of Missionaries to the Deaf was formed at a meeting held in the Grosvenor Street Mission for the Deaf, Manchester.⁽³⁴⁾ The objects of the Institute were two-fold, namely

- (a) To endeavour to raise the status of its members by forming them into an organised body, with a recognized position as specialists in deaf mute work.
- (b) To advance their common work among the deaf

Initially the membership of the Institute consisted of two classes i.e. "Fellows" and "Associates". The senior grade was open to Chaplains, Superintendents and Missionaries to the Deaf and Dumb whether engaged in a

(31) National Deaf and Dumb Society - First Annual Report and Proceedings of the Second Annual Convention held at Glasgow on Friday, August 16th 1878. Extracts from Constitution of the Society.

(32) National Deaf & Dumb Society. First Annual Report and Proceedings of the Second Annual Convention held at Glasgow on Friday, August 16th 1878. P.15.

(33) A Magazine Intended Chiefly for the Deaf and Dumb, No.73, Vol.VII 1878.

(34) Deaf Quarterly News. July - September 1922. P.6

paid or honorary capacity. "Lay Helpers or Readers i.e. those who occasionally help the official staff of a Mission" were eligible for election as "Associates".⁽³⁵⁾ In 1902 it was resolved that a third class of "Honorary Members" should be open to "ladies or gentlemen acting as Members of Committee, or whose names appear in the list of office bearers of Deaf and Dumb Societies, Missions or Institutions."⁽³⁶⁾ The letters F.I.M.D. and A.I.M.D. designated Fellows and Associates respectively. At first it was intended that membership of these two grades should necessitate the passing of a qualifying examination and that the Certificate of Membership should be inscribed as follows:-⁽³⁷⁾

"This is to Certify, that _____ has been elected and enrolled as a $\left. \begin{array}{c} \text{Fellow} \\ \text{or} \\ \text{Associate} \end{array} \right\}$ of the Institute of Missionaries to the Deaf, having given satisfactory evidence of his ability as a specialist in the Sign Language BEFORE THE EXAMINING BODY OF THIS INSTITUTE _____"

Due mainly to the fewness of the applicants for membership, however, it was found impossible to enforce the examination requirement and in 1901 the Institute's Annual Meeting resolved that "The clause in the Certificate of Membership relating to the examination of candidates for membership be cancelled".⁽³⁷⁾ In 1909 the Institute changed its name to the Society of Missionaries to the Deaf⁽³⁸⁾ and it existed until 1922 when it amalgamated with the Council of Church Missionaries to the Deaf.⁽³⁹⁾

The Institute of Missionaries to the Deaf was unsectarian in emphasis and this fact was probably the cause of its failure to obtain greater support. In any event a Conference of Missionaries to the Deaf and Dumb

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- (35) Institute of Missionaries to the Deaf. Constitution and Rules printed in Annual Report, 1904-5. P. 4.
- (36) Institute of Missionaries to the Deaf. "Amended Rules" printed in Annual Report, 1904-5. P.5.
- (37) Institute of Missionaries to the Deaf. Minute of Meeting held at Manchester. April 23rd, 1894. Printed in the Annual Report for 1906-07. P.6.
- (38) Society of Missionaries to the Deaf. Annual Report 1909-10. P.2.
- (39) Council of Church Missioners to the Deaf & Dumb. Minute Book. Minutes of meeting held at Stoke-On-Trent, June 15th, 1922.

who were essentially Church of England was held at Blackburn in 1894 when a paper on "The Training of Missionaries to the Deaf and Dumb" was read by Gilby who, by this time, had become the Superintendent Chaplain of the R.A.D.D. For at least the next twenty-five years Gilby was a leading advocate of the importance of ensuring that missionaries for the deaf were suitably trained and attested specifically for this work. At the Blackburn Conference mentioned above he suggested that a training college for missionaries to the deaf should be established and detailed what he considered should be the entrance qualifications required from would be students.⁽⁴⁰⁾ Gilby raised the subject of training at the Norwich Church Congress in 1895⁽⁴¹⁾ and again in a paper read to the Congress of the B.D.D.A. in 1897 when he proposed the formation of a Board of Examiners for aspiring candidates for missionary work "to judge their fitness in scriptural, theological and general knowledge".⁽⁴²⁾ It appears, however, that the B.D.D.A. had already given the matter some attention since the Report of the 1897 Congress also mentions that the Executive Committee of the Association had hoped to make arrangements with the Church College for Lay-Workers "to take in a few candidates for missionary work with the deaf but the authorities had not seen fit to meet their wishes".⁽⁴²⁾

About 1904 the Council of Church Missioners to the Deaf was founded.⁽⁴³⁾ In 1911 the constitution of this body was revised and the following objects were listed:-

- (1) To be a Bond of Union and a means of Co-operation amongst Chaplains and Missioners to the Deaf.
- (2) To endeavour to quicken the spiritual life of the members by means of meetings for Devotion and Instruction.

(40) Our Monthly Church Messenger to the Deaf. Vol. 1. August 1894. P.112.

(41) Mackenzie, Rev. A.F., B.Sc. Lecture entitled "A Training College for Missioners" given at a Lecture Course for Trainee Welfare Workers to the Deaf held at Hertford College, Oxford, 1950. Typewritten in R.N.I.D. Library

(42) British Deaf and Dumb Association. Fourth Biennial Report. July 1st. 1897 to June 30th. 1899. P.11.

(43) Institute of Missionaries to the Deaf, Annual Report for 1904-5 P.2 (the date of the origin of the C.C.M.D.D. is obscure. The Minute Book to which the writer had access had its first entry in 1911. This refers to a "revised constitution".) The Annual Report of the I.M.D. referred to above mentions that "some workers for the deaf have formed a separate Association for the purpose of promoting sectarian interests."

(3) To secure a training, both in Divinity and practical work, for persons desirous of becoming Missioners to the Deaf.

(4) To bring the spiritual needs of the deaf before the church. (42)

As its title implies this was an exclusively Anglican organisation, membership being open only to communicants of the Church of England. (44)

In 1914, Gilby addressed the Council of Church Missioners on the Training of Chaplains and Missioners and mentioned that the R.A.D.D. might be willing to co-operate in the training of candidates for other missions. (45)

In the ensuing discussion the appointment of a travelling chaplain "to start or carry on a Mission in the various dioceses.... was generally approved of, as it was felt that such a chaplain would be able to render much service by uniting the missions and promoting uniformity of action." Probably because of the War of 1914 - 1918, however, nothing was attempted. In spite of much discussion on training, therefore, nothing tangible was accomplished and the general position at the start of the second decade of the present Century is succinctly stated as follows. (46)

"In 1922 when the original Council for the Spiritual Welfare of the Deaf and Dumb began to work it was found that there was no organisation for the supply of missioners to the deaf and no provision of training. A few years before that the condition of affairs was deplorable. The missioners, by whatever title they were called, were for the most part untrained and poorly educated deaf laymen, whose chief qualification for the work was their respectability and - because themselves deaf - ability to talk to the deaf and dumb. Only one mission had more than one missioner, and when vacancies occurred there was no supply of trained men available. The Committees controlling missions were isolated, there being no connecting link between them, had no recognized authority to whom to turn for help, and were only too grateful to get any candidate at all, experienced or not, and in the latter case the man had to do the best he could without training and learn from his mistakes.

(44) Council of Church Missioners to the Deaf and Cumb. Minute Book. Minutes of meeting held in the St. Saviour's Mission Room, Oxford St., London. November 1st. 1911.

(45) Council of Church Missioners to the Deaf & Dumb. Minute Book. Minute relating to a discussion opened by the Rev. F.W.G. Gilby on "The Training of Chaplains and Missioners". November 11th, 1914.

(46) Church Assembly C.A. 483. Annual Report of the Central Advisory Council for the Spiritual Care of the Deaf and Dumb dated January 16th, 1935 at end of report.

The establishment of the Central Advisory Council for the Spiritual Care of the Deaf and Dumb gave a new impetus to the concern for the training of missionaries. In 1923 the Central Advisory Council set up a sub-committee to consider the matter but no decision was reached as it was considered by some members that the standard suggested was too high.⁽⁴⁷⁾ The Council of Church Missioners to the Deaf, however, continued to discuss the question of training and in 1927 unanimously adopted the following resolutions:-⁽⁴⁸⁾

- (1) that there should be a standard of qualification and that a Diploma or Certificate which would be a Certificate of capacity was necessary.
- (2) that a Certificate or Diploma be established and that the Council of Church Missioners to the Deaf co-operate with the Central Advisory Council to establish it.
- (3) that a sub-committee be appointed to confer with the Central Advisory Council to draw up a scheme to establish an examination for a Diploma for candidates for Mission work amongst the Deaf.

The sub-committee presented its report in 1928. This report recommended the setting up of an Examination Board, the appointment of a Registrar and the granting of a Diploma to approved Missioners of ten years service before December 31st, 1929, and to approved Missioners with five years service prior to January 1st, 1929, conditional upon their attending a Lecture Course arranged by the Board. Missioners with less than five years service were to take an examination divided into three parts (1) Theological, (2) General, (3) Special (Theoretical and Practical). Conditions relating to age, experience and character were specified.⁽⁴⁹⁾ The Joint Examination Board of the Central Advisory Council for the Spiritual Care of the Deaf and Dumb and the Council of Church Missioners to the Deaf was therefore established in 1929 and the first examinations under its regulations were

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- (47) Council of Church Missioners to the Deaf & Dumb. Minute Book. Minutes of Committee Meeting held at Leicester, November 8th 1923.
 - (48) Council of Church Missioners to the Deaf and Dumb. Minute Book. Minutes of Annual Meeting, Derby. May 5th. 1927.
 - (49) Joint Examination Board of the Central Advisory Council for the Spiritual Care of the Deaf and Dumb and the Council of Church Missioners to the Deaf. Annual Report 1928-30. P.3.

held at King's College, London, in 1930 when six candidates presented themselves, four being successful.⁽⁵⁰⁾ The Board circulated a copy of its examination syllabus together with an accompanying letter inviting their sympathy and support to all Mission Committees and received a gratifying response. In a number of cases Committees stated that they would make it a condition in future appointments that candidates should either possess the Diploma or be prepared to work for it. The examination was also warmly approved by the British Deaf and Dumb Association and the National Institute for the Deaf.⁽⁵¹⁾

At first the Board was purely an examining body. In 1931, however, the C.C.M.D. requested the Board to consider the preparation of a scheme for the Training and Qualification of Missioners and Welfare Workers to the Deaf to ensure that a supply of trained personnel was maintained.⁽⁵²⁾ In broad detail the scheme prepared and adopted in 1932 provided that persons accepted by the Board as trainees would be attached to an approved Mission or Society for a period of three years during which time they would be given every opportunity of acquiring practical knowledge of all branches of mission work and undertake study in preparation for the Diploma examination of the Joint Board. A report on the candidate's progress was to be submitted to the Board at least every six months by the missioner who was responsible for the supervision of the trainee.⁽⁵³⁾ Until 1952 financial grants were offered by the Board to assist trainees.⁽⁵⁴⁾

Since the inception of the Board alterations have been made in both its Constitution and examination requirements to meet changing circumstances. Prior to 1951 the constituent bodies of the Joint Board were both Church of England organisations and the C.C.M.D. was also the quasi-professional organisation of the missioners. The issue of Circular 32/51 by the Ministry

(50) Joint Examination Board. Annual Report 1928-30. P.5.

(51) Joint Examination Board. Annual Report 1928-30. P.4.

(52) Joint Examination Board. Annual Report 1931-1933. P.2.

(53) Joint Examination Board. Scheme of Training for Missioners and Welfare Workers to the Deaf and Dumb. Undated (about 1928).

(54) Deaf Welfare Examination Board. Report 1952-53. P.3.

of Health, however, led to a recognition of the fact that any body purporting to represent the interests of missionaries and welfare officers should be open to all persons employed in full-time work for the deaf irrespective of denominational allegiance. Accordingly, in 1952 the National Council of Missioners and Welfare Officers to the Deaf was founded "To be a means of co-operation amongst those professionally engaged in promoting the spiritual and general welfare of the Deaf".⁽⁵⁵⁾ The C.C.M.D.D. continued as a sub-section of the N.C.M.W.O.D. for Church of England members. In 1952, therefore the N.C.M.W.O.D. took over the role of the C.C.M.D.D. as one of the two constituent bodies and the title of the Board was changed to "The Deaf Welfare Examination Board of the Central Advisory Council for the Spiritual Care of the Deaf and Dumb and the National Council of Missioners and Welfare Officers to the Deaf"; its abridged title being "The Deaf Welfare Examination Board".⁽⁵⁶⁾ Further changes in the Board's constitution occurred in 1957 and 1962. In 1957 the National Institute for the Deaf, through its Recruitment and Training Committee, became responsible for the training of welfare workers for the deaf,⁽⁵⁷⁾ since it was felt that the Board should be a purely examining body. In 1962 the Scottish Deaf Welfare Examination Board merged with the English Board and a completely new constitution was worked out. From 1963 the D.W.E.B. will consist of fifteen nominated members nominated in equal numbers by the five constituent bodies, i.e. three each by the Church of England Council for the Deaf, the National Council of Missioners and Welfare Officers to the Deaf, the Royal National Institute for the Deaf, the Scottish Association for the Deaf and the British Deaf and Dumb Association. The Board has power to co-opt not more than four additional members.⁽⁵⁸⁾

The examination syllabus has undergone various amendments both in subject matter and in the number of papers which candidates are required to offer. In 1952 the Board instituted the award of a Certificate as well as a Diploma, the difference between the two being that the former relates only

(55) National Council of Missioners and Welfare Officers to the Deaf. Constitution P. 3.

(56) Deaf Welfare Examination Board. Report 1952-53. P.2.

(57) Deaf Welfare Examination Board. Report 1956-57. P.1.

(58) Deaf Welfare Examination Board. Report 1961-62. P.1.

to welfare work whilst to obtain the Diploma the theological section of the examination must be taken. (56)

According to regulations to come into force in 1963, the examinations are open to candidates who have attained the age of twenty-three years, been approved by the Board and either have served under the supervision of a qualified welfare officer for the deaf for not less than three years or have been engaged for a similar period in a permanent salaried appointment with a Local Authority or approved national body and proved satisfactory. (59)

New entrants to the work are required to have the General Certificate of Education in English and at least two other subjects or to be able to furnish other satisfactory evidence of educational attainments. The scheme of examination covers three sections, namely (a) Social Studies, (b) Special and Practical Skill and (c) Theology and Spiritual Ministration. The examination for the Certificate covers sections (a) and (b), whilst, as stated earlier, Diploma candidates also take Section (c). The subjects comprising each section and the order in which they are taken are shown in Appendix 5. Candidates are required to pass all the subjects for the Diploma or Certificate within five separate yearly examinations, further attempts not being permitted without special permission from the Board. (60)

To assist trainees in their preparation the Board publishes a reading list and maintains a lending library of essential books which is administered by the librarian of the R.N.I.D. A lecture course of about 5 days for trainees is held each year and the Organising Secretary of the Church of England Council for the Deaf endeavours to visit societies having trainees so that both superintendents and trainees themselves may have an opportunity of discussing problems that may arise during training. (61)

The in-training is designed to give the trainee a practical experience and understanding of the problems of adult deaf persons and the administration of a welfare society for their assistance. The following recommendations

(59) Deaf Welfare Examination Board. Constitution and Regulations (Revised 1960) P.2-3.

(60) Deaf Welfare Examination Board. New Examination Regulations - applicable to all candidates sitting for the first time in 1963 or subsequent years.

(61) Deaf Welfare Examination Board. Annual Report 1954-55. P.2

and suggestions made by the Joint Examination Board soon after its formation probably still represents the broad intentions of the two authorities i.e. the R.N.I.D. as the training body and D.W.E.B. as the examining body with regard to the in-training of a candidate for welfare work with the deaf. ⁽⁶²⁾

- (1) Regular time to be given every week to instruction and guidance in finger-spelling, signing and lip-reading, both as to execution and reading.
- (2) Regular and frequent instruction should be given in conducting or interpretation of services and also in the preparation and delivery of sermons suitable for the Deaf and Dumb.
- (3) The trainee should receive training in methods of visiting the deaf and dumb; placement; general welfare work and the organisation of Clubs, social and recreational activities.
- (4) Definite periods each week should be devoted to theological study.
- (5) Definite time should be set apart each week for special reading:-
 - (a) Psychology and Education of the Deaf, (b) General After Care Work, (c) Organisation of Missions, (d) Eichholz Report, (e) Legislation, especially Acts and Regulations specially affecting the deaf and dumb.
- (6) Arrangements should be made for the Trainee to visit regularly and frequently a School for the Deaf.
- (7) Trainees should be encouraged and assisted to attend any lecture courses organised by the Board, by the C.C.M.D.D. or by the Diocesan Readers' Board.

Provision is made for the modification of the regulations to meet special circumstances approved by the Board and for exemption from sections of the examinations by virtue of other qualifications. ⁽⁵⁹⁾ Up to 1962, since its inception in 1929, 125 Diplomas and 9 Certificates had been awarded by the Board after examination. ⁽⁶³⁾ In addition, 42 Diplomas

(62) Joint Examination Board - Training Scheme for the Guidance of Missions - undated. (Between 1928 - 1951).

(63) Deaf Welfare Examination Board. Annual Report 1962. P. 7 & 8.

were awarded without examination to missionaries who had either completed ten years service before 31st December, 1929 or had completed five years service before that date and attended a specially arranged lecture-course.

The Report of the Working Party on Social Workers published in 1959 mentioned the Deaf Welfare Examination Board along with other bodies as having made "substantial efforts within their limited resources to provide some kind of training for various officers in the health and welfare services", but stated that "these unaided resources have understandably proved inadequate to the task!"⁽⁶⁴⁾ A number of factors have made it difficult to devise a satisfactory scheme of training for welfare workers with adult deaf persons. Such factors include the autonomous constitutions of the voluntary societies, the inadequacy of the financial resources available for training, the shortage of suitable candidates offering themselves for the work, the indifferent educational standard reached by some trainees and the maturity and lack of geographical mobility of a proportion of entrants. A further difficulty is the absence of suitable literature relating to welfare work with the adult deaf. Even today much of the theory and practice relating to work in this field is passed on by a kind of oral tradition so that the underlying principles have been imperfectly formulated and are acquired by experience rather than by reference to an established and readily accessible body of knowledge. In 1945, at the request of the C.C.M.D.D. the Board accepted the task of preparing a text-book dealing with all aspects of deafness and intended primarily for the use of candidates for the Board's examinations but the project was later abandoned.⁽⁶⁵⁾

(I) Some Aspects of the Training of Welfare Workers with Adult Deaf Persons

A detailed criticism of the scheme of training and examination administered respectively by the R.N.I.D. and the D.W.E.B. is outside the scope of this study and, in any event, developments currently taking place (1963) would probably make such criticisms obsolete before the presentation of this thesis. The writer considers, however, that the

(64) Ministry of Health and Department of Health for Scotland. Report of the Working Party on Social Workers 1959. Paragraph 853. P.240.

(65) Joint Examination Board. Annual Report, 1946-51. P.3.

principal inadequacies of the training and examination schemes as they existed in 1962 stemmed from two main causes. Firstly, the inability of the two bodies concerned with the training and examination of welfare officers to the deaf to implement effectively their prescribed conditions mainly because of the factors mentioned in the previous paragraph. Secondly, the limited attention given in the formulation and administration of the scheme of training to the wisdom and experience of outside experts in the wider fields of education and social work training. An example of the first of these defects can be found in the selection and recruitment of candidates, whilst the second point may be illustrated by allusion to examination standards.

1) Selection and Recruitment of Trainees

Methods of obtaining trainees vary but generally the procedure is for a society to advertise locally and exceptionally nationally or to circulate details of the vacancy to other missions. A waiting list of persons who have expressed interest regarding a career in deaf welfare is also maintained by the R.N.I.D. A successful applicant is engaged by the society which, in due course, notifies the D.W.E.B. of the appointment. At some subsequent time the Board arranges for the prospective trainee to be interviewed by its representatives for the purpose of assessing the candidate's suitability for work with deaf people. In practice, however, the interview tends to be a formality, since, by the time it takes place the interviewee has been in employment for a period with the local society and it would be difficult either to ask a person considered unsuitable to terminate his employment or to put the society to the trouble involved in finding a successor. On occasions there may even be a dichotomy of purpose involved since, whilst the concern of the Board is to evaluate the long-term potential of a candidate, the aim of the local society may be merely the filling of an immediate vacancy. It seems clear to the writer that insufficient care is sometimes taken by local societies in the selection of entrants to the work. In some cases the Missioner or Welfare Officer in his eagerness to persuade an applicant to join the staff of a society has overstressed the advantages of the work and not given equal emphasis to its drawbacks, such as week-end work and evening work which, especially in the case of young single persons, or married candidates with families, may seriously restrict their

social life. In response to an enquiry the R.N.I.D. stated that "on average the annual intake of trainees has been about twelve and the annual wastage has been reckoned at 3 or 4 per year".⁽²⁵⁾ An important contributory cause of this high turnover (25% to 33 $\frac{1}{3}$ %) is probably found in unsatisfactory selection procedures at the local level.

2) Examination Standards

The Constitution of the D.W.E.B. states that "the examiners for the Diploma and Certificate shall be appointed by and normally be members of, the Board, but external examiners may be appointed at the discretion of the Board."⁽⁵⁹⁾ This policy of appointing examiners mainly from the Board's members is a logical corollary to the premise that "No other examining body exists which can know the sort of questions it is necessary to ask if a candidate is to become qualified to serve the deaf in an adequate manner".⁽⁶⁶⁾ Whilst it is true that the competence of a candidate in respect of "Interpretation" and other aspects included in the section of the Board's syllabus entitled "special and practical skill" is probably best tested by practitioners in the field of deaf welfare it seems to the writer that the external standing of the examination would be enhanced if in the subjects of Social Science, the Education of the Deaf and some of the Theological Papers the questions were set and marked by outside specialists, preferably University teachers. Unlike many professional and quasi professional bodies which equate their examination standards to some external criteria such as the pass degree of a University, the D.W.E.B. gives no indication of the level of attainment necessary for success in the written papers. As most examiners have no experience of examining outside that done for the Board they suffer from the disadvantage of being unable to compare their own standards with the requirements of other attesting bodies in the field of social work training. The Younghusband Committee has pointed out that the standard required in the theoretical studies for welfare officers to the deaf is not comparable with that for university courses.⁽⁶⁷⁾

(66) Deaf Welfare Examination Board. Memorandum of the D.W.E.B. for the Working Party on Social Workers. Typewritten document dated 24.1.1956. (Verbal evidence was given by the Board to the Working Party on 1.2.1957.)

(67) Ministry of Health and Department of Health for Scotland. Report of the Working Party on Social Workers. 1959. Par. 832. P.235.

3) Recognition of the D.W.E.B. Qualification

When advertising for a missionary or welfare officer, most voluntary societies for adult deaf persons specify that it is desirable that applicants should possess either the Board's Diploma or Certificate. The minimum salary scales for Superintendents, Chaplains, Missioners and other Workers for the Deaf recommended by the R.N.I.D. suggest substantially higher rates of remuneration for Assistants once they have obtained either the Diploma or Certificate.

Less recognition is given to the examination by the local authorities compared with voluntary societies although advertisements issued by County and County Borough Councils for Welfare Officers to staff a directly operated service for the deaf frequently state that it would be advantageous for candidates for appointment to such posts to have qualified by means of the Board's examinations. The examination is not, however, recognised for promotion through the A.P.T. grades by the Local Government Examination Board, probably because the standard of attainment is indefinite. Circular 32/51 issued by the Ministry of Health in 1951 contained an outline scheme for the provision of welfare services for deaf or dumb persons which has been generally adopted by local authorities. The scheme provided that Welfare Officers "shall be persons holding a Diploma or Certificate in Social Science or a similar qualification in social work of a comparable character, or persons as respects whom the Council are satisfied that they enjoy a special aptitude for the work, possess a broad knowledge of the social services and some experience in the field of welfare, and have an understanding of the problems of deafness and the principles of deaf education."⁽⁶⁸⁾ Supplementary notes to the outline scheme recognized that the above clause was drawn in very wide terms and stated that the Minister would in due course consider in the light of advice received from the Advisory Council for the Welfare of Handicapped Persons "whether it would be desirable to formulate more precisely the qualifications required."⁽⁶⁹⁾ No subsequent

(68), Ministry of Health. Circular 32/51 - 28.8.1951. "Welfare Services for Handicapped Persons other than the Blind and Partially Sighted". Para. 7 Sub-section 3. P.6.

(69) M.O.H. Circular 32/51 - Notes on Scheme for Deaf or Dumb Persons. Clause 7(3). P.10.

directive issued by the Ministry, however, has recognised the claim made by the Board to the Working Party on Social Workers in 1956 that "the examinations of the Board provide qualification which, at present, is the sole assurance of capacity to do this particular work".⁽⁷⁰⁾

(J) Future Developments in Training

The Report of the Working Party on Social Workers estimated that over a period of ten years it would be necessary to recruit between 150 and 200 officers with a general training in social work to meet the staffing needs of local authority services for the deaf and the hard of hearing.⁽⁷¹⁾ To attain the desired expansion of provision for persons with auditory handicaps the Report considered that an annual recruitment rate of between 20 - 25 persons would be necessary,⁽⁷²⁾ but it recognized that "no systematic training is available for those who are, for one reason or another unable to take a university course".⁽⁷³⁾ The Younghusband Committee clearly desired to utilise the specialist knowledge relating to adult deaf persons possessed by such bodies as the D.W.E.B. and explicitly stressed the need for co-operation in training in the following paragraphs:-

1. "We very much hope that the organisations which now train and examine those who wish to work with the deaf would be prepared to co-operate in training courses, especially with refresher and advanced courses."⁽⁷⁴⁾

2. "We think the fact that workers with the deaf do at present have to become proficient in sign language indicates that this too should be systematised and taught intensively. We hope that the voluntary organisations concerned will work with the National Council and with educationalists in other fields to devise means of training which would give greater skill in a shorter time than at present."⁽⁷⁴⁾

(70) Deaf Welfare Examination Board - Memorandum to the Working Party on Social Workers. Par. 16, P.3.

(71) Ministry of Health and Department of Health for Scotland. Report of Working Party on Social Workers 1959. Par. 794, P.224.

(72) As (71) above. Table 28. Par. 801, P.226.

(73) As (71) above. Par. 827. P.234.

(74) As (71) above. Par. 896, P.257.

Along with other voluntary organisations concerned with the adult deaf, the D.W.E.B. considered that the deaf require a specialist officer at all times to obviate the possibility of simple problems becoming difficult ones by reason of insufficient understanding of a case by a general purpose welfare officer inexperienced in the needs of the deaf. The Board agreed, however, that this specialist officer should have the general basic training proposed by the Report followed by a period of special in-service training and agreed "that it would be beneficial to the deaf, if, in future, welfare officers to the deaf had a higher standard of training".⁽⁷⁵⁾

The effect of the Younghusband Report was to stimulate both the Recruitment and Training committee of the R.N.I.D. and the D.W.E.B. to consider by what changes in the existing training and examination arrangements the status and qualification of missionaries and welfare officers to the deaf might be improved. The need for a training college which was first recognized by Gilby in 1894 had been occasionally referred to by later workers in the field of deaf welfare but lack of funds precluded any practical steps to found such an institution. The idea was revived, however, in a series of articles entitled "the Future of the Welfare Officer to the Deaf" written by Sir Frank H. Nixon, Honorary Treasurer of the R.N.I.D. which were published in the "Silent World". Nixon proposed the establishment of a small residential college providing a specialised course of training in welfare work with deaf persons. This course would be of eighteen months duration following the completion of the two years general social welfare training under the auspices of the Council for Training in Social Work. In addition to students preparing to take up posts as welfare officers to the deaf with British local authorities and voluntary societies it was envisaged that some students would be received from the Commonwealth, the U.S.A. and other countries. In addition the College would provide refresher and advanced courses for persons already experienced in work with adult deaf persons.⁽⁷⁶⁾

(75) Deaf Welfare Examination Board. Annual Report 1958-1959. P.2.

(76) Nixon, Sir F.H. "The Future of the Welfare Officer to the Deaf R.N.I.D. 2nd Edition, August 1962.

In January 1962 the Council of Management of the R.N.I.D. accepted inter alia the following resolutions taken at a joint meeting of its Recruitment and Training Committee and the D.W.E.B. in December of the previous year. (77)

- (1) Steps to be taken as a matter of urgency to set up a central residential college for training in welfare work for the deaf at a suitable place near London.
- (2) The College should be known as "The British College for Welfare Workers for the Deaf".
- (3) The College should have accommodation immediately available for about 30 people.
- (4) The College shall provide instruction in practical and theoretical aspects of welfare work of all kinds for the deaf and hard of hearing; and for this purpose will establish close relations with approved Institutes for the deaf throughout the country so that field training of all kinds can be provided.
- (5) The qualifications granted by the British College to those who intend to work as welfare officers for the deaf in the United Kingdom shall require the two years basic training at the National College of Social Work Training, followed by a further 18 months training by the British College in deaf welfare.
- (6) The period of 18 months referred to in the preceding paragraph shall include practical work in the field and theoretical study.
- (7) The following subjects shall form the basic curriculum for the qualification referred to in (5) above.

Anatomy and physiology of the ear.

Hearing aids and auditory training.

The problems of education of the deaf, including further education (this section to be undertaken in co-operation with the National College of Teachers of the Deaf).

Physical and mental aspects of deafness.

Industrial care.

Social casework for the deaf.

(77) Resolutions taken at a Joint Meeting of the Recruitment and Training Committee of the R.N.I.D. and the Deaf Welfare Examination Board on the Training of Welfare Officers for the Deaf 21. 12. 61. and accepted by the Council of the R.N.I.D. 26.1.62. Published in (76) above. Pages 10-11.

The problems and needs of the deaf/blind and the mental deaf.

The deaf and sport.

Administration (in Welfare Societies, centres etc.)

Spiritual work among the deaf.

Field training.

Manual language and interpretation.

- (8) The practical work to be undertaken during the 18 months training period shall be at centres approved by the British College.
- (9) The practical work in the field shall include a period spent in schools for the deaf.
- (10) Following the statement of the Younghusband Committee in paragraph 693 of their report, the British College will ensure that welfare workers for the deaf shall undergo a basic study of spiritual ministrations.
- (11) In addition to the above standard training courses for welfare officers, the British College will cater for the needs of all others who are anxious to receive training in welfare work for the deaf by refresher, supplementary and special courses. The Joint Committee hopes that the college will eventually be the centre for training, research and all matters concerning the welfare of the deaf, not only for workers in this country but also for the Commonwealth.
- (13) The British College should require a minimum of twelve months probation, after the 18 months training, before a welfare worker for the deaf can be recognized as being fully qualified.
- (15) The existing arrangements for training offered by the Deaf Welfare Examination Board and the R.N.I.D. should continue until such time as the proposed British College is established and new entrants leave the National College after their basic course.
- (16) The foregoing recommendations have been formed on the premise that opportunities for potential workers for the deaf should be taken to come into contact with the deaf themselves from the outset of their two years basic course.

The acceptance of the above recommendations represents the conviction of the R.N.I.D. that it is its duty to arrange for the provision of the

best possible "systematic training", which must be of "high quality".

The success of the proposed measures will clearly depend on how and by whom they are implemented. ^{a.}

(K) The Evolution of Training - A Summary

The first stage is providing some form of training for workers for the deaf was localised and concerned with meeting the staffing needs of the R.A.D.D.

The second stage was an attempt to provide training on a national and unsectarian basis and culminated in the unsuccessful efforts made by the National Deaf and Dumb Society and the Institute of Missioners to the Deaf.

The third phase was sectarian in emphasis since it was through the combined efforts of two Church of England organisations - The Central Advisory Council for the Spiritual Care of the Deaf and Dumb and the Council of Church Missioners to the Deaf that the Joint Examination Board was created to provide a form of qualification and a means of training for Missioners and Welfare Workers.

The responsibilities with regard to the deaf placed on local authorities by the National Assistance Act and supplementary circulars led to a fourth change in which the Joint Board recognized, by the inception of its certificate in 1952, that its award should be independent of denominational considerations.

In the fifth stage the sponsors of the British College for Welfare Officers to the Deaf hope to offer training facilities not merely to United Kingdom students but also to prospective workers with the adult deaf from throughout the English speaking world.

Similar development can be discerned in the content of the training. Initially the main qualification required of a worker in this field was a knowledge of the manual language and hence the majority of missioners were drawn from three broad classes - the deaf themselves, the children of deaf parents and teachers in schools for the deaf where manualism was the accepted communication media. Some ability to instruct the deaf in the Scriptures was the main additional accomplishment which a missioner was

a. The College was opened on 1st April, 1964.

expected to possess. Until the present Century any welfare or benevolent activity was generally regarded as being secondary to the religious work. In 1930 when the first examination for the Diploma of the Joint Board was held, four out of the seven written papers set were theological. As reflected in the changing syllabuses of the D.W.E.B., increasing prominence has been gradually given to social science subjects until today, the spiritual work is regarded by local authorities and by some voluntary societies as ancillary to the services provided for the secular welfare of adult deaf persons. Some workers in the voluntary societies, however, consider that the secular welfare work is an extension of a spiritual purpose - the works without which faith is dead. The changing emphasis of training may be summarised by noting that the R.A.D.D. sought to provide the means to a theological training by which suitable persons might take Holy Orders with a view to becoming "Chaplains" to the deaf. Initially the C.C.M.D.D. was concerned with the training of lay "missioners". The British College as its name implies will be for "Welfare Officers" although it is prepared to provide facilities for instruction in spiritual ministration.

D. CONDITIONS OF SERVICE OF WORKERS IN VOLUNTARY WELFARE SOCIETIES FOR THE DEAF.

(L) The Development of Standardised Conditions of Service

Probably the first attempt to improve the conditions of service of missioners and welfare officers for adult deaf persons was sponsored by the Institute of Missionaries to the Deaf. In 1898 one of the founders of the I.M.D. declared: (78)

"Up to 1893, each missionary lived for his own society and for himself alone. We had no organisation and took little or no interest in the work done by our fellow missionaries. The well paid missionaries of wealthy societies were content with their lot, and saw no necessity for co-operation or good-fellowship; whilst the underpaid missionaries of poor societies were afraid to move in the matter."

The same spokesman claimed that as a result of the efforts made by the Institute "the social status of the missionary to the deaf had gone up considerably. In 1893 salaries averaged between £60 and £120; new

(78) British Deaf Monthly January 1898. p 3-4. E. Abrahams, Editor in "The Missionary's Note Book".

(1898), the average has gone up to from £100 to £150, some missionaries receiving as much as £300 with residence, coal, gas etc." (78) It is doubtful, however, whether the twenty-seven members of the Institute of Missionaries to the Deaf really exercised much influence in bettering the lot of the missioner to the deaf and dumb. In 1920 the Editor of the "Deaf Quarterly News", who was also missioner of the Liverpool Adult Deaf and Dumb Benevolent Society noted that in Glasgow teachers who held the Diploma of the College of Teachers of the Deaf could rise to £460 and £400 per annum in the case of men and women respectively together with pension benefits. The Editor noted that, in contrast, the prospects of missioners to the deaf were not so rosy. "The funds of the adult societies depend upon voluntary subscriptions. Prices rise with increasing regularity, the value of money gets less; but subscriptions in the main are not increased so that the Missioner in most cases is now working for a comparatively poor salary, and there is no pension at the end of it. Indeed, we hear with sorrow that some are receiving exactly what they received in pre-war days...." (79)

Not until 1949 was any attempt made to draw up standard conditions of service applicable to missioners and welfare officers to the deaf with the consequence that as mission committees had nothing to guide them except precedent, there was wide disparity in the rates of remuneration, holidays and other perquisites received by workers in this field. In 1949, however, proposals relating to salaries, superannuation, holidays, accommodation and the provision of motor cars were prepared by the Council of Church Missioners to the Deaf and Dumb and circulated to all Mission Committees for consideration. (80) Subsequently certain amendments to the original proposals were suggested by a sub-committee set up by the N.I.D. and accepted by the Council. (81) In 1952 the anomaly that in effect the missioners were recommending their own conditions of service

(79) Deaf Quarterly News. April 1920. P.2.

(80) Council of Church Missioners to the Deaf and Dumb - Suggested Minimum Salary Scales. August 1949.

(81) Council of Church Missioners to the Deaf and Dumb. Suggested Minimum Salary Scales. April 1950.

was recognized and the N.I.D. took over the responsibility as an independent organisation of preparing the recommended minimum conditions of service for workers among the deaf. Over 50% of the welfare societies had accepted the scales by 1952⁽⁸²⁾ and in 1955 the N.C.M.W.O.D. reported that the majority of welfare societies for the deaf had adopted the N.I.D.'s suggested rates of remuneration and that some societies were paying salaries in advance of those recommended.⁽⁸³⁾ The R.A.D.D., however, has never adopted the conditions of service prepared by the R.N.I.D.

As part of the survey it was decided to ascertain the extent to which the recommendations of the R.N.I.D. relating to minimum conditions of service were implemented by provincial societies. Some information was also obtained regarding the conditions of service which applied in the case of the R.A.D.D.

(M) Salaries

Three principal factors were considered by the C.C.M.D.D. when formulating salary scales for workers with the deaf and the same criteria has been applied since the N.I.D. accepted responsibility for the preparation of recommended rates of remuneration in 1952. The three factors involved are those of (a) status, i.e. whether a person is employed in the capacity of superintendent, qualified assistant or trainee; (b) qualification, i.e. whether the Diploma or Certificate of the D.W.E.B. is held and (c) the area over which the operations of the society extend. So far as the area of a society is concerned superintendents in charge of a district with a population over 100,000, but under 300,000, are paid on a lower scale than those responsible for a society serving a population in excess of 300,000 persons.⁽⁸⁴⁾

Since 1955 the R.N.I.D. has gradually attempted to relate its recommended salary scales to those prescribed by the National Joint Council in respect of local authority employees. In 1962 the R.N.I.D. stated that in future salary scales should follow those in the local government service.⁽⁸⁵⁾ The scales current in October 1963 are shown in Appendix Seven.

(82) National Institute for the Deaf. Minimum Salary Scales for Superintendents, Chaplains, Missioners and other Workers among the Deaf. July 1952. P.1.

(83) National Institute for the Deaf - Minimum Salary Scales for Chaplains, Missioners and other Workers among the Deaf. May, 1955.

(84) Royal National Institute for the Deaf. Salary Scales for Workers Among the Deaf. October 1963.

(85) Royal National Institute for the Deaf. Recommended Minimum Salary Scales for Superintendents, Chaplains, Missioners, Welfare Officers and other Workers among the Deaf. November 1962.

TABLE 39

Basis for Computing Salaries of Fifty-One Superintendents in Charge of Provincial Voluntary Societies for Adult Deaf Persons in England 1962

Size of Society Registered Deaf Persons	R.N.I.D. Scale	Less than R.N.I.D. Scale	More than R.N.I.D. Scale	Other Basis i.e. A.P.T. scales etc.	Totals	% R.N.I.D. scale
0 - 120	3	1	1	3	8	37.5
121 - 300	13	5	2	5	25	52
301 - 500	6	3	1	1	11	54.5
501 - 700	2				2	100
701 - 900	3		1		4	75
901 - 1100	1				1	100
Totals	28	9	5	9	51	
% All Societies responding	56	17	10	17	100	

TABLE 40.

Basis for Computing Salaries of Twenty-Eight Qualified Assistants and Fifteen Trainees in Provincial Voluntary Societies for Adult Deaf Persons in England 1962

Category of Worker	R.N.I.D. Scale	Less than R.N.I.D. scale	More than R.N.I.D. Scale	Other Basis	Totals
Qualified Assistants	21	4		3	28
Percentage of Respondents	75%	14%		11%	100%
Trainees	9	1	2	3	15
Percentage of Respondents	60%	7%	13%	20%	100%

The R.N.I.D. scales are only recommendations, however, and the degree to which in 1962 they had been accepted by 51 out of 56 provincial societies for adult deaf persons in England is shown in Tables 39 and 40.

Table 39 shows that at least 66% of the Superintendents who responded to the questionnaire were receiving salaries equal to or in excess of the R.N.I.D. recommendations. Seven of the nine superintendents receiving less than the R.N.I.D. scales had obtained the D.W.E.B. Diploma whilst conversely two superintendents, apart from the three trainees acting as superintendents, were receiving the R.N.I.D. scales even though they had not passed the D.W.E.B. examinations. An interesting point was that seven out of the nine superintendents who declared that they were being paid at less than the R.N.I.D. rates were employed in the South of England, five of the seven being in the service of diocesan missions. Six of the nine superintendents who stated that their salaries were calculated on a basis other than that recommended by the R.N.I.D. volunteered the information that they were being paid in accordance with the A.P.T. scales but no indication as to the grading of their posts was given. One superintendent included under 'other basis' was giving his services voluntarily to a small society in Yorkshire.

From Table 40 it can be seen that at least 75% and 73% of qualified assistants and trainees respectively were being paid at R.N.I.D. rates. Of the four qualified assistants receiving less than the recommended scales, three were employed by two diocesan missions in the South of England, whilst the one trainee whose pay was below that suggested by the R.N.I.D. was the wife of a superintendent in the North. Two qualified assistants and two trainees who were remunerated according to A.P.T. scales were placed in the category of "other basis" as was the wife of a superintendent who, though a trainee, was serving in a voluntary capacity.

From the Tables it would appear that in each group, except that with 0 - 120 registered deaf persons, the R.N.I.D. scales had been accepted by the majority of the fifty-one provincial societies in respect of which information was obtained. The most notable exceptions were mainly diocesan missions situated in the South of England.

TABLE 41

Superannuation Arrangements in respect of 51 Superintendents,
28 Qualified Assistants and 15 Trainees in Provincial Voluntary
Societies for Adult Deaf Persons in England 1962

Category of Worker	Covered by Pension Scheme *	Not Covered by Pension	Totals
Superintendents	47	4	51
Percentage of Respondents	92%	8%	100%
Qualified Assistants	23	5	28
Percentage of Respondents	82%	18%	100%
Trainees	6	9	15
Percentage of Respondents	40%	60%	100%

* Either by a scheme arranged by the Society or under the Clergy Pension Scheme.

Five chaplains and three trainees in the service of the R.A.D.D. also provided information. The stipends of the chaplains were based on the London Diocesan scales, which, these respondents stated were less than those prescribed by the R.N.I.D. The London Diocesan scales also applied to lay-workers except in the case of a Psychiatric Visitor and two Youth Club leaders who were paid in accordance with national agreed scales applicable to mental health workers and youth leaders respectively. (85)

(M) Superannuation

The R.N.I.D. recommends "that all societies should make arrangements for their welfare officers to be fully covered for superannuation". (86) Apart from two women superintendents, each in charge of small societies, with less than 100 members, one trainee serving as a superintendent and the person who had taken charge of a society on a voluntary basis, all lay superintendents were covered by pension schemes. Either the provisions of the Clergy Pension scheme or arrangements made by the society applied in the case of chaplains or superintendents who were Anglican priests or ministers of other denominations.

Three of the five qualified assistants not covered by pension schemes were the wives of superintendents who probably for this reason had decided not to make superannuation contributions.

Table 41 reveals considerable disparity in connection with superannuation in respect of trainees. Of the fifteen respondents employed by provincial societies, six (40%) and nine (60%) were respectively in pensionable and non-pensionable posts. From comments made on the forms such as "Not until I am qualified", it appears that some societies defer the entry into a pension scheme of a trainee until the qualification of the D.W.E.B. has been obtained. Lay workers with the R.A.D.D. participated in a non-contributory superannuation scheme. (85)

(85) MacNay, B.R.F. Secretary, Royal Association in Aid of the Deaf and Dumb - answers to a short questionnaire relative to conditions of service in the R.A.D.D. 1963.

(86) R.N.I.D. Recommended Minimum Salary Scales for Superintendents, Chaplains and other workers among the Deaf. 1959. p.5.

TABLE 42

Holidays Granted to Superintendents by Fifty-One Provincial Societies for Adult Deaf Persons in England 1962

Size of Society Registered Deaf Persons	Part-Time Appointment Holidays not granted by Society	2 wks.	3 wks. Local Authority APT III Basis	4 wks R.N.I.D. Recommendation	More than 4 wks	Total
0 - 120	1	1	2	4	-	8
121 - 300		2	4	18	1	25
301 - 500		1	1	7	2	11
501 - 700				2		2
701 - 900			1	3		4
901 - 1100				1		1
TOTALS	1	4	8	35	3	51
Percentage (all Respondents)	2%	8%	17%	67%	6%	100%

TABLE 43

Holidays granted to 28 Qualified Assistants and 14* Trainees by Provincial Societies for Adult Deaf Persons in England (1962)

Category of Worker	2 wks.	3 wks.	4 wks.	More than 4 wks.	Totals
Qualified Assistants	1	6	21		28
% of respondents	4%	21%	75%		
Trainees	6	3	5		14
% of Respondents	42%	22%	36%		100%

* Not 15 since one Trainee served in a voluntary capacity

(O) Holidays

The annual leave recommended by the R.N.I.D. in addition to statutory holidays is as follows:- (86)

- (a) Trainees and Assistants without the Certificate or Diploma of the D.W.E.B. - not less than two weeks.
- (b) Assistants holding the Certificate or Diploma of the D.W.E.B. - not less than three weeks.
- (c) Superintendents - not less than four weeks.

Table 42 shows that 38 or 74% of the superintendents who gave information had four or more weeks annual leave. Two of the superintendents who received only two weeks holiday were trainees in charge of a society and their leave was thus in accordance with R.N.I.D. recommendations for workers in this category. The third trainee acting as a superintendent was, however, more fortunate since he was granted the four weeks leave applicable to a qualified person. One society in the 701-900 range only allowed its superintendent three weeks leave although it paid the R.N.I.D. recommended rates of salary.

The particulars in respect of qualified assistants and trainees are tabulated in Table 43. Again considerable inequality of conditions is revealed in the case of trainees. Both chaplains and lay-workers in the service of the R.A.D.D. have an annual leave entitlement of six weeks. (85)

(P) Hours of Work:

Apart from the recommendation that, since Sunday is regarded as a working day by welfare workers in the voluntary societies for the deaf, another day should be given in lieu, (86) no provisions regarding hours of work or overtime payments are made in the R.N.I.D. suggested conditions of service. Workers for the adult deaf regard themselves as being on call at any time of the day or night. One feature of this work is that the welfare officer must be available when the deaf are able to participate in religious, social and recreational activities so that he must attend the society on a number of evenings weekly in addition to Saturdays and Sundays. Statutory holidays when the deaf are away from their normal occupations are also occasions when the welfare officer is likely to be engaged in connection with such recreational pursuits as coach outings and sporting events arranged for the deaf. An attempt was made to discover on how many evenings each week a welfare worker in this field attended his

TABLE 44

NORMAL EVENING ATTENDANCE AT THEIR SOCIETY MADE BY FIFTY-ONE
SUPERINTENDENTS OF PROVINCIAL SOCIETIES FOR ADULT DEAF PERSONS
IN ENGLAND, 1962

Size of Society Registered Deaf Persons	Number of Evenings weekly							Totals
	1	2	3	4	5	6	7	
0 - 120		1	3	2	2			8
121 - 300	1	5	5	6	5	3		25
301 - 500		2	1	6	1	1		11
501 - 700				1				
701 - 900			2	1	1			4
901 - 1100				1				1
TOTALS	1	8	11	17	9	5		51
% of Respondents	2%	17%	20%	33%	18%	10%		100%

TABLE 45

NORMAL EVENING ATTENDANCE AT THEIR SOCIETY MADE BY 28
QUALIFIED ASSISTANTS AND 15 TRAINEES IN PROVINCIAL SOCIETIES
FOR ADULT DEAF PERSONS IN ENGLAND, 1962

Category of Worker	Number of Evenings Weekly							TOTALS
	1	2	3	4	5	6	7	
Qualified Assistant	1	1	12	8	5		1	28
% of Respondents	3.6%	3.6%	43.9%	28.5%	17.8%		3.6%	100%
Trainees			9	4	2			15
% of Respondents			60%	27%	13%			100%

TABLE 46

HOUSING ACCOMMODATION FOR THE SUPERINTENDENT PROVIDED BY FIFTY-
ONE PROVINCIAL SOCIETIES FOR ADULT DEAF PERSONS IN ENGLAND
1962

Size of Society Registered Deaf Persons	Provided by Society	Not Provided by Society	Totals	Rent Free Provision	By Arrangement with Society	Totals	% Rent Free
0 - 120	6	2	8	1	5	6	12.5
121 - 300	21	4	25	10	11	21	47.6
301 - 500	9	2	11	5	4	9	55
501 - 700	-	2	2	-	-	-	
701 - 900	1	3	4		1	1	
901 - 1,100		1	1				
TOTALS	37	14	51	16	21	37	
% All Respondents	73	27	100	31	42	73	

TABLE 47

PROVISION OF CAR FOR THE USE OF SUPERINTENDENT OR ALLOWANCE IN LIEU MADE BY FIFTY-ONE PROVINCIAL SOCIETIES FOR ADULT DEAF PERSONS IN ENGLAND 1962

Size of Society (Registered Deaf Persons)	Car Provided by Society	Car Not Provided by Society	% Car Not Provided
0 - 120	5	3	37.5
121 - 300	21	4	16
301 - 500	11		
501 - 700	2		
701 - 900	4		
901 - 1,100	1		
TOTALS	44	7	51
% All Respondents	86	14	100

society. The figures stated are for the winter months and in most cases the burden of evening work would probably be lighter in summer.

Table 44 shows that a majority (61%) of superintendents attend their societies on three or more evenings weekly. As some societies have one or more branches in addition to the headquarters centre, a superintendent may have to visit in several areas during the course of a week in addition to attending at the headquarters.

From Table 45 it can be seen that three evenings per week is the most popular quota of attendances for both qualified assistants and trainees. The qualified assistant who visited his society on seven evenings was himself a deaf person and it is a reasonable supposition that he attended the society not merely from a sense of duty but also because it was a source at which he could enjoy social intercourse with other persons similarly afflicted to himself. Again marked disparity is evident in the case of trainees.

R.A.D.D. chaplains and lay-workers normally attend the centres to which they are attached on three or four evenings each week. (85)

(Q) Accommodation

The R.N.I.D. states that as there is such divergence of practice throughout the country in the provision of housing accommodation no recommendations can usefully be made on this matter. (86)

From Table 46 it can be seen that accommodation for the superintendent is provided by almost three-quarters of all the societies concerning which particulars were received. Accommodation both rent-free or by arrangement with the society was, however, mainly confined to those missions with less than 500 registered deaf persons, only one out of the seven societies with a number in excess of 500 providing housing on an arrangement basis for its superintendent.

No attempt was made to tabulate details regarding qualified assistants and trainees as it was known from enquiries that, only very exceptionally, was accommodation provided for qualified assistants and never by provincial societies, for trainees.

R.A.D.D. Chaplains receive rent-free accommodation and, in addition all outgoings such as rates, water, repairs and interior decoration are paid for by the Association. Lay staff also receive either rent free accommodation as for chaplains or a lodging allowance where

housing is not provided. (85)

(R) Provision of Motor Cars

The R.N.I.D. recommend that motor cars should, as a general rule be provided and maintained by the Society or alternatively, mutual arrangements made between the Society and the superintendent, for this purpose. (86)

Table 47 shows the extent to which the recommendation had been implemented. The three societies in the 0 - 120 group which did not provide a car were very small organisations with 40, 45 and 74 registered deaf persons respectively and since, in each case the area served was very compact, it was doubtful whether the provision of a car was necessary. The four societies in the 121-300 interval which did not furnish some form of transport for their superintendents served respectively 126, 142, 150 and 200 registered deaf persons. In at least two of these cases, a travelling allowance was made by the society.

No information on this topic was sought from qualified assistants or trainees since in most cases the car provided by the society for the use of the superintendent would be available, when authorised by the superintendent, for the use of other staff members.

(S) The National Council of Missioners and Welfare Officers for the Deaf.

For the reasons indicated on page 142, the National Council of Missioners and Welfare Officers to the Deaf was founded in 1952 as the professional organisation for welfare workers to the deaf in Great Britain. Three classes of members namely "Full", "Associate" and "Honorary" are provided for by the Council's Constitution, the senior grade of membership is open only to "persons holding the Diploma of the D.W.E.B. or such other qualification which shall include training in spiritual instruction of the Deaf as the rules of the National Council for the time being may direct; whose chief occupation is Chaplain, Lay-Missioner and/or Welfare Officer to the Deaf and/or Hard of Hearing". Unqualified welfare workers and trainees are eligible for Associate-Membership whilst persons who by reason of their position or experience in matters relating to the Deaf appear to be able to render assistance in promoting the objects of the National Council or who the National Council may wish to honour may

TABLE 48

NATIONAL COUNCIL OF MISSIONERS AND WELFARE OFFICERS TO THE
DEAF. Membership 1963. Source - R.S.Olomon, Hon. Secretary
N.C.M.W.O.D. Letter 28.2.1964

Category	MEN		WOMEN		TOTAL		GRAND TOTAL
	Hearing	Deaf	Hearing	Deaf	Hearing	Deaf	
Full Members	61	15	13	2	74	17	91
Associate Members	23	4	23	-	46	4	50
Honorary Members	10	8	6	1	16	9	25
TOTALS	94	27	42	3	136	30	166

be admitted as Honorary Members. (87)

The objects of the N.C.M.W.O.D. include, inter alia:- (88)

- (1) Co-operation among those professionally engaged in promoting the spiritual and general welfare of the deaf.
- (2) Alone or jointly with any other body or bodies to promote the training ... of persons desirous of becoming chaplains, lay missionaries or welfare officers to the deaf.
- (3) To hold devotional assemblies, conferences and meetings for the discussion of professional affairs.
- (4) To give opportunity for the development of the spiritual lives of its members....
- (5) To develop co-operation amongst its members and encourage the study of General Welfare Work by the formation of branches of the National Council.
- (6) To ascertain and notify the statutory provisions relating to all things connected with the profession of Welfare Worker to the Deaf.
- (7) To secure for its members such professional status and recognition as may assist them in the discharge of their duties, and such remuneration and conditions of service as may seem to the National Council reasonable and equitable.

The Council meets twice yearly and a Lecture Course and Conference of four or five days duration is arranged annually.

The membership of the Council in 1963 is shown in Table 48.

- (T) An Appraisal of Conditions of Service in Voluntary Welfare Societies for the Deaf.

Two points seem to emerge with regard to the Conditions of Service in the voluntary societies for adult deaf persons. Firstly that a majority of provincial societies have adopted the recommendations of the R.N.I.D. relating to salaries, holidays and the provision of a car for the use of the superintendent. Secondly, that missionaries for the adult deaf employed by voluntary societies appear, in general, to have more

(87) National Council of Missioners and Welfare Officers to the Deaf. Constitution p. 7.

(88) National Council of Missioners and Welfare Officers to the Deaf. Constitution pp. 3 - 5.

favourable conditions of service than other workers concerned with the social welfare of the handicapped. Evidence concerning the first of the above points is provided by the tables relating to salaries, holidays and the provision of a car. It is not, therefore, proposed to elaborate further on the extent to which the R.N.I.D. suggestions have been accepted. The second point, however, seems to require some further elucidation.

In 1962 the maximum salary for a welfare officer for the deaf paid in accordance with the R.N.I.D. recommended scales was £1,360 compared with £1,285 payable to a Senior Probation Officer, £1,310 in the case of a Grade IV Head Almoner and £1,180 for a Senior Local Authority Welfare Officer paid in accordance with Grade A.P.T.III of the National Joint Council for Local Authorities' Professional, Technical and Clerical Services. Grade A.P.T. III which the N.J.C. deems appropriate for welfare officers "who are dealing with casework problems of special difficulty and for those who undertake supervisory responsibilities in relation to other social workers and the training of welfare assistants."⁽⁸⁹⁾ is the salary grading recommended by the R.N.I.D. as being applicable to superintendents of welfare societies for the deaf who are in charge of an area with a population in excess of 100,000 but not exceeding 300,000 persons.

From the standpoints of pay and holidays the voluntary societies also seem to offer better conditions than local authorities which have inaugurated a directly operated service for persons handicapped by deafness. Whilst at least one welfare officer for the deaf employed by a local authority was, in 1962, paid on A.P.T. Grade IV, a review of advertisements appearing between January 1962 and September 1963 in the R.N.I.D. publication "The Silent World"^{a.} showed that the salaries offered by local authorities wishing to employ an officer for work with the deaf were based either on A.P.T. Grade III (£995-£1,080) or the higher division of the scale for Social Welfare Officers.

(89) National Joint Council for Local Authorities Administrative, Professional, Technical and Clerical Services. Schemes of Conditions of Service. Part III. P.61. Paragraph c.

(a) Now re-named "Hearing".

N.J.C. conditions of service provide for three weeks annual leave for officers graded A.P.T. III whilst above this ranking holidays are at the discretion of the employing authority.⁽⁹⁰⁾ As stated earlier in this study the R.N.I.D. recommend that superintendents in the voluntary societies should have not less than four weeks annual leave irrespective of the size of the mission.

In addition to generally higher salaries and more generous leave superintendents of voluntary societies for the deaf are often at an advantage compared with other social workers or welfare officers for the deaf employed by local authorities in respect of such fringe benefits as housing either free or at an economic rent, the unrestricted use of a car and, in some instances, non-contributory pension schemes. In a voluntary society there are also such intangible, but important considerations as the absence of strict working hours and close supervision.

It is only fair to state, however, that there is another side to the picture which, in the opinion of the present writer, justifies to a large extent the apparently superior emoluments received by a worker in charge of a society for adult deaf persons. The superintendents of most missions work both longer and more inconvenient hours (i.e. Saturday and Sunday evenings) than their counterparts in other branches of social work. In comparison with an Almoner, Probation Officer or Local Authority Welfare Officer for the Deaf, the superintendent of a voluntary society has such additional responsibilities as the formulation of policy for the approval or otherwise of his Committee, and administrative duties which, as Table shows in almost half the societies have to be discharged without secretarial assistance. In some voluntary societies fund raising is still an important aspect of the superintendents' work. The ability to conduct Church services and give religious instruction is a qualification which is not required from workers with other classes of handicapped persons. The areas of most missions are also more extensive than that of a County Borough so that the superintendent may have to undertake considerably more travelling than other statutory or voluntary social workers.

Two further factors influencing the conditions of service of workers

(90) National Joint Council for Local Authorities' Administrative, Professional, Technical and Clerical Services. Scheme of Conditions of Service. Fourth Edition. Part II pp 8 & 9. (Reprinted 1961)

in voluntary societies for the deaf may be mentioned.

Firstly, the expansion of welfare work for deaf persons since the passing of the National Assistance Act 1948, has, inevitably, led to an increased demand for staff by both the local authorities providing a direct service and the voluntary societies for persons afflicted by the handicap. Ability to communicate with the deaf is the essential attribute of a worker in deaf welfare and, since very few hearing persons are proficient in this skill, it follows that the supply of staff is low in relation to the demand. In the consequent competitive situation some voluntary societies, because of their autonomy and consequent greater flexibility, may be better placed to attract staff than a local authority. A voluntary society wishing to secure a worker may be able to offer inducements such as a salary higher than that initially contemplated or fringe benefits, in the form of housing. A local authority Health or Welfare Committee unable to fill a vacancy may either seek the permission of its Establishments Committee to re-advertise the post on a higher grade, or modify its requirements by appointing a person not possessing the qualification of the Deaf Welfare Examination Board or even any previous social work experience with deaf persons. As the re-grading of a post may disturb the whole salary structure of a department it is not surprising that several local authorities have, in fact, preferred the second of the above alternatives.

A second factor is that whilst the N.C.M.W.O.D. may be said to represent the "staff side" of deaf welfare there is no corresponding body to represent the employers, namely, the Committees of Management of the voluntary societies. Salary claims are put to arbitration with the R.N.I.D. but as the Committees of Management have no organisation to speak for them at negotiations it is possible that the R.N.I.D. may be inclined to be more liberal in yielding to the demands of the organised staff side than would be the case if the viewpoints of the employers were more vigorously presented.

(U) Summary.

In the first part of the Chapter past and present sources of staffs of voluntary societies have been considered together with an investigation into the reasons why staffs employed in the societies in 1963 took up the

work and a survey of their qualifications for welfare work with deaf persons; the adequacy of the staffing of the societies was also examined. In the second part of the Chapter the development of a scheme of training for welfare officers for the deaf was traced and an appraisal made of the effectiveness of this training. The third part of the Chapter was devoted to a study of conditions of service in voluntary welfare societies for the deaf.

CHAPTER FIVE

THE FUNCTIONS AND ACTIVITIES OF VOLUNTARY WELFARE

SOCIETIES FOR ADULT DEAF PERSONS

(A) Introduction

The activities comprised in an efficient welfare service for the deaf were defined in a "draft scheme" drawn up in 1947 by the N.I.D. This scheme was prepared primarily for use by voluntary societies for the deaf in England, Wales and Scotland in a united approach to local authorities for assistance under the National Assistance Bill (1) but the Institute subsequently expressed the hope that the scheme would also provide a standard for welfare work with the deaf (2). The Institute's proposals with minor amendments were approved by the welfare societies at a National Conference of such organisations convened by the N.I.D. early in 1948 and may be regarded as indicating the range of services "which every welfare society (for the deaf) aims to provide".

The Scheme, as adopted, divided the work of societies for adult deaf persons into six categories namely:-

- (1) Interpretation
- (2) Spiritual care
- (3) Placement and Industrial supervision
- (4) Social Services
- (5) Visiting
- (6) Individual welfare.

The Scheme also suggested that societies with adequate staff and premises might extend their work to include:-

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- (1) National Institute for the Deaf. Proceedings of a National Conference of Welfare Societies for the Deaf held at the N.I.D. Friday 6th February, 1948 "To consider and accept a National Scheme of Operation between Welfare Societies for the Deaf and Local Authorities under the National Assistance Bill". P.4.
 - (2) National Institute for the Deaf - Booklet 485. "The Welfare of the Deaf" P.2.

(1) Further education, increased facilities for sport and physical recreation and training in hobbies, handicrafts, housewifery etc.

(2) Co-operation with organisations for the blind in promoting improved arrangements for the deaf-blind.

(3) Provision for the needs of the hard of hearing.

Finally, the Scheme encouraged welfare societies to press that provision should be made for two special classes of deaf persons. Firstly, the establishment of homes and hostels catering for the needs of the aged and indigent deaf. Secondly, that deaf persons receiving in-patient treatment for mental disorders should be housed either in special hospitals or separate wards (3).

Some consideration of the various aspects of welfare work for adult deaf persons specified in the Institute's Scheme forms the subject matter of the present chapter.

(B) Interpretation

Communication, which has been simply defined as "the process of passing information and understanding from one person to another", (4) has three aspects namely expression, reception and comprehension. Thus, in methods of communicating with the deaf, the oral system regards speech as the expressive element and lip-reading as the receptive counterpart. With the manual method, finger spelling and conventional signs are used for both expressive and receptive purposes whilst in the combined system, finger spelling and signs are used in conjunction with speech and lip-reading to aid communication. The primary mode of receptive communication among the deaf is therefore visual in contrast to normal or hard of hearing persons who receive information mainly through auditory channels although they may, on occasion, use visual aids to assist hearing.

(3) National Institute for the Deaf. Proceedings of a National Conference of Welfare Societies etc. P.P. 27-30.

(4) Davis, K. "Human Relations at Work". Second Edition 1962. Chapter 18 P.344. McGraw Hill Book Co.

Comprehension of the information transmitted is also essential before communication can take place and where verbal language is the expressive medium this implies not merely that the receiver has the same words in his vocabulary as the sender but also an understanding of the sense in which the words are used in a specific context.

With deaf persons skill in communication is influenced by the age of onset of the disability. A child who becomes profoundly deaf at, say, the age of seven years will have acquired speech, vocabulary and language pattern in a natural way by hearing words used in conversation and perceiving their usage in different contexts. In contrast, the born deaf child, until taught by artificial methods, is as the Ewings say (5) "deaf, dumb and wordless". His method of expressive communication will be limited to gestures and unintelligible sounds. Even after instruction, expression, reception and comprehension of information will be limited by the extent of his vocabulary both in the number of words known and the number of meanings he is able to attach to a specific word. In turn, the social competency of the deaf person depends partly on his proficiency in the expression, reception and comprehension of information, and partly on his social experience.

The educational goal of the oral system as taught in the schools for the deaf has been defined as being "to enable the deaf child to achieve fluent, audible, rhythmic and intelligible speech in order that other people may understand it".(6) Where an adequate command of language has been attained and, in addition, speech and lip-reading has been developed to a high degree of proficiency, the integration of the deaf person into normal society is claimed to be possible. A consequence of such integration is that "the world of persons, ideas and experiences that open to him (the

(5) Ewing, Irene R. and Alex, W.G. Opportunity and the Deaf Child. Second Edition 1950. Chapter 1, P.6. University of London Press.

(6) Ewing, Irene R. and Alex. W.G. Opportunity and the Deaf Child. University of London Press Ltd. Second Edition 1950. Chapter 14, P.159.

deaf child) is richer and more varied than the restricted world of the deaf. He does not acquire the sense of being different that affects the deaf who are cut off from normal communication with their fellows" (7). A Report prepared by the Advisory Council on Education in Scotland in 1950 mentioned that organisations for the adult-deaf did not condemn the teaching of lip-reading but deplored its acceptance when it excluded the use of the manual alphabet and signing (8).

Not all pupils in schools for the deaf succeed in mastering the oral system, however, to the extent that their command of speech and lip-reading is sufficient for social competency. The Report of the Advisory Council on Education in Scotland referred to in the previous paragraph declared that, due to the absence of standardised tests of ability in speech and lip-reading it was difficult to ascertain the number or proportion of pupils who failed to make satisfactory progress but estimated that "under conditions prevailing in a well conducted school and with a large proportion of the children being admitted before reaching the age of seven it might well be that 20% would be regarded as oral failures"(9). Drewry (10) in a survey of 169 pupils in the seven northern counties of England who left schools for the deaf between January 1950 and December 1955^(a) showed that on the basis of assessments made by

(a) Note:- Drewry's Survey excluded from the total of 1,005 pupils who left school during the period, 135 pupils who came from the South or the Midlands, and all pupils who had attended the Manchester Trade Schools at Old Trafford and the Mary Hare Grammar School were set aside for a special study outside the main group. The 767 names remaining were sub-divided according to sex and listed alphabetically after which every fourth name was taken to make up the main sample of 191 names; 99 males and 70 females responded to the survey.

(7) Scottish Education Department. "Pupils who are Defective in Hearing" - A Report of the Advisory Council on Education in Scotland. Cmd.7866. 1950 Paragraph 173, P.49.

(8) Scottish Education Department - as above. Paragraph 179, P.50.

(9) Scottish Education Department - as above. Paragraph 183. P.51.

(10) Drewry, R.R., B.A. "The Deaf School Leaver in Northern England Report prepared for the Nuffield Foundation. Issued for Limited Circulation September 1958. Pages 20-21.

teachers of the deaf, The speech of 67% of Grade III^(b) subjects was understood only with great difficulty or was unintelligible whilst the written English of 59% of Grade III subjects was either difficult to understand or could not be understood.

For deaf persons who are unable to attain sufficient ability in speech and lip-reading the alternative is to develop communication by manual methods and the Report of the Advisory Council on Education in Scotland issued in 1950 recommended that instruction in silent methods of communication should be given during the last three months of schooling for pupils "who cannot use oral methods freely and effectively."⁽¹¹⁾ Few persons with normal hearing other than welfare officers for the deaf are able to communicate by manual methods, however, and, where the command of language possessed by the deaf person is inadequate to permit the use of writing as a communication medium the services of an interpreter may be required to enable a person handicapped by deafness to understand and to be understood. Since the majority of persons attending the welfare societies for the adult deaf have either failed to achieve social competency through the oral system or, outside working hours have abandoned the effort to comprehend and share in the life of the non-deaf milieu, it follows that "every aspect of the work of a welfare society for the deaf turns more or less on interpretation" (3).

Whilst most welfare officers for the deaf are prepared to use the method of communication which the individual deaf person desires i.e. signs, finger-spelling, lip-reading or a combination of these methods, the usual medium of communication employed in the societies is the combined

(b) Grade III was defined in 'Children with Defective Hearing' H.M.S.O. 1938 as "Children whose hearing is so defective and whose speech and language are so little developed that they require education by methods used for deaf children without naturally acquired speech and language. This grade includes the totally deaf."

(11) Scottish Education Department. Cmd. 7866. 1950. Paragraph 189. P.52.

system. A number of advantages claimed for this system by welfare officers for the deaf with whom the writer discussed the matter are given below.

(1) The limited vocabulary and lack of fluency in the use of idiomatic English which is characteristic of many born-deaf persons adversely affects lip-reading ability.

(2) The combined system is more certain than oralism and is more useful when it is essential that the deaf person should accurately comprehend the meaning of what is said as for example in legal and medical matters.

(3) The combined system imposes less strain on the eyes and minds of deaf persons than when speech and lip-reading are used exclusively.

(4) The signing element in the combined system is more than a means of communication since it also provides an outlet for the expression of emotional feeling.

(5) The language of signs establishes a bond of sympathy among the deaf and facilitates social intercourse between deaf persons.

(6) Signing is a "natural" method of communication for the deaf to use and requires no special effort of learning.

(7) The combined system is the only practicable way in which religious services, dramatic presentations and lectures may be conveyed to groups of deaf persons.

As the present study is primarily concerned with the historical and administrative aspects of the work of the voluntary societies for the deaf no attempt is made to discuss the validity of the above views. Four deficiencies of the combined system, may, however, be briefly mentioned. Firstly, since the manual method is easier to learn than the more difficult skills of speech and lip-reading the deaf person may come to rely exclusively on signs and finger spelling so that, in some cases, otherwise possible integration into the hearing community may be forfeited. Secondly, signs are empirical and may have little rational or scientific basis. Thirdly, signs correspond to ideas rather than to words and do not lend themselves easily to grammatical construction. Finally, "dialects" have

become accentuated so that different signs for the same word or idea are used in different parts of the country. This lack of standardisation in signs is particularly true in the case of numerals (12).

An attempt to eliminate the last three of the above deficiencies was made by Sir Richard Paget who, in 1934 began to develop a systematic sign language which he named the New Sign Language (13). By 1947, Paget had constructed a language of some 3,000 signs and among the advantages claimed for his system were that it could be universally used, was rational, in that all words related in meaning were related in sign and was capable of ordinary grammatical use. In 1948, Dr. E. S. Greenaway, Headmaster of the Yorkshire Residential School for the Deaf, was requested by the then Ministry of Education to conduct an experiment at his school making use of the New Sign Language (14). The experiment was abandoned in 1949, however, partly due to shortage of teaching staff and partly because of some opposition from circles concerned with the teaching of the deaf (15).

As stated in the previous chapter^(a) the Younghusband Committee stressed the desirability that the sign language of the deaf should be systematised and taught intensively and expressed the hope that the voluntary organisations for the deaf would work with the National Council for Social Welfare and with educationalists "to devise means of training (in communication) which would give greater skill in a shorter time than

(a) See Page 149.

(12) British Deaf and Dumb Association - The Language of the Silent World. 1st Edition 1960 P.VI.

(13) Paget, Sir Richard. Bt. "Education of the Totally Deaf" - The Advancement of Science, British Association for the Advancement of Science. Burlington, London. Vol.9, No.36, March 1953. P.P. 437-441.

(14) Bean, Rev. B.T., M.A. "The Sign Language of Sir Richard Paget". Deaf Welfare. Vol.1. No.2, March 1956. P.21.

(15) Greenaway, E.S., B.Sc., D.Litt. - Personal Correspondence.

at present."(16). The R.N.I.D. whilst considering that a systematised sign language could not be taught in a class-room except perhaps for basic signs felt "that there should be every co-operation with the proposed method of teaching the sign language, while making it plain that it is not the best method."(17)

Sowter(18) has stated that "To interpret is to understand what a deaf person means as distinct from what he says or how he says it, and to know also whether the deaf person understands the meaning of what it said to him." Basically, interpretation to the deaf involves two elements namely, the transposing of the sound of words into a visible form and paraphrasing, explaining or simplifying the words used so that their content is capable of being understood by the deaf person so that the meaning intended by the speaker is comprehended(19). Workers for the deaf repeatedly stressed two points in discussions with the writer. Firstly, the unsuitability of persons with a merely superficial knowledge of finger spelling and signing to act in the capacity of interpreter and secondly that interpretation involves more than the mere converting of words into signs but demands a knowledge of the psychology and outlook of profoundly deaf persons both individually and in the group. One example out of a number of instances cited by welfare officers to the deaf of the incompetency of untrained persons to undertake the work of interpretation is given below(20).

(16) Ministry of Health and Department of Health for Scotland. Report of the Working Party on Social Workers in the Local Authority Health and Welfare Services. Cmd. Par. 896. P257 H.M.S.O.

(17) National Institute for the Deaf. Memorandum on the Report of the Working Party on Social Workers in the Local Authority Health and Welfare Services submitted to the Ministry of Health November 1959.P.2.

(18) Sowter, Rev. E.R. "Points to Stress in the Cause of the Deaf". Books and Topics. November 1953. P.8.

(19) Sutcliffe, Rev. T.H., M.A. "Interpreting" Books and Topics May 1951.

(20) Potter, U., B.A., B.D. Personal Communication.

"Some time ago I had to interpret for four young men who had been arrested for shoplifting. They told me they had been put in the dock and someone came forward and did a lot of finger-spelling which they could not understand. They said they stood there like a lot of fools but apparently neither the magistrate nor the police realised that they understood nothing. It is this that makes us realise that a superficial knowledge of the deaf is worse than useless".

The R.N.I.D. in a Memorandum on the Report of the Working Party on Social Workers stressed the danger that a person with only a slight or inadequate training in dealing with the deaf is that he might misinterpret the message of the deaf person "for it is easy to assume that one has understood a deaf person when in actual fact this is not so. Also the inexperienced person dealing with the deaf person would on occasion fail to discern the real message or need of the deaf client because of his inexperience."(17) The recommendation of the Younghusband Committee that a general purpose social worker could undertake work with the deaf⁴ was opposed by the R.N.I.D. on the grounds that such an officer would normally have little knowledge either of interpretation or the outlook and way of reasoning of the deaf. Burton(21) has listed the knowledge and abilities required of a competent interpreter as being:-

(a) A knowledge of the limitations, phraseology and distorted grammar of a deaf person.

(b) A knowledge of signs and finger-spelling and also the factors which make for successful lip-reading.

(21) Burton, D. "Communication with the Deaf." Typewritten document submitted as an Appendix to the Memorandum submitted by the R.N.I.D. to the Ministry of Health on the Younghusband Report. P.3.

(c) An ability to exercise the knowledge in (a) and (b) by conveying thought to a deaf person in a manner and a medium which he will understand.

(d) An ability to exercise (a) and (b) in comprehending the message of a deaf person even if given at speed by whichever communication method the deaf person adopts; to discern the true message that the deaf person is endeavouring to convey even if it is imperfectly stated.

The D.W.E.B. considers that skill in interpretation requires daily contact with the deaf and constant practice in communication methods over a minimum period of three years.(22)

The range of situations in which the Welfare Officer to the deaf may be required to act as interpreter may be classified under three broad headings namely (a) person to person (b) person to group and (c) group to group. Examples of person to person interpretation may be found when the Welfare Officer acts as a medium of communication between a deaf person and a hearing individual on such occasions as interviews with personnel officers, medical examinations and police investigations. The necessity for person to group interpretation arises in connection with church services, lectures and educational classes when the speaker is not sufficiently experienced to use methods of communicating directly with the deaf and the Welfare Officer must act as an intermediary. Thirdly, it may be necessary for the Welfare Officer to facilitate the exchange of information between a deaf group and a hearing group as, for example, when a committee of management, composed of hearing people wishes to convey its views to the deaf members of a welfare society and vice-versa.

Two situations i.e. interpretation on behalf of deaf persons concerned in Court proceedings or who appear before Mental Health Review Tribunals are of such importance as to merit special mention.

The only qualification required of an interpreter in a Court of Law is that he must be competent to make the Court understand the witness and

(22) Deaf Welfare Examination Board - Memorandum dated January 24th, 1956 submitted to the Working Party on Social Workers. Paragraph 3.

the witness or accused to understand the proceedings. It would seem therefore that, when required, the Court may request any Court Official, the Probation Officer or the Police to find an interpreter.(23) In 1933, the Minister of Health, as a result of representations made by the N.I.D., drew the attention of all local authorities to the importance of ensuring that efficient interpreters were provided when deaf persons were being examined for the purpose of certification under the Mental Deficiency Acts and somewhat earlier the Secretary of State for the Home Department notified Chief Constables and Courts that interpreters should be available for deaf persons involved in proceedings in a Court of Law.(24) Again in 1958, the Home Office, as a result of further representations made by the N.I.D. circulated a list prepared by the Institute in conjunction with the B.D.D.A. showing the addresses of local institutes for the deaf. The Home Officer circular suggested that "since in cases where charges are heard against deaf and dumb persons or in which such persons are witnesses there is sometimes difficulty in arranging for the evidence and proceedings to be interpreted with sufficient clearness", application should, when necessary be made to the nearest society for the assistance of a suitable interpreter.(25) It may be mentioned that literal interpretation to a deaf person limited in vocabulary is sometimes a practical impossibility. Thus, in 1963 a murder charge involving a deaf and dumb man was dropped owing to the substantial discrepancy in the evidence which was obtained with great difficulty by two interpreters both of whom were considerably experienced

(23) Johnson, L., LL.B. "Notes on Legal Problems Relating to the Deaf and Dumb". - Typewritten notes "The outcome of a paper given by Mr. Johnson at a conference at Hertford College, Oxford in September 1949, and questions and answers given at that time."

(24) Ministry of Health. Report on the Special Welfare Needs of Deaf-Blind Persons. H.M.S.O. 1951. Paragraph 11. P.7.

(25) Home Office Consolidated Circular to the Police on Crime and Kindred Matters, May 1958. Section IX, Court Proceedings and Evidence.

in understanding interpretation with deaf people. 25(a)

In 1961 the Ministry of Health repeated the advice given in 1933 in another Circular requesting Hospital Authorities to arrange for interpreters where necessary to assist patients appearing before Mental Health Review Tribunals. The Circular pointed out that the need for interpretation applied not only to persons with an inadequate knowledge of English but also to "the small number of fundamentally deaf and the deaf and blind". (26) The R.N.I.D. subsequently asked the Ministry of Health to circulate a list, similar to that supplied to the Home Office showing the addresses of welfare societies able to furnish a skilled interpreter. As a result of the Ministry's agreeing to this request all Clerks to Mental Health Review Tribunals are aware of the facilities available. (27)

Interpretation, however, is not without its dangers. Gorman (28) has shown that "like the teacher, the welfare worker having to select topics for conversation tends to chose those which he thinks are either the most acceptable or suitable for the great majority of members attending the centre. He thus exercises a very profound although an unobtrusive influence on the formation or reinforcement of the attitudes and behaviour of the deaf person especially in his outlook towards other members of the community".

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- 25(a) Robinson, Walter, Superintendent of the Swansea-Central Wales Mission for the Adult Deaf and Dumb. A Report on the case of Regina v George Roberts, submitted to the Chairman of the Board of Management of the above named Mission. Typewritten. Dated Wednesday, 8th April, 1953. In R.N.I.D. Library.
- (26) Ministry of Health - Mental Health Review Tribunals - Interpreters Ref. 95201/3/7 dated 27th February, 1961.
- (27) Sydenham, R.S. Assistant Secretary, Royal National Institute for the Deaf, in a personal communication.
- (28) Gorman, P.P., Ph.D. "Certain Social and Psychological Difficulties Facing the Deaf Person in the English Community". Unpublished Ph.D. Thesis, Cambridge, 1960. P.252.

Gorman also demonstrates that the welfare officer tends to become the spokesman for the deaf either deliberately or fortuitously because, in his role of interpreter, he is frequently the only link between the deaf and non-deaf milieu or due to the fact that a deaf person is rarely able or willing to act as spokesman for the deaf group. Gorman continues - "Although his role as a spokesman for the deaf is widely known the implicit consequences in having a welfare worker rather than some other worker have not been considered. The deaf child very seldom questions the attitudes of his teachers and tends to acquire their attitudes. As an adult he, in the same manner subconsciously accepts the attitudes of the welfare worker which in due course he may consider his own. The writer (Gorman) has frequently observed that the welfare worker, when professing to express the original or unmodified communication of the deaf person, is, in fact actually expressing the communication in a form which he (the welfare worker) thinks it should be given by the deaf person, since his role of spokesman for the deaf person is seldom challenged either by deaf or non-deaf persons".

Murphy⁽²⁹⁾ considers that, particularly in their capacity of interpreter, some welfare officers adopt an over-protective attitude to the deaf and underestimate the abilities of the deaf person. Many deaf persons, in Murphy's view, turn to an interpreter whenever faced by new situations instead of trying to do more for themselves, probably because many welfare officers encourage deaf persons to turn to them for 'all' possible help instead of doing what they can to build up self-confidence. It seemed to the writer that in some cases this criticism was not without foundation. The training of welfare officers for the deaf should stress that the role of interpreter is not limited to communication but also includes assisting the deaf individual to realise to the fullest extent his potentialities for independent thought and action.

(29) Murphy, K. M.A., Ph.D. "What is Welfare Work"
 Silent World, May 1962. Vol.17, No.5. P.137.

(C) Spiritual Work for the Deaf (a) The Motive of Evangelism

In the second chapter of this study it was suggested that Evangelism, mutual aid and philanthropy were the three motives to which the founding of missions for adult deaf persons may be ascribed. The predominant motive was Evangelism. The English Evangelical Movement of the Eighteenth Century affirmed the doctrine of salvation by faith through the atoning death of Christ and was intensely preoccupied with the redemption of the individual. In the late Eighteenth and throughout the Nineteenth Century obedience to Christ's command to go out into all the world and preach the Gospel to every creature was the basis of missionary enterprise abroad and at home. Abroad, Evangelical Christians established foreign missions such as the Church Missionary Society to carry the Gospel to "heathen lands afar". At home, a plethora of "missions" arose to propagate the Gospel to numerous classes of the population. There were missions to working men, fallen women and ragged children. Missions were founded for soldiers, sailors, fishermen, navvies, railwaymen, cabbies, ex-prisoners, the sick, lame, halt and poor, and many others who it was feared would not be reached through the ordinary ministrations of the churches.^(a) Evangelicalism, whilst almost morbidly concerned with death and the rewards and punishments of the future-life was not entirely other-worldly in its outlook. Evangelicals were devoted to good works and their consciousness of Christian responsibility for the weak and destitute inspired some of the most notable philanthropic movements which flourished during the last Century.

(a) For a description of the contribution of Evangelicals to Social Work in the Victorian Era see especially Heasman, K. "Evangelicals in Action". Geoffrey Bles, 1962.

Because of their disability the deaf were unable to participate fully in the usual services of the churches and there was thus "a necessity for a special provision for their religious instruction and this must of necessity be in a language adapted to their own peculiar circumstances, in the same manner that the people in foreign lands are addressed in their own tongue".⁽³⁰⁾

Many missions for the deaf originated because Evangelical Christians were genuinely shocked that a class of society should grow up in ignorance of God, the Scriptures or the means of redemption. Thus, on the occasion of its second meeting the committee of the first English society for the adult deaf - the "Refuge for the Deaf and Dumb" resolved:⁽³¹⁾

"That they (the deaf) generally being found in a state of ignorance regarding the Word of God and being shut-out from receiving instruction through the usual Ministry of the Gospel, it shall be a chief object of the Society to adopt suitable measures by which they shall be taught in the Scriptures of truth and brought to a sound knowledge of the Christian religion".

At Stoke-on-Trent the object of the Society was more succinctly stated, namely, "To preach to the mutes".⁽³²⁾

(30) National Deaf and Dumb Society. Secretary's Report to the Fourth Annual Convention held in Dublin on 19th & 20th August, 1880, and reported in the Deaf and Dumb Magazine. No.94, Vol.VIII, October, 1880. P.150.

(31) "Refuge for the Deaf and Dumb". Minute Book, Minute of Committee Meeting held at Tudor Street, 3rd February, 1841.

(32) Ellis, J. Superintendent of the Stoke-on-Trent Deaf and Dumb Institute in a written communication, 21st January, 1962.

Inglis (33) has pointed out that Evangelicalism was not only instrumental in arousing concern for the souls of the poor but that it also influenced the forms in which this concern was expressed. "It made possible the active co-operation of people from different churches, for to the true Evangelical, faith and doctrine mattered more than denomination". In keeping with this tendency the first societies formed to bring religion to the deaf were inter-denominational or unsectarian in their emphasis. Evidence of the evangelical influence in the founding of missions for the deaf is to be found in abundance in the many periodicals for deaf persons which were published in the Nineteenth Century. From such sources it is clear that the persons who figured prominently in the establishment of diocesan and church missions for the deaf such as Mansfield Owen, Samuel Smith, William Sleight and Bishop Ware of Barrow were all Evangelicals and this zeal for the salvation and spiritual good of the deaf was continued by Gilby of a later generation. The ancillary activities of the missions had also a strong evangelical emphasis. The National Deaf and Dumb Teetotal Society for example, was founded in 1867.⁽³⁴⁾ The object of this Society was "the promotion of Total Abstinence among the Deaf and Dumb Community".⁽³⁵⁾ Eventually branches of this Society were opened in a number of provincial societies including Birmingham, Bristol, Reading, Winchester and Wolverhampton. It amalgamated with the Church of England Temperance Society in 1899.⁽³⁴⁾

(33) Inglis, K.S. "Churches and Working Classes in Victorian England". Routledge and Kegan Paul. 1963. P.6.

(34) Raper, Rev. W. "Temperance Work for the Deaf of Great Britain". British Deaf Times. Vol.24. July-August 1927. Pages 73-75.

(35) National Deaf and Dumb Teetotal Society Eighth Annual Report.

Another projected Evangelical enterprise "The British and Foreign Mission for the Propagation of the Gospel Amongst the Deaf and Dumb" whose objectives included the distribution of large sized copies of the manual alphabet bordered with biblical texts concerning the deaf and dumb in appropriate frames and the sending out of deaf and dumb missionaries to India and Africa to preach to the deaf-mute heathen, never seems to have got beyond the suggestion stage.⁽³⁶⁾ Nor did deaf work lack a hagiology.

The Guild of St. John of Beverley which included among its objects the adequate national commemoration of the death of St. John of Beverley was inaugurated in November 1895.⁽³⁷⁾ The Society which had fallen into desuetude was later revived by Selwyn Oxley, Esq., and was disbanded after the latter's death in 1951.⁽³⁸⁾

In the present section it is proposed to consider the contemporary organisation, aims and problems of spiritual ministration provided by voluntary societies for adult-deaf persons.

(b) Organisation of Spiritual Work for the Deaf

The importance attached to spiritual ministration by the missions for the deaf is partly derived from their evangelical traditions which have been maintained by the present composition of workers in this field. In 1963, the total staff of all voluntary societies for the deaf in England and Wales was estimated at about 150, of whom 30(20%) were ordained chaplains.⁽³⁹⁾

(36) Deaf and Dumb Herald and Public Intelligencer Vol.12, No.1. March 1877.

(37) British Deaf Monthly Royal Diamond Jubilee Number 1897. P.192.

(38) Oxley, Mrs. K. In a personal written communication. 12 August, 1963

(39) Church of England Council for the Deaf. Annual Report 1963. C.A. 1481. P.6.

In addition to their position as superintendents of a local society some chaplains play an important role in determining the policies of such national organisations as the Deaf Welfare Examination Board, the National Council of Missioners and Welfare Officers for the Deaf and the British Deaf and Dumb Association. Most chaplains, together with the majority of lay-superintendents, are also members of the Council of Church Missioners to the Deaf and Dumb which in 1962 had a membership of 106.⁽⁴⁰⁾ It is not surprising therefore that such prominence should be attached to the religious aspect of welfare work for the deaf.

The origin of the Central Advisory Council for the Spiritual Care of the Deaf and Dumb has been described in Chapter Two. In 1961 the title of the C.A.C.D.D. was changed to the "Church of England Council for the Deaf". The most important function of the C.E.C.D. is the co-ordination of spiritual work done under Church auspices. This co-ordination is mainly achieved through the work of the Council's Organising Secretary, a deafened clergyman, whose main task is to be "the link between the Church of England as a whole and the separate centres of Anglican work among the Deaf and Dumb."⁽⁴¹⁾ The objects of the C.E.C.D. and the duties of its Organising Secretary are listed in Appendix 6. In 1961 the Council was placed in Section 'C' of the Estimates of the Church of England Assembly so that it now ranks with Boards or Councils wholly or mainly supported from the Church Assembly Fund.⁽⁴²⁾

(40) Bean, B.T. Hon. Secretary Council of Church Missioners to the Deaf and Dumb in a written communication.

(41) Central Advisory Council for the Spiritual Care of the Deaf and Dumb. Annual Report 1951. C.A.1026.

(42) Sutcliffe, T.H. M.A. Organising Secretary of the Central Advisory Council for the Spiritual Care for the Deaf and Dumb (Now Church of England Council for the Deaf) in a "Letter to all Chaplains, Missioners and Lady Workers" March 1961.

The Council presents a printed Report to the Church Assembly each year. When the report of the C.E.C.D. comes at the end of a session of the Church Assembly, however, it is almost always denied a quorum. (43)

As the number of deaf persons in a given area is so few relative to the total population, any denominationalism, even to the extent of the broad divisions of Protestant and Roman Catholic, is impracticable. In 1962 there were R.C. Chaplains to the deaf in Birmingham, Bristol, Lancaster, Leeds, Liverpool, London, Manchester and Newcastle. The Catholic mission in Manchester is affiliated to the International Catholic Deaf Association which was established at Toronto, Canada, in 1949. (44) Outside the cities mentioned earlier in this paragraph there are few Catholic deaf persons in England and as late as 1962 special problems affecting Catholics handicapped by deafness not resident within the above areas were frequently referred to the late Canon W.J. Hayward, then priest of the Manchester St. Joseph's Mission for the Deaf, who, himself totally deaf as a result of injuries received in the First World War, was mainly responsible for the development of work for the Catholic Adult Deaf in England.

Eleven out of the fifty-one societies studied in this survey stated that they made special provision for the spiritual needs of the Roman Catholic deaf who lived within the area of the mission. Two societies provided a separate church for deaf persons of the Catholic faith. Other missions had made arrangements for the local R.C. priest to visit his deaf parishoners at the society's premises, and in some cases the missionary had given the priest some instruction in communicating with the deaf.

(43) The St. Raphael Quarterly. (A Church of England Review of the Church's Ministry to the Sick) New Series, Vol.6. No.2. May 1963. P.145.

(44) International Catholic Deaf Association. Pamphlet issued March 1958 describing the objects of the Association. P.3.

Apart from religious observances Catholic deaf persons participate without restraint in the welfare and recreational facilities provided by the non-Catholic societies for the deaf.

(c) Objectives of Spiritual Work for the Adult Deaf

The objectives of spiritual work for the deaf are three-fold. Firstly to provide the deaf with the opportunity of worship. Secondly to impart instruction in the facts and teachings of Christianity. Thirdly through this religious training to give guidance to the deaf in the right way to live in the Community. ⁽⁴⁵⁾

Religious services for the deaf differ from services for the hearing in that the approach throughout is visual. The person conducting the service usually uses a three-fold language, speaking normally for the benefit of lip-readers and also communicating with his hands by signs and words spelt on his fingers. Because the approach is visual it is important that the building used as a church should be so designed that the congregation has a free and unimpaired view of the Minister and that the maximum light, free of glare or dazzle, should be directed on the rostrum or part of the church where speakers usually stand. As the necessity for visual concentration imposes considerable strain on the eyes of a deaf congregation the duration of a service rarely exceeds one hour and is usually less.

Worship is almost always based on the Order for Evening Prayer used in the Church of England. This pattern of worship has three advantages:-

Firstly as Sutcliffe points out ⁽⁴⁶⁾ the set form of service is helpful to deaf persons of limited education, since the pattern

(45) North Regional Association for the Deaf. "Deafness" - A Survey of the Problems. Chapter 9. P.57. 1958.

(46) Sutcliffe, T.H. M.A. "Soundless Worship" - Church of England Council for the Deaf. P.8.

becomes familiar. "They know what to expect and a fair amount of repetition each Sunday makes them understand the meaning of the prayers".

Secondly, the Prayer Book facilitates comprehension since if some part of the service is not understood the book is available for reference.

Thirdly, the Prayer Book ensures that the deaf are provided with a balanced scheme of worship appropriate to all seasons of the Christian Year whereby they may be "taught, trained and edified".

Special prayer books for the use of the deaf have been devised by Ware ⁽⁴⁷⁾ and Ayliffe. The latter book is known in the missions as "the Red Book" from the colour of its binding. In Ayliffe's prayer book the main modifications are in the length of the services taken from the Book of Common Prayer. As the preface to the book states "there has been no attempt to simplify the language to correspond to the limited vocabulary of the majority of the deaf and dumb. It has been left to the Reader to interpret and make it understood of them". ⁽⁴⁸⁾

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- (47) "An Order for Morning and Evening Prayer, Intended for Use in Chapels and Mission Rooms of the Deaf and Dumb". Published by C. Thurnam & Sons, Carlisle, 1864. p.p.88.
- (48) Ayliffe, E. "Prayer Book for the Deaf". The Order for Morning and Evening Prayer conveniently arranged and shortened for use at Divine services for the Deaf. Published by the Institute for the Adult Deaf and Dumb, Liverpool, 1931. p.p.19.

Where the missionary is an ordained man he will celebrate the sacraments of the church for his deaf congregation and officiate on such occasions as weddings and funerals. Where a layman is in charge of a society for the deaf, religious offices such as holy communion, baptism and marriage will be performed by a local clergyman with the missionary acting as interpreter. The Twelfth Sunday after Trinity when, in the Anglican prayer book the gospel for the day records the story of Christ healing a deaf man, is known by all workers in the missions for the deaf as "Ephphatha Sunday".⁽⁴⁹⁾

Religious services provide opportunities for the deaf to participate as Lay-Readers or Lay-Preachers, by serving at the communion table or perhaps by reading a lesson or conducting a hymn. In some churches there are deaf choirs which endeavour to sign hymns in unison. In this connection it is interesting to note the words quoted by McKenzie⁽⁵⁰⁾ an Ex-Principal of the Royal Cambrian Institute for the Deaf at Swansea. "Sign and gesture language can be refined and beautified till it becomes not only the easiest form of utterance for the deaf but also all they can ever realise of poetry and music".

Estimates of attendance at Sunday services held in the churches of the voluntary societies for the deaf varied considerably. In the North, missionaries who were consulted on the matter, estimated that between 10% and 20% of the registered deaf persons regularly attended Church. In the South, where diocesan missions are more widespread, somewhat higher figures were given and in one or two instances average attendances of up to 60% were quoted.

(49) Church of England Year Book, 1963. P.151.

(50) McKenzie. Methods of Conducting Divine Service for the Deaf. Typewritten pamphlet. (undated). P.2. In Library of R.N.I.D.

TABLE 42

Proportions of 51 Societies for Adult Deaf Persons in
England Providing Confirmation Classes and/or Sunday Schools

1962

Size of Society (By Numbers on Register)	CONFIRMATION CLASSES			SUNDAY SCHOOL		
	Yes	No	Total	Yes	No	Total
0 - 120	6	2	8	-	8	8
121 - 300	22	3	25	5	20	25
301 - 500	10	1	11	1	10	11
501 - 7700	2	-	2	-	2	2
701 - 900	4	-	4	-	4	4
901 - 1,100	1	-	1	1	-	1
TOTAL	45	6	51	7	44	51
PERCENTAGE (all classes)	88%	12%	100%	14%	86%	100%

All missionaries who supplied information on the subject agreed that church attendance among young deaf persons was thought to be extremely low. The range of recreational and social opportunities available to young deaf persons as a result of full-employment, allegedly inadequate religious instruction in the schools, the difficulty of catering for deaf persons of various ages, education and communication methods in one congregation, were some of the reasons suggested for the apparent lack of interest in religion on the part of the younger deaf.

In addition to the Sunday services instruction in the religious and ethical teachings of Christianity is given by the missions through such media as Bible and Confirmation classes. Table 49 shows the number of societies which stated that their spiritual ministrations included confirmation classes and/or a Sunday School. Five out of the six missionaries who stated that no confirmation classes were held were not lay-readers and out of these five persons at least three were non-conformists. Bean ⁽⁵¹⁾ has stated that the task of giving confirmation instruction "is complicated for those who serve the deaf by the difficulty of finding intelligible terms for communicating a mystery to those who, through deafness, have a great want of words to think with, limited reasoning power and slight sensibility". A confirmation booklet entitled "Looking Unto Jesus" which endeavours to expound the Christian Faith through simple words and pictures has been prepared by a Sub-Committee of the C.C.M.D.D.

Five out of the seven societies which held a Sunday School were diocesan missions.

(51) Bean, Rev. B.T. M.A. "Ways for Confirmation Candidates". Deaf Welfare. Vol.2. No.7. March 1961. P.323

(d) Some problems relating to the future of the spiritual care of the deaf.

The publication in 1959 of the Report of the Working Party on Social Workers which seemed to indicate that welfare work for the deaf would increasingly be undertaken by the local authorities whilst spiritual and recreational provision would remain the province of the voluntary societies, has raised two major policy issues relative to the future of spiritual work for the deaf, namely:-

- (1) Whether a continuation of the traditional integration of spiritual and secular welfare as practiced by the voluntary societies for the deaf for over a century is desirable.
- (2) How spiritual ministrations to the deaf would continue to be provided in the event of a complete take over by local authorities of work done by the missions.

Some discussion of these controversial issues is attempted below.

Three objections were made by missionaries to the suggestion that there should be a division of function between the statutory and voluntary organisations with the latter being responsible only for spiritual and social activities.

Some missionaries held that unless work for the deaf is done from a religious motive or because of personal relationship the chance of it being done adequately is remote. "The Deaf man would become de-personalised in the eyes of the community and be regarded not as a man, but as a case. He would, in his need, be fobbed-off with mere physical benefits and the awful depth of his handicap would neither be filled nor realised". (52)

(52) North Regional Association for the Deaf. "The Spiritual Care of the Deaf". Pamphlet. Publication No.10. Undated. p.4.

This viewpoint would be strongly contested by many local authority social workers who would hold that conscientious care and dedicated service can spring from professional training as well as from religious motives. It also indicates a failure by some welfare workers to grasp the nature and scope of modern social work training which in addition to professional knowledge and skill also seeks to develop professional attitudes reflecting empathy rather than sympathy, respect instead of tolerance and acceptance rather than pity.

Other missionaries reiterated the general objection made by the R.N.I.D. to the proposals for a divided service contained in the Young husband Report that work for the deaf is indivisible and that a considerable amount of secular welfare arises naturally out of the social and spiritual activities of a mission. The danger here is that a deaf person may become over-dependent on a single individual. There is, in any event, no reason why a deaf person with a secular problem should not be referred by the voluntary society responsible for spiritual ministrations to the local authority officer concerned with the general welfare of the deaf. (a)

(a) A pamphlet on "Good Neighbourliness" prepared by the Central Churches Group of the National Council of Social Service, suggested p.5. that the Churches could perform a useful service by "providing a line of communication between those needing help and those best qualified to give it".

Too frequently the writer found that where a local authority had established a direct service for the deaf, relationships between the voluntary and statutory agencies were hostile rather than pervaded by a spirit of co-operation.

A third view which was explained with great sincerity and conviction particularly by missionaries who were ordained men was that there is no dichotomy between the sacred and secular aspects of their work and that the service given to the deaf is concerned with the whole man "body, mind and spirit". As one ordained welfare officer has written. (53)

"For many years I have held to the view that the W.O.D. should minister to his people throughout the whole range of their needs. It has seemed to me that a ministry to the deaf must be understood in a very different way from a ministry to the hearing. I have argued that it would be futile to preach to the deaf on a Sunday if one had not served them as Social Worker during the week".

Most Christians would agree with the concept expressed in the above extract that religion must find its expression not only in spiritual exercises but also in the ordinary business of life, but some of the practical objections to the linking of spiritual and secular welfare may be mentioned. Efficiency and specialisation in any one field of endeavour suffers when a welfare officer attempts to undertake too many activities. The possible consequences of both spiritual and secular welfare being concentrated in one person were described by a lay missionary as follows:- (54)

(53) Hartnoll, S.W. Rev. B.A., B.D. "The Secular and the Sacred". "Deaf Welfare". Vol.3. No.1. March 1962. P.5.

(54) Jones, K.D. "Some Impressions of Five Years in Deaf Work". Typewritten lecture given to the Annual Conference and Lecture Course for the National Council of Missioners and Welfare Officers for the Deaf at Scarborough in 1959. P.3.

"There is, I am sure a great need for missionary work among the deaf, but a worker, if he is to give sufficient of his time to the secular side of his work is quite unable to do this. This state of affairs can result in the deaf receiving from an ordained man a good spiritual service (and all that implies in visiting etc.) and a scant secular service (lack of time spent on cases, visiting employers etc.) and from a layman the opposite, and possibly where a man tries to combine the function of spiritual adviser with that of social welfare worker, whether he be ordained or not only a very superficial service."

The fact that in some cases a welfare officer is a clergyman may also have an inhibiting effect on the willingness of a deaf or hard-of-hearing person to seek assistance. There was also evidence of the danger that some missionaries might be tempted to use the social and welfare services provided by their societies as bait with which to lure the deaf to church. As one deaf person observed in a letter to the writer:- (55)

"When you go to a mission you are always likely to be told begged or coaxed to promise to come to church on Sunday. The uneducated deaf simply dont go if they don't want to and are likely to be under less pressure - not expected to set an example : the educated deaf person who is indifferent to religion is likely to be embarrassed by the pressure and to feel guilty about not going".

(55) Private written communication.

The extent to which this person's experience was typical could not be verified but several other letters received from deaf or hard of hearing persons, some of whom also protested that the religious emphasis of the missions precluded the provision of a bar for the sale of intoxicants on the premises, made the same point. In extending an invitation to the religious services of his society a missionary may only be doing what he conceives to be his duty. As Rodgers ⁽⁵⁶⁾ has remarked, however, in another context "The line between coercion and over-persuasion is very finely drawn and not everyone knows the extent and limits of his right to live his life as he wishes".

On balance the writer considers the reasons in favour of segregating the spiritual and material aspects of deaf work to be stronger than the arguments urging the continued integration of religious and secular welfare which has characterised the activities of the voluntary societies. This conclusion is in agreement with the opinion reached by the Young husband Committee ⁽⁵⁷⁾ that "Religious ministrations and some proportion of club work 'should' continue to be undertaken by voluntary effort", whilst the welfare work will become "the responsibility of officers directly employed by local authorities". It also concurs with a policy statement issued in 1963 by the C.E.C.D. concerning the function of future Chaplains to the deaf which stated ⁽⁵⁸⁾ "A Chaplain should concentrate chiefly upon his priestly duties but with the following definite qualifications to that statement:-

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- (56) Rodgers, B.N. and Dixon, J. Portrait of Social Work - A Study of Social Services in a Northern Town. Published for the Nuffield Provincial Hospital Trust by the Oxford University Press. 1960. P.15.
- (57) Ministry of Health and Department of Health for Scotland. Report of the Working Party on Social Workers in the Local Authority Health and Welfare Services. H.M.S.O. 1959. Paragraph 794. P.224.
- (58) Church of England Council for the Deaf. Annual Report 1963. C.A.1481. P.2-4.

- (a) "There should always be room in the work for the priest who positively wishes to include welfare work in his duties with the feeling that it enlarges his scope of human relations with his fellow men.
- (b) It is likely that there will always be certain areas in the country where a large staff cannot be maintained and a chaplain must, of necessity, include all sides of the work in his ministry."

Out of the seventeen local authorities which, by 1962, had established a directly operated welfare service for the deaf thirteen were providing case work and interpretation services whilst such group facilities as social and religious services had been entrusted to voluntary societies. Notwithstanding the recommendation of the Young husband Committee that, although local authorities should not take over responsibility for spiritual ministrations themselves, they should ensure its availability, the remaining four councils were undertaking religious work for the deaf. In one of these four cases the local authority officer engaged wholly on deaf welfare had been seconded from the voluntary society and the whole cost of his remuneration, travelling expenses was being defrayed by the County Council to which he was attached. It appears to the writer that for two considerations the conducting of church services or giving religious instruction by a local authority welfare officer to the deaf as part of his duties, is to be deprecated.

Firstly, if the spiritual work is entirely undenominational in character it will be difficult to provide adequate teaching in the tenets of Christianity. Conversely, if in the course of his employment, the officer preaches the doctrine of a particular church he automatically assumes a denominational bias which is undesirable in a public employee paid out of public funds subscribed by rate payers of all religious opinions and of none.

Secondly, the local authority officers who in 1962 were providing religious services for the deaf were men who had been recruited from voluntary societies where spiritual ministrations is a regular activity. These officers were probably unwittingly setting a precedent which their successors might not be willing to follow since, because of such factors as temperament, personal beliefs and lack of vocation a welfare officer for the deaf employed by a local authority might not wish to undertake spiritual ministrations.

Whilst the Younghusband Committee regarded religious work as being a voluntary society responsibility it gave no indication as to how churches for the deaf were to be provided and maintained if, as a result of the establishment of a local authority direct welfare service the missions for the deaf should cease to function.

Several alternative methods by which spiritual work for the deaf could be continued in the event of the demise of the voluntary societies were contained in a draft Memorandum on the Younghusband Report prepared in 1960 by the C.A.C.D.D. (59) These suggestions were as follows:-

- (a) The Minister of Health could recommend that, in addition to providing a direct service, local authorities should continue to make adequate grants to the voluntary societies for the deaf thus enabling the missions to maintain their own staffs who would undertake spiritual ministrations.

(59) Central Advisory Council for the Spiritual Care of the Deaf and Dumb. Memorandum on the Younghusband Report - Circular letter to Honorary Secretaries and Superintendents of Voluntary Societies for the Deaf. March 1960. pp.2-3.

- (b) Local authorities could make contributions to diocesan funds so that each diocese would be able to provide for the religious needs of the Church of England deaf and also to report whether spiritual ministrations in respect of Free Church and Roman Catholic deaf persons resident within the area of the diocese was required. This scheme would be analogous to the appointment of Chaplains by Hospital Boards.
- (c) In the event of all or a majority of the missions for the deaf becoming extinct the Ministry of Health could make a grant to a Central Committee which would endeavour to appoint 50 or 60 chaplains or missionaries to undertake spiritual work for the deaf throughout the country. Such chaplains or missionaries would be mainly Church of England but some Free Church and Roman Catholic personnel would also be appointed. Such a system would resemble in many respects that for the appointment of chaplains to the Armed Forces.
- (d) Finally, local authorities could take over work for the deaf in its entirety including responsibility for spiritual work. This suggestion is contrary to the recommendation relating to local authorities and spiritual ministrations for the deaf contained in the Young Husband Report.

In 1963 the policy statement issued by the C.E.C.D. regarding the future of spiritual work for the deaf declared that "the long term view is that the Church of England must accept full responsibility for the spiritual care of the Deaf and Dumb and provide a qualified chaplain to the Deaf in every Diocese". (58) This policy seems to

envisage that the cost of providing spiritual ministrations for the deaf must ultimately be defrayed from diocesan rather than public funds as implied in the Memorandum prepared in 1960 and the Council suggested that, as a start, each diocese should consider contributing a minimum sum of £500 which could gradually be increased until sufficient money was raised annually to maintain a diocesan chaplain. As the 1963 Report of the C.E.C.D. observed "If every diocese eventually undertakes to pay the salary, provide a house and pay the travelling expenses of a chaplain the future of the spiritual work for the deaf can be assured".⁽⁵⁸⁾ The C.E.C.D. stressed, however, that the diocese should work "in full co-operation with the present societies and work out plans with them". By 1963 at least two dioceses, i.e. Salisbury and Sheffield had appointed diocesan chaplains to the deaf who were combining spiritual ministrations for deaf persons with other duties.

The future organisation of religious work for Protestant deaf persons will be determined by the future of the voluntary societies themselves. It seems certain that local authorities will increasingly discharge their welfare responsibilities in respect of the deaf directly, leaving such group provision as spiritual, social and recreational activities to the voluntary societies. There will therefore be a dual instead of a unified service. In some cases reduced grants or unwillingness on the part of a mission to undertake a curtailed role may lead to the demise of the voluntary society which had previously served the deaf in a given area leaving the local authority alone in the field. If in such a case the local authority follows the recommendation of the Youngusband Report that it should not take over responsibility for spiritual ministrations then a diocesan chaplain for the deaf assisted by lay helpers may make good the need for religious worship and instruction.

In either event, by providing spiritual ministrations, the mission or diocesan chaplain will be fulfilling one of the classic functions of voluntarism by filling a gap in the statutory service for the deaf. As Barry has stated ⁽⁶⁰⁾ "The Church has to find its way to a new partnership with the statutory social services - and that is not merely accepting the inevitable, it is embracing an open opportunity".

3D. Placement and Industrial Supervision of the Adult Deaf

(a) Introduction

Indications of occupations followed by the adult deaf in England in the Nineteenth and Twentieth Centuries can be obtained from the Census Reports 1851-1911, the Report of the Royal Commission on the Blind, Deaf and Dumb 1889 and from a survey made for the N.I.D. by Clark and Crowden about 1938. ⁽⁶¹⁾

In 1962 the West Regional Association for the Deaf produced a 14 page statistical survey showing the employment opportunities in the West of England compared with the employment situation of the adult employable deaf people in the area. ⁽⁶²⁾ So far as juveniles are concerned a report prepared in 1958 for the Nuffield Foundation by Drewry ⁽⁶³⁾

(60) Barry, F.R. Bishop of Southwell. "Asking the Right Questions". P.65.

(61) Clark, M.L. and Crowden, G.P. "The Employment of the Deaf in the United Kingdom". N.I.D. Circ.1938.

(62) West Regional Association for the Deaf. "Employment and the Deaf in the West of England". Typewritten and duplicated 1962.

(63) Drewry, R.R., B.A. "The Deaf School Leaver in Northern England". Report to the Nuffield Foundation 1958 for limited circulation.

who made a study of deaf school leavers in the area of the North Regional Association for the Deaf contains much useful information. An Employment Survey which is undertaken at intervals by the North Regional Association for the Deaf indicates trends in the employment and occupations entered by young people with varying degrees of deafness.⁽⁶⁴⁾ Reports issued by Youth Employment Officers sometimes give details of placements effected in respect of deaf juveniles and in this connection a survey made by the Liverpool Youth Employment Service of the employment histories of boys and girls who left schools for the deaf between 1948 and 1953 is of special interest.⁽⁶⁵⁾ The Eichholz Report of 1932 is still, however, the most comprehensive investigation of the employment of the deaf in England and Wales even though changes in industrial conditions and legislation have rendered the analysis made by its author of the difficulties encountered in placing the deaf in work only of historical interest.

A detailed study of the employment of the deaf is clearly impossible within the compass of the present thesis. This section, therefore, only attempts to discuss the placement role of the voluntary societies for the deaf from (a) historical and (b) present organisational aspects

Historical

In the Nineteenth Century the schools and missions for the deaf were the principal agencies by which deaf persons were assisted in obtaining employment.

(64) North Regional Association for the Deaf. Employment Survey of School Leavers.

(65) Liverpool Youth Employment Service. "Report on a Survey of the Employment Histories of Boys and Girls who left Schools for the Deaf between 1st August, 1948, and 31st July, 1953. Typewritten. Undated.

(a) Apprenticeships

3 Most of the early schools for the deaf had some arrangement for the apprenticing of their former scholars. In 1843, for example the West of England Institution for the Deaf established an Apprentice Fund by which a payment of 6d. weekly by each participating pupil was matched by a similar contribution from the Apprentice Fund so that, with accrued interest, a sum of £11. 2. Od. would be raised in four years, sufficient to defray the cost of an apprenticeship premium.⁽⁶⁶⁾ Missions also endeavoured to place young deaf persons in apprenticeships but limited funds prevented the adult societies doing as much in this direction as the schools. Because some masters failed to give adequate instruction and some deaf apprentices were less assiduous in their application to work than was necessary, such apprenticeship schemes did not always achieve the object of providing a deaf person with a trade and thereby making him self-supporting. In 1886 Buxton informed the Royal Commission that 30 years earlier the apprenticeship system in London had been "far from perfect" and that in the intervening years it had probably diminished in effectiveness.⁽⁶⁷⁾ Changing industrial methods and customs also adversely affected the apprenticeship system. Eichholz stated in 1932 that teachers and missionaries to the deaf generally experienced much difficulty in arranging apprenticeships and attributed the decline of apprenticeships to four reasons, namely, "the merging of small workshops in larger concerns, the institution of mass production and rationalisation, the break-up of complete trades into smaller processes and the operation of trade union regulations limiting the number of apprentices".⁽⁶⁸⁾

(66) The Edinburgh Messenger - being a Record of Intelligence concerning the Deaf and Dumb. Tuesday, 30th April, 1844. P.62-63.

(67) Royal Commission on the Blind, Deaf and Dumb. Minutes of Evidence. Paragraph 9224. P.312. Evidence of Dr.D.Buxton, F.R.S.I. 25th March, 1886.

(68) Eichholz. Report 1932. P.58.

Although some deaf persons obtained situations by their own endeavours and a limited number of leavers were apprenticed or otherwise placed in work by the schools the finding of employment for adults and young persons has been throughout the period covered by this study mainly the responsibility of the missions whilst in the earlier part of the Nineteenth Century the missions achieved a high degree of success in securing employment for the deaf their efforts were hampered by such considerations as, the low educational attainments and communication abilities of the majority of deaf persons and the preference of employers for workers with unimpaired hearing. These obstacles to the placement of the deaf still obtain. In the late Nineteenth and early Twentieth Centuries factors such as social and technological change, the alledged efforts of legislation relating to industrial employment and conditions of economic depression further increased the difficulties experienced by missionaries in placing the deaf in work.

(b) Social and Technological Change

One instance of the effect of social change on the employment of the deaf is found in a comment made in his Annual Report for 1908 by the missionary of the Liverpool Adult Deaf and Dumb Benevolent Society that the saddlery trade has been "well nigh ruined by the general adoption of electric traction in this city" and that, in consequence three deaf saddlers had lost their situations. (69)

(69) Liverpool Adult Deaf and Dumb Benevolent Society
Annual Report 1908.

In 1913 the report of the Bolton and District Deaf and Dumb Society noted that the invention of the lino-type machine had displaced deaf compositors in the printing trade.⁽⁷⁰⁾ Boot-making and tailoring are other traditional deaf trades which have been affected by mechanisation.

(c) Industrial Legislation

The Workmens Compensation Acts of 1897 and 1906 indirectly hindered the missions in finding work for the deaf since employers stated that some insurance companies increased their premiums in respect of deaf and dumb workers. Replies received to a questionnaire circulated by the Secretary of the B.D.D.A. in 1911 indicated that 32 missions regarded the Workmens Compensation Act as the cause of either (1) unemployment or (2) loss of situations by the deaf.⁽⁷¹⁾ Later in 1911 a further circular distributed by the B.D.D.A. to all missioners and schools for the deaf suggesting that missioners might ask friendly employers to approach the insurance companies with a view to obtaining evidence of the attitude shown by the companies produced information obtained by thirteen missioners relating to sixteen insurance companies. Seven of these insurance companies refused to insure deaf and dumb workers, three indicated a disinclination to insure but not an absolute refusal, whilst a further six firms were prepared to insure deaf employees at higher rates than applied to hearing workmen.⁽⁷²⁾

(70) Bolton, Bury, Leigh and District Deaf and Dumb Society Annual Report, 1913-1914. P.8.

(71) British Deaf and Dumb Association 10th Biennial Report 1909-1911. P.18-19. and P.23-25.

(72) British Deaf and Dumb Association. "The Workmen's Compensation Insurance and Report of the Deputation to the Home Office."

The Liverpool Deaf and Dumb Benevolent Society offered in 1910 to pay employers the extra premiums demanded by the insurance companies for risks under the Workmens Compensation and Employers Liability Acts and other missions made similar undertakings.⁽⁷³⁾

In some cases it was asserted that the deaf workmen paid the additional premiums themselves.⁽⁷⁴⁾ At Oldham a number of deaf employees petitioned Parliament that employers of deaf labour might be allowed to contract out of the provisions of the Acts.⁽⁷⁵⁾

In 1910 the Executive of the B.D.D.A. resolved to organise a deputation to the Government "to lay before them the hardships of the deaf and dumb which had arisen through the adverse operations of Acts of Parliament"⁽⁷¹⁾ and in 1912 the deputation consisting of representatives of the B.D.D.A. and six other organisations concerned with the welfare and education of the deaf was received at the Home Office by Mr. Ellis Griffiths then Parliamentary Under-Secretary of State.⁽⁷⁶⁾ At the instigation of the Home Office a meeting was arranged between four members of the deputation and officials of the Accident Offices Association.

What happened next is obscure. In preparation for the deputation the B.D.D.A. had, by the means described in the previous paragraph, obtained a mass of evidence purporting to show the adverse effects on employment of the Workmens Compensation Act and had actually published the results of its researches in pamphlet form.

(73) Liverpool Adult Deaf and Dumb Benevolent Society Annual Report. 1910. P.10.

(74) British Deaf and Dumb Association. "The Workmen's Compensation Insurance and Report of the Deputation to the Home Office". P.4.

(75) Young and Ashton. "British Social Work in the Nineteenth Century". Routledge and Kegan Paul. 1956, P.195.

(76) British Deaf and Dumb Association. "The Workmen's Compensation Insurance and Report of the Deputation to the Home Office". P.31.

The evidence gathered by the B.D.D.A. was supported by numerous references in the annual reports of the missions to the detrimental results of the Workmen's Compensation Act. It is surprising therefore that, in the course of his enquiries Dr. Eichholz was informed that at the meeting with the Accident Offices Association the B.D.D.A. when challenged for facts was unable to produce details of a single case in which the loading up of premiums of accident insurance against the deaf had reacted prejudicially to their employment. As a result of this inability to substantiate their claims the four representatives of the deaf had been "asked by the Chairman of the Accident Offices Association to return to the Home Office who had sent them and to explain the mistake they had made".⁽⁷⁷⁾ The Accident Offices Association confirmed, however, that the proposal forms used by its forty-four affiliated companies did not require specific mention of the fact that some employees were deaf and that their policy forms did not exclude deaf workmen. An assurance was given that in isolated cases where a deaf workman was employed and there was difficulty in insuring him or the premium appeared high the Accident Offices Association would assist in placing the risk on favourable terms.⁽⁷⁸⁾

As late as 1929, however, the N.I.D. stated that notwithstanding the fact that the agreement made between the B.D.D.A. and the Accident Offices Association was still in force certain insurance companies were demanding higher premiums for deaf employees.⁽⁷⁹⁾

(77) Eichholz Report, 1932. P.134.

(78) British Deaf and Dumb Association Annual Report. July 1st, 1911. to June 30th 1913. P.11 & 12.

(79) National Institute for the Deaf. "The Industrial Conditions of the Deaf and Dumb". 1929. P. 5 & 6.

Eichholz, however, found no ascertainable support for the allegations made by the N.I.D. in respect of increased premiums and that the insurance companies had departed in any way from the assurance given to the B.D.D.A. Finally, Eichholz concluded that because the missions were not sufficiently aware of the favourable attitude taken by the insurance companies with regard to the deaf, missionaries were not able to rebut the excuses of those employers who quoted the Compensation Acts in extenuation of their unwillingness to take the deaf and dumb into work. (80)

In addition to the Workmen's Compensation Acts the N.I.D. cited the National Health and Unemployment Insurance Acts and the operation of the Trade Board Regulations in support of the contention that industrial legislation was weighted against the deaf and dumb.

The National Health and Unemployment Acts were held to be detrimental because whilst contributions were payable immediately by a deaf person who commenced work at 16 years of age, a two year period of non-liability applied in the case of a hearing boy or girl who left school two years earlier. (79)

The N.I.D. also suggested that the higher school leaving age also placed a deaf person at a disadvantage in securing employment by virtue of the Trade Board Regulations since "At 16 the hearing leaver has had two years experience of his craft and employers are averse to paying equal wages to a deaf beginner of the same age who has all to learn". (79)

(80) Eichholz Report 1932. P.135.

Missionaries for the deaf suggested that deaf mutes of sixteen years of age, should, for the purpose of the Trade Board Regulations be regarded as though they were two years younger.

The Regulations provided, however, that employment at less than the rate specified for a given age was permissible only if a 'permit' had been issued by the Trade Board concerned. To obtain this permit, however, it was necessary for the employer to make application to the Trade Board who, before granting the permit, required a medical certificate as evidence of the deaf-mutism of the prospective employee.⁽⁸¹⁾ Missioners held that many employers were not prepared to go to the trouble of obtaining a permit or to hold open a vacancy pending the issue of a permit when they could engage a hearing person without formality. As a result of representations made by Eichholz to the Ministry of Labour it was agreed that Trade Boards would accept the statement of the head of a school for the deaf that the prospective worker had been a pupil at the school in lieu of the medical certificate. The Ministry further declared that it was their policy not to take action against an employer who, having made a bona-fide application for a permit had allowed a worker to commence employment immediately at the rates suggested in the permit application.⁽⁸¹⁾ Eichholz suggested that missioners could help to remove employers objections based on the Trade Board Regulations by "undertaking to give all the help possible in obtaining the form and getting it completed".⁽⁸¹⁾

(81) Eichholz Report 1932. P.132-133.

So far as the Health and Unemployment Acts were concerned Eichholz concluded that there was little substance in the assertions made by the N.I.D. that this legislation adversely affected the employment of the deaf and that as with the Workmen's Compensation Acts, objections raised by employers were, in reality, excuses to veil their unwillingness to give work to deaf persons.
(82)

(d) Economic Depression

The enquiry made by Dr. Eichholz was undertaken partly as a result of the demand, mainly by the N.I.D., for an investigation into the industrial conditions of the deaf due to the high incidence of unemployment in the second decade of the present century among persons suffering from the disability.

Six principal points made by Eichholz regarding the employment position of the deaf and the work of the missions in this connection at the time of his enquiry may be stated:-

- (1) The employment position of the deaf was closely parallel to that of hearing persons - "normal in pre-war times, prosperous in war-time and slumping to about the same level as the ordinary population in the later years following the war".
(83)

(82) Eichholz Report, 1932. P.183.

(83) Eichholz Report, 1932. P.129.

- (2) On the basis of replies received to a questionnaire circulated to the missions the replies to which related to 23,694 persons or 70% of an estimated deaf population of 35,000, it appeared that 77% of deaf persons available for employment were in work. In the case of men the figure was as high as 81%; the corresponding percentage for women being 74.⁽⁸⁴⁾
- (3) Wide variations existed in the proportions of males employed in different parts of the country. In some areas the percentages were higher for the deaf than for the general population, i.e. London 95%, Birmingham 95%, Bradford 83%, Derby 84%, Hull 88%, Oldham 85%, Rochdale 96%, Stockton 93%, Stoke-on-Trent 87%, Wakefield 85%, Walsall 85%. In other centres the proportions of employed deaf males was seriously below the national average, i.e. Carlisle 54%, Gloucester 58%, Leeds 69%, Lincoln 54%, Northampton 55%, Northumberland and Durham 68%, Norwich 42%, Plymouth 51%, Wolverhampton 55%. Apart from Northumberland and Durham where all large industries were seriously affected by the depression the majority of centres with a higher than average incidence of unemployment were rural areas where the placement of the deaf in employment was difficult even in normal times.⁽⁸⁴⁾

(84) Eichholz Report 1932. P.125-127.

- (4) A statement prepared for Eichholz by the Ministry of Labour and embodied in an appendix to his Report declared, *inter alia*, that "the general experience so far acquired shows that the placing of deaf mutes is a task which cannot be undertaken as a normal part of the duties of the Exchanges and it is one for which specialised machinery and specialised officers is essential."⁽⁸⁵⁾ The Memorandum further stated that in the case of both deaf adults and deaf children the Deaf and Dumb Missions were more appropriate bodies to undertake placement work than the Exchanges and that it seems best for the Ministry to encourage the voluntary societies to continue their work, assisting them as much as possible and to supplement their efforts whenever it is necessary.⁽⁸⁵⁾
- (5) In many areas placement work had assumed the premier place among the duties of the missioner and the missions in London, Liverpool, Manchester, Leeds, Bristol, Sheffield, Leicester, Newcastle-on-Tyne, Carlisle, Coventry, Oxford, Lincoln, Wolverhampton, Walsall and Wakefield were specifically mentioned in this connection.⁽⁸⁶⁾ On average roughly one-third of his time was spent by each missioner on placement work.⁽⁸⁷⁾ In some areas, however, the placement work of the missions was handicapped by lack of complete provision, inadequate staffing, poor quality of personnel and a deadlock in finance.⁽⁸⁸⁾

(85) Eichholz Report 1932. P.131

(86) Eichholz Report 1932. P.100

(87) Eichholz Report 1932. P.111

(88) Eichholz Report 1932. P.183

(6) The missions required additional financial help to enable them to perform and expand their placement activities. The recommendations of Eichholz in this direction were implemented by the Ministry of Health, Circular 1337, which encouraged the County and County Borough Councils to make wider use of the powers given in Section 67(b) of the 1930 Poor Law Act in order to provide the missions with the financial resources required to extend their Employment Activities. The Councils were asked to ascertain what additional monetary assistance was needed to enable the missions to effectively perform their "placement" work and the Circular stated that the Minister would be prepared to consent to "any reasonable contribution" for this purpose. Suitable conditions were, however, to be imposed by the authorities both to ensure that the grants made by them were exclusively devoted to "placement work" and also to establish proper co-operation between the missions and the special schools with regard to deaf school leavers. (89)

An impression of the vigorous efforts made by the missionaries to obtain employment for the deaf during the depression can be obtained from their annual reports for the period. The following table built up from the reports of the Leeds Society for the years 1923-1932 is typical of many others. (90)

<u>Year</u>	<u>Visits in Search of Employment</u>	<u>Employment Obtained For (Persons)</u>
1923-24	308	40
1924-25	644	30
1925-26	716	46
1926-27	661	29
1927-28	667	44
1928-29	607	48
1929-30	556	43
1930-31	657	40
1931-32	623	35

(89) Ministry of Health, Circular 1337. "The Deaf and Dumb".

(90) Leeds Incorporated Association for the Blind, Deaf and Dumb. Annual Reports 1924-1932.

Some of the more progressive missionaries did not merely canvass employers but also showed considerable initiative in providing employment as an activity of their missions. In Glasgow, the Scottish Association for the Deaf opened a boot-repairing shop.⁽⁹¹⁾ At Liverpool, a dozen deaf men were regularly employed as hand-bill distributors and eight or nine women and girls in laundry work.⁽⁹²⁾ At Manchester, some fifteen deaf men were employed practically all the year round in boot-repairing and in the distribution of a magazine published by the mission entitled "The Silent Mancurian" which in 1932 had a circulation of up to 20,000 copies per issue. The magazine sold at a price of two-pence per copy and appeared at irregular intervals.⁽⁹³⁾

As the general industrial condition of the country improved so the difficulties experienced by the missions in placing the deaf lessened. During the depression years, however, the efforts of the missionaries not only ensured that the right of the deaf to employment was brought to the notice of employers but also assisted the deaf themselves to resist the feeling that because of their handicap they were unwanted men whose idleness was inevitable.

B. The Role of the Missions in Placing the Deaf in Employment 1962

As with the general population, the placement of deaf persons in work, can most conveniently be discussed from the standpoints of

- (a) Juveniles, i.e. Young persons under 18 years of age and
- (b) Adults.

(91) Deaf Quarterly News. April - June 1932.

(92) Liverpool Adult Deaf and Dumb Benevolent Society. Annual Report 1937. P.8.

(93) G.A. Schofield, Esq. Letter dated 27 May 1959 to the Librarian, the National Institute for the Deaf.

(a) Juveniles

Neither the Report of the Committee on the Juvenile Employment Service of 1945 nor the subsequent Employment and Training Act of 1948 distinguished between normal and handicapped young persons. The Youth Employment Service has thus the responsibility for providing vocational guidance and assistance in finding suitable employment for all young persons who seek it whether suffering from some degree of disablement or not.⁽⁹⁴⁾

The Disabled Persons (Employment) Act 1944 provides for a register of persons designated as being disabled to be maintained at local offices of the Ministry of Labour and, where appropriate, at Youth Employment Bureaux administered by Local Education Authorities.⁽⁹⁵⁾ Applications for registration as a disabled person in the case of young people under 18 years of age are submitted by the Youth Employment Officer to the Disablement Resettlement Officer at the local office of the Ministry of Labour.

The general policy of the Y.E.S. is one of close co-operation with voluntary societies for the disabled⁽⁹⁶⁾ and so far as the totally deaf are concerned the Central Youth Executive has suggested that "Youth Employment Officers would be well advised to maintain close contact with the work of the Missioners for the Deaf ; their services may be especially valuable where rehabilitation seems necessary or in conducting interviews with the deaf where misunderstandings may so easily arise".⁽⁹⁷⁾ Conversely, the policy of the N.C.M.W.O.D. with reference to the placement of deaf juveniles is one of full co-operation with the Youth Employment Service.⁽⁹⁸⁾

(94) Youth Employment Manual. Paragraph J.3.

(95) 7 & 8 Geo. 6 C. 10 Section 6 - "The Disabled Persons (Employment) Act 1944.

(96) National Youth Employment Council. Report on the work of the Youth Employment Service 1950-1953. H.M.S.O. P.10.

(97) Central Youth Employment Executive. Memorandum No.18. The Youth Employment Service and Handicapped Young People. P.13.

(98) Oloman, Alderman R.S. Secretary, N.C.M.W.O.D. in a verbal interview.

TABLE 50

Extent to which the Co-operation of Superintendents of 51 Voluntary Societies for Adult Deaf Persons was sought by local offices of the Youth Employment Service and the Ministry of Labour 1962.

	<u>NUMBER OF SOCIETIES</u>		<u>TOTAL</u>
	<u>YES</u> Co-operation	<u>NO</u> Co-operation	
Youth Employment Service	45	6	51
Ministry of Labour	49	2	51

Table 50 shows that 45 out of the 51 Superintendents of welfare societies for the deaf who responded to the survey stated that they were asked to co-operate by the Y.E.S. in the placement of deaf school leavers or juveniles. No indication is obtainable from this figure, however, regarding the extent of co-operation existing between individual societies for the deaf and the Y.E.S. Drewry has pointed out⁽⁹⁹⁾ that:-

"In some parts of Northern England, the bulk of the placement work is carried out by the Youth Employment Service; in others placement work is left mainly or entirely in the hands of the Voluntary Society for the deaf; in at least one city, the Corporation's Department of Welfare Services for the Deaf does most of the placement work, and in other cases, placement work is jointly the responsibility of the Y.E.S. and the Voluntary Society for the Deaf".

The term 'co-operation' may therefore have been construed by the respondents to cover all gradations of collaboration from occasional help with interpretation to complete responsibility for the placement in employment of young deaf persons.

Of the six missioners who stated that their co-operation was not sought by the Y.E.S. three replied to the effect that "the Y.E.O. appears to think that he is better qualified to place deaf juveniles". Another welfare officer for the deaf resented the fact that he was not invited to participate in a conference held at the local school for the deaf between the headmaster, the Y.E.O. and the parents of the deaf school leaver. No details of the alleged non-co-operation were obtained in the remaining two cases.

(99) Drewry, R.R. B.A. "The Deaf School Leaver in Northern England". Report to the Nuffield Foundation for Limited Circulation. September 1958. P.11.

Other missionaries doubted the ability of the Y.E.S. to undertake the work of placing deaf juveniles due to lack of knowledge on the part of the Youth Employment Officers both of the difficulties in communicating with the deaf and the general psychology of the deaf person.

Whilst Youth Employment Officers with whom the writer had the opportunity of discussing relationships between the Y.E.S. and the voluntary societies acknowledged the assistance received from missionaries, especially in communicating with the deaf, their other comments on missionaries were, on occasion, ^{not} entirely free from criticism. Such criticisms described missionaries who "want to take all the credit for placement themselves rather than share it with the Y.E.O."; or that placement by missionaries "tended to be restricted to a few employers known to be sympathetically disposed to deaf labour". Another implied criticism was that the pre-occupation of the missionary was often with a "safe" job rather than the discovering of a situation which matched the aptitude and ability of the deaf person. It was further suggested that, as the welfare officer for the deaf employed by a Voluntary Society had, unlike the Y.E.O., no official standing as a placement officer it might be difficult for him to gain access to certain employers. These criticisms may be valid in individual cases and it was clear to the writer that in some instances workers in voluntary societies had not become reconciled to the idea of a partnership between themselves and their counterparts in the statutory services. The writer was also impressed, however, by the real concern shown by most of the missionaries he met for the placement of juveniles in work, which, so far as possible, they would find congenial and the trouble taken by these missionaries by means of follow-up visits to the employer to iron out difficulties experienced both by the employer and the deaf employee.

Drewry⁽¹⁰⁰⁾ considered that:

"The most satisfactory scheme for well integrated placement services for the deaf school leaver is one in which the Youth Employment Officer and the Welfare Officer for the Deaf are equally responsible for placement work and work closely with each other and the local school for the deaf. The Youth Employment Officer has the best ideas as to where the labour demands are, whilst the Welfare Officer to the Deaf is best qualified for "selling" the deaf person to the employer, i.e. by placing them by the personal approach rather than by the telephone or the introduction card".

Perry Robinson⁽¹⁰¹⁾ in a report prepared for the National Deaf Children's Society based on an investigation carried out in the early part of 1958 relating to provisions then existing for the care of the deaf considered that although the greater part of the work of placing deaf school leavers was still being done by welfare officers for the adult deaf persons, over the country as a whole there was a gradual shift in the placement of deaf juveniles from the missioner to the Youth Employment Officer. One possible explanation of this shift is that procedures used by the Y.E.S. such as the confidential school report and the vocational guidance interview require the Y.E.O. to co-operate with teachers rather than welfare officers for the deaf. Whilst schools, as an act of courtesy, also provide the missioners with a copy of the confidential school report there is no obligation for them to do so.

(100) Drewry, R.R. "The Deaf School Leaver in Northern England". P.61.

(101) Perry Robinson, J.B. "Report for the National Deaf Children's Society on the Care of the Deaf". Published by the National Deaf Children's Society about 1958. P.49.

It is possible therefore that the placement of school leavers may increasingly be undertaken by the Y.E.S. and the schools independently of the welfare societies. The missionaries with whom the writer discussed the question held that placement by the Y.E.S. exclusively is to be deprecated if only because in adult life placement usually necessitates the help of the voluntary societies working in conjunction with the Ministry of Labour.

Apart from the minor criticisms mentioned earlier in this section the impression received from the replies to the questionnaires and from conversations with officers employed by both the statutory service and the voluntary societies was that co-operation between the Y.E.S. and the missions is good in the majority of cases. It is of interest to note that a similar conclusion was reached by a Working Party commissioned in 1958 by the British Council for the Rehabilitation of the Disabled to investigate the needs of physically and mentally handicapped school leavers.⁽¹⁰²⁾ The essentiality of such co-operation between all agencies whether statutory or voluntary which are concerned with meeting the employment needs of handicapped children has been well expressed by the National Youth Employment Council:- "The interests of the child demand the mobilising of all available resources and no one, however experienced in work of this kind can afford to dispense with the specialist assistance of others".⁽¹⁰³⁾

(102) British Council for the Rehabilitation of the Disabled. "The Handicapped School Leaver" Report of a Working Party under the Chairmanship (in England) of Elfed Thomas, B.Sc., Ph.D. and (in Scotland) Professor Thomas Ferguson, M.D., D.Sc. Paragraph 79. P.48.

(103) National Youth Employment Council. Report on the work of the Youth Employment Service 1950-1953. P.9.

TABLE 51

Numbers of Deaf and Hard of Hearing Persons in Great Britain
who were Registered Disabled Persons as at April 16th 1962

	Men	Women	Boys	Girls	Total
Deaf without Speech	5,243	2,519	119	98	7,979
Deaf with Speech	3,301	1,609	88	94	5,092
Hard of Hearing	13,271	3,113	129	126	16,639
TOTALS:-	21,815	7,241	336	318	29,710

Source: Ministry of Labour. Personal Communication July 7th 1962. Ref. L/D.P.570/1962.

(b) Adults

The purpose of the Disabled Persons (Employment) Acts 1944 and 1958 is to help persons handicapped by some form of disablement to obtain employment suitable to their capabilities and which utilises their skill to the best advantage. A disabled person is defined for the purpose of the Act as "One who on account of injury, disease or congenital deformity is substantially handicapped in obtaining or keeping suitable employment".⁽¹⁰⁴⁾

The number of registered disabled persons in Great Britain suffering from deafness or who were hard of hearing as at 16th April, 1962, is shown by Table 51. It appears, however, that a considerable number of persons with a severe hearing handicap do not register under the Act, possibly because through the efforts of the missionaries they obtain employment without difficulty. Whilst the B.O.H.O.H. advises its members to become registered disabled persons⁽¹⁰⁵⁾ no similar direction has, so far as the writer has been able to discover, been given by the B.D.D.A. Ministry of Labour officials informed the writer that the deaf might place themselves at a disadvantage in retaining employment by failing to register under the Act and that Welfare Officers for the deaf should encourage all persons handicapped by deafness to register.

As with the Y.E.S. the policy of the Ministry of Labour is to co-operate closely with all voluntary bodies which are concerned with the disabled and an internal memorandum has been circulated to all Disablement Resettlement Officers stressing the value of co-operation with voluntary societies for the deaf and the assistance which the missions can give in placing persons with auditory handicaps in suitable employment.⁽¹⁰⁶⁾

(104) 7 & 8 Geo. 6 C. 10 Section 1 (Disabled Persons (Employment) Act 1944)

(105) British Association of the Hard of Hearing, Newsletter 15. Autumn 1955.

(106) Ministry of Labour. Disabled Persons Code. Paragraph G. 121.

In collaboration with the Ministry of Labour and voluntary organisations representing the deaf and hard-of-hearing the Ministry of Labour has also issued a leaflet dealing with the employment of the deaf which draws attention to the fact that "A satisfactory interview can be had even with a wholly deaf person who cannot lip-read if a friend or other person is present to interpret. For applicants born deaf a missionary or welfare worker with the deaf may be the best helper".⁽⁴³⁾ The leaflet further states that the local Employment Exchange is always prepared to make arrangements to help an employer in interviewing a deaf person.⁽¹⁰⁷⁾ The importance of continued close co-operation between the voluntary societies for the deaf and the Ministry of Labour was also emphasised by the Piercy Report of 1956.⁽¹⁰⁸⁾

Table 50 shows that all but two of the 51 societies covered by this study indicated that their co-operation in placement work was sought by the Ministry of Labour. In spite of several letters enquiring why no co-operation with the Ministry of Labour was alleged to exist no reply was received from either of the two societies giving a negative answer.

Co-operation between the voluntary societies for the deaf and the Ministry of Labour is not confined to job-finding and interpretation. Twenty-two Superintendents stated that they were members of Disabled Persons Advisory Committees established under the Disabled Persons Employment Act. It was also known that at least five missions had co-opted the local Disablement Resettlement Officer on their Committee of Management.

(107) Ministry of Labour and National Service. Leaflet D.P.L.7.(Rev.)
"Deafness and Employment" P.3. 1958.

(108) Ministry of Labour and National Service. Report of the Committee of Enquiry on the Rehabilitation, Training and Resettlement of Disabled Persons. Cmd. 9883. 1956. Par.308. P.75. H.M.S.O.

(c) The Roles of the Missioner in the Placement of the Deaf

So far as placement work is concerned the main roles of the welfare officer for the deaf are those of (a) work seeker, (b) interpreter and (c) adviser.

As a work seeker the missioner employed by a voluntary society for the deaf has to convince directors, personnel officers and foremen that a deaf person, if given the opportunity, can do the work specified efficiently. This means that the missioner must have first satisfied himself as to the competency of the deaf person since, whilst a successful placement may cause an employer to engage further deaf employees, a failure, particularly when an employer has agreed to take deaf labour for the first time, may lead to a refusal to consider future deaf applicants for work. Ellis (109) has suggested that, in addition to an expert knowledge of the deaf and persistence in canvassing possible employers, successful work seeking demands that a missioner must be able to appreciate an employer's possible antipathy to the engagement of deaf labour. The missioner should also develop an understanding of (a) trade conditions, (b) the executives of local concerns, (c) the skilled and unskilled occupations connected with the staple trade or industry within the area of the mission, (d) legislation relating to employment and trade union rules. Finally the object of work seeking is not simply a matter of finding a job for a deaf person but of obtaining employment which, so far as possible, is suitable to the age, aptitude and ability of the individual concerned.

Interpretation in connection with placement work is not confined to facilitating communication between the employer or his representative and the deaf person at the engagement interview. At the commencement of employment the welfare officer for the deaf may assist in interpreting instructions relative to the performance of duties to deaf persons who

(109) Ellis, J. "Hints on Placement Work". *Teacher of the Deaf*, June 1940. Vol.38. No.225. pp.70-77.

Continued in the August issue. August 1940.
Vol.38. No.226. pp.91-98.

experience difficulty in comprehending readily. One missionary⁽¹¹⁰⁾ has recorded how two deaf men were able to move from unskilled employment to work as skilled weavers, where the missionary attended the factory and was trained as a weaver himself, at the same time instructing the two deaf learners in the processes involved.

As an adviser, the missionary may assist the deaf person to settle into employment and help the employer with any problems arising from the engagement of deaf labour. Because he is a non-hearing person in a hearing environment the need for adjustment is primarily for the deaf employee himself rather than with his hearing work associates. Typical occupational difficulties which beset the deaf worker include misunderstandings arising from imperfect comprehension which in turn may give rise to annoyance or the suspicion that he is being exploited or ridiculed. The deaf person may be unstable in employment and the Liverpool Youth Employment Service⁽¹¹¹⁾ has stated that "Several instances could be quoted of boys who, on hearing that a friend was earning a few more shillings per week they themselves have impulsively given up their work in the hope of obtaining employment in the same firm as the friend only to find that no vacancy existed".

Missioners emphasised that they considered their function to include not only the obtaining of employment but also helping the deaf to retain it. In pursuance of this purpose it was usually the policy of welfare officers for the deaf to pay at least one follow-up visit to the employer soon after the deaf person had commenced work.

In the majority of cases the co-operation of persons skilled in communication and possessing some knowledge of the psychology of the deaf such as teachers, missionaries and welfare officers of local authorities providing a directly operated service for the deaf is indispensable, if the Youth Employment Service and the Ministry of Labour are to adequately discharge their responsibilities to members of the community afflicted with severe auditory handicaps.

(110) White, Rev. O. Laird "The Deaf in Industry". Deaf Welfare. Vol. I, No. 10 November 1958. p.p. 183-184.

(111) Liverpool Youth Employment Service. Report on a Survey of the Employment Histories of Boys and Girls who left Schools for the Deaf between August 1st 1948 and 31st July 1953. Typewritten. p. 5.

LIVERPOOL ADULT DEAF AND DUMB BENEVOLENT SOCIETY

LECTURES DELIVERED DURING THE YEAR 1870

The mark * signifies that the lecturers are themselves deaf and dumb. In the other cases the lectures were delivered or interpreted in the Sign and Finger Language.

Subjects.

From New York to San Francisco . . .	The REV. EDWARD HASSAN.
The Climates of different Countries	The REV. T. B. BANNER.
Peter the Great	DR. BUXTON.
Proverbs and Old Sayings and Mottoes	The REV. H. S. BROWN.
Dawn of Light in Britain	The REV. G. A. W. DOWNING.
*Indian Mutiny, 1857	Mr. H. CHAPMAN.
Anecdotes of Lighthouses	F. W. LOWNDES, ESQ.
A Collection of Antiquities from Peru	CHARLES T. GATTY, ESQ.
*Joan of Arc, "Maid of Orleans" . . .	Mr. R. R. WILLIAMS.
*Short Sketches of Self-made Men . .	Mr. R. ARMOUR.
Hands and Feet of Man and Animals	THOMAS J. MOORE, ESQ.
The Story of Palissy the Potter, No. 1	R. TAPLIN, ESQ.
*The Tabernacle and its Services (with Illustrations)	Mr. G. F. HEALEY.
Life and Labours of Bishop Patteson	The REV. JOHN NETTLETON.
*The Last of the Ptolemies	Mr. R. R. WILLIAMS.
*"Cast upon the Waters" (a story)	Mr. R. R. WILLIAMS.
*Return Voyage to England from India	Mr. HENRY CHAPMAN.
The Materials of which Men are made, with a few Specimens from the Factory	The REV. F. J. SHARR.
*Our Continental Neighbours	Mr. G. F. HEALEY.
*The Sculptor of Bruges	Mr. R. ARMOUR.
The Cruise of the "Vivid" to Light-houses and Light-ships . . .	F. W. LOWNDES, ESQ.
Our Enemies	The REV. W. LEFROY.
*Charlotte Elizabeth	Mr. R. R. WILLIAMS.
Plant-life from germ to fruit (with Illustrations)	DR. SHEARER.
Funny Facts about our Food	GEORGE GILL, ESQ.
Instinct and Reason, as shown in the habits of Animals	W. G. STEWART, ESQ.

D. Social and Recreational Activities of Voluntary Welfare Societies for Adult Deaf Persons

In this section it is proposed to describe the facilities provided and assistance given by societies for adult deaf persons in connection with the educational and recreational needs of the deaf in past school life.

a. Educational (i) Lectures.

The earliest attempts made by the missions to provide some form of intellectual activity for the deaf was by means of lectures. Reference to lectures are frequent in the annual reports issued before 1914 by societies for the deaf and the titles of the lectures given during 1870 at the Liverpool Adult Deaf and Dumb Benevolent Society are shown on the opposite page. The content of the lectures particularly those given by deaf men was no doubt often exaggerated by the title. As one retired missionary commented to the writer, "The deaf were hungry men who welcomed crumbs of knowledge and some of the so called lecturers were themselves men who had only crumbs to give."^(112.)

The purpose of the lectures was both educational and moral. Thus, in 1882 the missionary of the Liverpool Society opened that "the Saturday Lectures afford much intellectual pleasure to many who have neither ability nor time to read for themselves. It might, with perfect truth be added that they act powerfully in counteracting the evil influences of the tavern and other resorts of lax morality."^(113.)

(112) The late Rev. Prebendary Smith A.K.C. for many years Superintendent Chaplain of the R.A.D.D. in an interview with the writer. July 18th, 1962.

(113) Liverpool Adult Deaf and Dumb Benevolent Society Annual Report 1882.

Some indication of the popularity of the lectures is given by the attendances. At Liverpool, the total attendance in 1870 was 524.⁽¹¹⁴⁾ In 1873 when 32 lectures were delivered - 13 by hearing and the remainder by deaf and dumb persons the total attendance was 900: the largest assembly being 56 and the average attendance about 30.⁽¹¹⁵⁾ By 1888 the average audience had risen to 70.⁽¹¹⁶⁾ In 1894 the aggregate attendance was 2,747 although in that year only 14 lectures were provided.⁽¹¹⁷⁾ Lectures continued at Liverpool until 1913 and it seems from the annual reports of other societies for the adult deaf that lectures ceased to be a feature of mission activity about this date.

In all probability lectures fell into abeyance during the War of 1914-18 and, due to such developments as the silent film, were not afterwards restarted.

(114) Liverpool Adult Deaf Dumb Benevolent Society Annual Report 1870.

(115) Liverpool Adult Deaf and Dumb Benevolent Society Annual Report 1873.

(116) Liverpool Adult Deaf and Dumb Benevolent Society Annual Report 1888.

(117) Liverpool Adult Deaf and Dumb Benevolent Society Annual Report 1894.

b. Further Education.

Attempts by the missions to provide formal instruction in such subjects as English and Arithmetic appear to have met with only limited or temporary success. In 1880 the Rev. S. Smith of the R.A.D.D. observed that his experience extending over 25 years was that few deaf persons cared for evening classes or evening study after leaving school "the great majority caring only for the lecture which conveys information in an easy and amusing way without any effort on their part".⁽¹¹⁸⁾ A Debating Society had, however, been successful "As we have several able to take a very intelligent and effective part in the discussions and the rest look on and learn."⁽⁷⁾

Notwithstanding the apathy of the majority of deaf persons to further education missions endeavoured to improve the intellectual accomplishments of their members. In 1878 the Superintendent of the Leeds United Institution for the Blind, Deaf and Dumb not only gave weekly lectures on various subjects "including history and science in a simple form but also conducted a "teaching class" at which instruction was given to former pupils of the Doncaster Institution and others in history, arithmetic, English language and geography. In addition a "News and Discussion Class" was held on Saturday evenings.⁽¹¹⁹⁾ "To educate as far as practicable the Adult Deaf and Dumb whose education has been neglected"⁽¹²⁰⁾ is typical of many similar references to educational purposes to be found in the objects of early missions for the deaf.

(118) Smith Rev. S. A.K.C. Deaf and Dumb Magazine. Vol. 8 No.88 April, 1880 P.62.

(119) Leeds United Institution for the Blind, Deaf and Dumb Annual Report 1878 P.9.

(120) North-East Lancashire Deaf and Dumb Society. First Annual Report 1889. P.5. Account of the Formation of the Society.

In 1962 welfare societies for the adult deaf were helping their members with regard to further education in two ways, Firstly ^(a) by interpreting to deaf persons who were attending classes mainly at technical colleges, and ^(b) by the provision in co-operation with a Local Education Authority or a School for the deaf of classes specially organised for deaf or hard of hearing persons.

Interpretation at Technical Colleges

Welfare Officers for the deaf may interpret to a deaf member of a hearing class, information or instruction imparted orally by the teacher. At examination time the services of an interpreter may be required to translate the sometimes complicated language of examination questions into the more limited vocabulary of a particular deaf person.

Help with interpretation may be needed where the conditions of a scheme of apprenticeship training includes attendance for theoretical and practical instruction at a Technical College. Due to his restricted vocabulary or because the teacher may frequently talk when facing the blackboard thus making lip-reading impossible, a deaf apprentice may have difficulty in understanding what is being taught unless he is assisted by an interpreter. In 1955 representatives of the N.I.D. and N.C.T.D. drew the attention of the T.U.C. Education Committee to the communication problems of deaf apprentices and indicated that both schools and welfare agencies would co-operate in ensuring that such apprentices were assisted in their technical studies by providing interpreters in suitable cases. A similar undertaking with regard to H.O.H. Apprentices was later made by the B.A.H.O.H. ⁽¹²¹⁾

(121) Trades Union Congress. Personal Communication 15th August, 1962.

Co-operation by Welfare Societies for the Deaf in the Organisation of Further Education Classes.

Apart from helping a deaf person to participate in further education courses provided by a Local Education Authority any voluntary society for the deaf can, if it so wishes, organise classes of its own. It is open to a L.E.A. to support such classes by paying the fees of students, providing instructors and allowing the use of premises. The normal procedure is for the welfare society for the deaf to find sufficient students to comprise a particular course and then ask the L.E.A. to arrange for tuition in the desired subject or subjects to be provided. Such classes may be held in a School, evening institute or the premises of the welfare society itself. One difficulty in arranging such classes is that each L.E.A. prescribes the minimum enrolment figures and these vary considerably.⁽¹²⁴⁾ In 1957 recommendations made to Local Education Authorities by the N.R.A.D. and the Northern Branch of the N.C.T.D. suggested that further education classes for the deaf should be for a minimum of four and a maximum of eight students.⁽¹²⁵⁾

Table 52 shows that 28 out of the 51 superintendents responding to the survey stated that in the two years prior to August 1962 they had organised classes either independently or in co-operation with L.E.A.s or, in some cases with schools or teachers for the deaf. No particulars were asked for regarding the number of such classes which were financially supported by Local Education Authorities. Several reasons were given by the remaining 23 societies where classes had not been arranged. Four superintendents replied that the deaf were not interested and two others that attempts had been made to organise classes without success.

(124) Ministry of Education. Written Communication. dated May 28th, 1964.

(125) North Regional Association for the Deaf. Publication No.6. "Higher Education of the Deaf - Further, including Technical and Special

The T.U.C. subsequently issued a circular requesting its affiliated unions to draw the attention of their local officers and apprenticeship committees to the General Council's concern "that young deaf persons who are otherwise suited for training as apprentices should not be debarred from such training by an inability to meet the requirement that they attend courses in technical schools when with suitable assistance they could follow such courses satisfactorily".⁽¹²²⁾ The Central Youth Executive has also notified Youth Employment Officers of the Assistance with regard to interpretation which the schools and welfare societies are prepared to give relative to the technical education of deaf apprentices.⁽¹²³⁾

Although no question was asked on this matter 7 welfare Officers for the deaf volunteered the information that, in 1962, they were giving help by way of interpretation to deaf students attending technical colleges.

The amount of assistance that can be given in this way would, however, appear to be limited. Where attendance at the technical college is necessary on one full day each week throughout a session of approximately 32 weeks sheer pressure of other duties must preclude a welfare officer accompanying the deaf student on every occasion. Most welfare officers find that, in practice, the most they can do is to go with the deaf student to the technical college on the first few attendances, acquaint the instructors with the nature of his disability and arrange for him to be allowed to sit on the front row and copy notes from class mates. With such initial help many deaf pupils appear to be able to make satisfactory progress with their studies.

(122) Trades Union Congress Circular. No.87. 1954-1955 - Apprenticeship of Young Deaf Persons.

(123) Youth Employment Service. Information Handbook. Paragraphs 29-31.

TABLE 52

Co-operation in the Organisation of Further Education Classes
by 51 Voluntary Societies for Adult Deaf Persons in England in the two years prior to August 1962

SIZE OF SOCIETY (Number on Register)	Co-operation with F.E. Classes	No Co-operation with F.E. Classes	TOTAL
0 - 120	4	4	8
121 - 300	11	14	25
301 - 500	8	3	11
501 - 700	1	1	2
701 - 900	4	-	4
901 - 1,100	-	1	1
TOTAL	28	23	51
PERCENTAGE (All Societies)	55%	45%	100%

TABLE 53

Subjects in which 28 Voluntary Societies for Adult Deaf Persons had co-operated in providing Further Education Classes in the two years prior to August 1962 and the premises where such classes were held.

SUBJECT	WHERE CLASS HELD			TOTAL CLASSES
	Premises of Welfare Society for Adult Deaf	School for the Deaf	Technical College or Evening Institute	
(1) Arithmetic	1		3	4
(2) Art	1			1
(3) Botany	1			1
(4) Car Maintenance			1	1
(5) Cookery	2	2	5	9
(6) Current Affairs and	6	1	1	8
(7) Dancing	3			3
(8) Dressmaking	2			2
(9) English Elementary	7	3	4	14
(10) English G.C.E. 'O' level		1	2	3
(11) Flower Arrangement	1			1
(12) Health and Hygiene	1			1
(13) Lampshade Making	1			1
(14) Lipreading	10	1	3	14
(15) Mathematics	1		3	4
(16) Needlework	1			1
(17) Parents Classes	3	1		4
(18) P.T. (Men)			1	1
(19) P.T. (Women)			1	1
(20) Speech Improvement	3	3		6
(21) Silent or Manual Classes	3			3
(22) Woodwork	2	2	3	7
TOTAL	49	14	27	90 ^a
% of Classes held on all Premises	54%	16%	30%	100%

(a, Note the total of 90 classes is a minimum figure since in some cases a Society may have co-operated in organising more than one class in a subject.

In the case of the largest society with a membership in the 900-1,100 class interval the Superintendent Chaplain replied that the Local Authority had sponsored classes in arithmetic and English with a teacher of the deaf as instructor but the classes had failed. Other reasons adduced were that the society served a rural district and that the deaf were scattered over so wide an area that the organisation of classes was impracticable (two cases) and that further education was a "Local Authority responsibility" (one case). No particulars as to why classes were not held could be obtained from the other thirteen societies although three stated that "individual help" was given with studies. Particularly in the case of societies with 0 - 120 registered deaf persons there was probably insufficient demand to enable further education classes to be formed. Almost all the societies which had co-operated in forming classes were situated in populous centres and it seems that for many deaf persons living in rural areas further education classes specially intended for people with auditory handicaps are not available.

The subjects mentioned by societies as having been provided in classes which they had helped to organise are listed in Table 53. So far as profoundly deaf persons were concerned the most popular subject was Elementary English. One reason for this preference has been suggested by a teacher of the deaf who had participated in the provision of evening classes for the deaf in Liverpool ("He or she (the deaf person) wants English - words, words, words, the vital currency of self expression. Their inadequacy in social relationships with the hearing community is summed up in their own realisation that the power to express their "being" fully to others is locked in the mystery of words..... The profoundly deaf from birth are enslaved in their own minds by the bonds of language. It is not so simple a problem as a cry for words.

Some of the profoundly deaf attending Evening Classes have an enormous vocabulary of words. It is the use of these words in a contextual sequence that baffles them". (126)

Eleven of the 22 subjects listed have a strong "activity" content e.g. dancing, woodwork, car-maintenance etc. As the majority of deaf persons who attend the missions have some difficulty in dealing with abstract ideas it would appear that apart from courses concerned with the development of language and speech, the demand by the deaf is for recreational and practical subjects. As an attempt was made by the writer, by means of follow-up letters to respondents, to eliminate subjects which formed part of apprentice-courses held at technical colleges it seems that only the classes for the Ordinary Level G.C.E. endeavoured to provide examination preparation. In summary, the composite aims of the organisers of the classes shown in Table 53 may probably be defined as follows:-

- (a) To encourage the deaf, where necessary, to improve their attainments particularly with regard to speech and language.
- (b) To enable the deaf to participate in recreational and creative activities of an educational character in an atmosphere free from the strain which a deaf person would experience in a further education class provided for hearing people.
- (c) To assist H.O.H. persons to achieve greater social adequacy through lip-reading.
- (d) To give guidance to parents of deaf boys or girls as to how they might co-operate constructively with the schools for the deaf particularly with regard to the acquisition by their children of speech and language.

(126) Jones, G. "Further Education for the Deaf" talk given to the Half-Yearly Meeting of the North Regional Association for the Deaf, Southport. 18th March 1960 and reported in "The Silent Northerner. April 1960, P.8.

Table 53 also shows that 54% of the minimum of 90 classes which voluntary societies for the deaf had co-operated in organising had been held on the premises of such societies. Further enquiries elicited the fact that in one or two cases, particularly where individual tuition had been given, classes returned by the society as having been held on its premises had actually been held, on occasion, at the home of the instructor. Several factors such as the accommodation available at a Welfare Society, the sources from which teachers were obtained and the preferences of the deaf themselves for a particular building determined where the classes were held. In at least two cases classes which had commenced at the Welfare Society were later transferred to a School for the deaf possibly because the deaf considered that the school rather than the Adult Society was the more appropriate place for educational activities. With some classes such as woodwork, cookery and car-maintenance the nature of the subject demanded that the facilities of a technical college or evening institute would have to be utilised. Both the voluntary societies which stated that classes in woodwork and cookery were held on their own premises had hobbies rooms.

Additional information relative to the location of premises used in connection with further education classes for the deaf and particulars as to how such classes were staffed are given in Table 54. This Table does not purport to show the numbers of teachers who staffed the classes shown in Table 53 but rather the extent to which the courses were taught by teachers of the deaf, teachers who were not specialists in the teaching of the deaf, suitably qualified welfare officers and combinations of these three groups. Although the questionnaires did not require details as to which subjects were taught by specialist and non-specialist teachers of the deaf it was clear from the answers that all classes in lip-reading and speech improvement mentioned in the replies were taught by teachers of the deaf.

TABLE 54

Premises used for Further Education Classes which 28 Voluntary Societies for the Adult Deaf had co-operated in organising in the two years prior to 1962 and the staffing of such classes

PREMISES USED FOR FURTHER EDUCATION CLASSES	No. of Societies	1 Teachers of the Deaf	2 Teachers of Deaf in co-operation with Staff and Welfare Soc.	3 Teachers, other than Teachers of the Deaf with Staff of Society acting as Interpreters	4 Entirely by Staff of Welfare Society	5 Col. 1 & Col. 3	6 Cols. 1 3 & 4	TOTAL
(1) Welfare Society for Adult Deaf Persons.	13	6	2	4	1			13
(2) School for Deaf	4	3	1					4
(3) Technical College or Evening Inst.	4	1		3				4
(4) Partly at Welfare Society and partly at Technical College or Evening Institute.	6		3	2			1	6
(5) Partly at School for the Deaf and Partly at Technical College	1					1		1
TOTALS	28	10	6	9	1	1	1	28
% All Societies	100	36%	22%	33%	3%	3%	3%	100%

TABLE 56

Number of 51 Voluntary Societies for Adult Deaf Persons in England with Youth Clubs 1962.

SIZE OF SOCIETY (Number on Register)	Youth Club	No Youth Club	Total
0 - 120	3	5	8
121 - 300	8	17	25
301 - 500	7	4	11
501 - 700	2	-	2
701 - 900	2	2	4
901 - 1,100	-	1	1
TOTAL	22	29	51
Percentage (All Societies Responding)	43%	57%	100%

TABLE 57

Reasons why the Society had no Youth Club Given by
22 Societies for Adult Deaf Persons in England
1962.

REASON	Number of Societies
(1) Insufficient Young People	20
(2) Lack of Staff	8
(3) Inadequate Premises	6
(4) Young people attend Youth Activities of Neighbouring Society.	4
(5) Other Reasons	5
TOTAL	43a

(a) Not 29 as some Societies gave two or more reasons.

Instruction in subjects requiring knowledge of a practical craft or technique i.e. lampshade making etc., was usually given by persons other than full-time teachers of the deaf with the staff of the Welfare Society acting as interpreters.

From Table 54 it can be seen that more than 58% of the 28 welfare societies which had co-operated in organising classes relied on teachers of the deaf to provide tuition. Further education would therefore seem to offer considerable possibilities for co-operation between the schools for deaf children and the welfare societies for deaf adults. A description of a successful partnership in the provision of further-education for the deaf in Liverpool has been given by Jones. (126) In this instance, lessons given by teachers from the Liverpool School for the Deaf were interpreted in sign language by the staff of the Liverpool Adult Deaf and Dumb Benevolent Society. Such co-operation, not necessarily as practiced at Liverpool, may have more far reaching effects than the primary aim of imparting instruction. Because it enables a deaf person to retain old connections with his teachers whilst forging new links with the missioner, it can help in smoothing the difficulties involved in the transition from school to adult life which cause concern to teacher and welfare worker alike.

(3) Recreational Activities

A study of the annual reports of voluntary societies for the adult deaf leaves the reader with the impression that the social and recreational activities of the missions have usually been closely analogous to those provided by hearing churches which were their contemporaries.

Opportunity for social contact with other deaf persons, table games and visual entertainment have always been the characteristic indoor recreations of the societies for the adult deaf. Annual reports issued during the Nineteenth Century make frequent references to "grand soirees", socials and parties - the object of which was to unite the deaf in fellowship with each other. Draughts, dominoes and similar table games receive mention as being amenities offered by the missions. Shadowgraph, magic lantern and silent film shows were particularly popular with deaf audiences. Silent films were enjoyed by the deaf since, in the absence of sound, acting had, to some extent, to be reinforced by exaggerated gesture whilst captions indicated what characters were supposed to be saying. With the introduction of "talkies" these aids to the comprehension of films by the deaf disappeared and the B.D.D.A. endeavoured to keep the

missions supplied with silent films by purchasing a stock of 16 m.m. motion pictures which were sent round the societies on circuit. This scheme continued to operate until silent films were no longer obtainable. (127)

Excursions, rambles, picnics and team sports such as cricket and football were the main outdoor pursuits arranged by the missions.

Table 55 shows the extent to which the 22 indoor and outdoor activities specified on the questionnaire form were, according to the replies received, being provided in 1962 by the 51 societies from whom information was obtained. The data given by the table is subject to two qualifications. Firstly, Table 55 does not give a complete picture of the range of pastimes provided by the missions since the replies received indicated that other sports and recreations including archery, beetle drives, judo, motor cycling, photography and skittles were sponsored by one or more welfare societies for the deaf. Bingo had apparently also become popular at some adult deaf societies. Secondly Table 55 gives no indication of the frequency with which a particular activity was being provided. Some superintendents were careful to point out that at their societies swimming, dancing and excursions were occasional rather than routine activities.

The organisation of sports and games for the deaf, dramatic presentations by deaf players, youth clubs for young deaf persons and the opportunity for conversation with other members which a society for the deaf provides are four aspects of the recreational work of the missions which require further mention.

Sports and Games

Although Corfmat (128) has described some of the adverse effects of deafness particularly in relation to team games it seems that sport has a considerable appeal particularly to male deaf persons, whether in the role of active participants or supporters. Table 55 indicates that many of the larger societies are able to offer a varied programme of sports and games of both an individual and team

(127) Frame M.C. The British Deaf and Dumb Association
"Deaf Welfare Vol. 3 No. 4 March 1963 P.76"

(128) Corfmat Rev. P.T. "Effect of Deafness in Sport"
"Deaf Welfare" July 1958 Vol. 1
No. 9 P. 159-162.

character.

The promotion and development of amateur sports and games amongst the deaf of Great Britain is undertaken by the British Deaf Amateur Sports Association which was founded in 1930 by the late Canon Vernon Jones and some members of the Federation of London Deaf clubs. (129) The primary object of the B.D.A.S.A. is "To promote and control Amateur Sports and Games among the deaf on an International and National plane and to be the sole authority in Great Britain and Northern Ireland for this purpose." (130)

Internationally, the B.D.A.S.A. is affiliated to the Comite International des Sports Silencieux founded in Paris in 1924 which, since about 1957, has been recognised by the Committee International Olympics as the international association for promoting and controlling sport amongst the deaf. (-) The first International Games for the Deaf were held in Paris in 1924 and, with the exception of the period of the Second World War "this four yearly sporting battle which the deaf world ... regards as its own Olympics has taken place in various parts of the world." (131) In 1962 some 34 nations were affiliated to the C.I.S.S.

Nationally, the B.D.A.S.A. is divided into nine regions namely, Scotland, North Eastern, North Western, Midlands, Western, London, Southern, Wales and Northern Ireland. Whilst each region has sole control of sports and games within its own area and amongst its own affiliated clubs it is subject to the control of the Association in respect of all matters relating to national and international sports and games. Inter-regional and inter-institute knock out competitions are organised by the B.D.A.S.A. for the British Deaf Football Trophy. A National Deaf Athletics Championship is also sponsored. (129)

Apart from the character building value of sport itself the sports and games organised by the societies for the deaf are valuable for several reasons. Firstly they provide an incentive to a deaf person not only to engage in healthy exercise but also to endeavour to attain distinction in a particular sporting activity and thereby merit selection for regional teams or even a national representative side. Since there are few pursuits in which the deaf are able to

(129) Bloomfield F.A., Hon. Secretary, British Deaf Amateur Sports Association in a written communication dated July 22, 1964.

(130) British Deaf Amateur Sports Association. Typewritten Constitution.

(131) North Regional Association to the Deaf. "Deafness, a Survey of the Problems" P.51.

achieve distinction recognition of sporting prowess has a considerable moral building value. Secondly, competitive sports and games between societies for the deaf provide a reason for the exchange of visits between members of the clubs concerned thus widening the circle of acquaintances possessed by a deaf individual. Thirdly much of the responsibility for arranging the sports devolves on the deaf themselves. Thus internationally, the Constitution of the Comite International des Sports Silencieux provides that both delegates representing each country at the bi-annual conference shall be deaf. (129) Nationally, the B.D.A.S.A. recommends that at least one of the two representatives appointed to its executive from each affiliated region shall be a deaf person. (130) At the regional level the organisation of sports and games is undertaken by a Committee usually consisting of equal numbers of hearing and deaf persons. Finally, almost every welfare society stated that it had one or more committees composed of deaf persons which were responsible in varying degrees for the organising of social, sporting and recreational amenities. Because of the restricted opportunities which deaf persons have of exercising any organising abilities they may possess, such committees have a value which is not confined to their purely functional purposes.

Youth Clubs for the Deaf

Table 56 shows that 22 out of the 51 provincial societies for the deaf about which information was obtained were providing youth club facilities for their younger members. While the writer has not seen any formal statement of the objects of such clubs, the remarks made by superintendents on the questionnaires and in the course of discussion gave a broad indication of what the establishment of social activities for young deaf persons was expected to achieve. Thus, although some superintendents stressed such motives as "To provide opportunities for recreation", "To occupy the deaf in acceptable pursuits", "To encourage corporate activity" and "To provide the young deaf with a meeting place", it is probably true that the superintendent who stated that he started the club "To increase the number of persons using the Institute", was giving the basic reason for the founding of the majority of youth clubs run in connection with voluntary societies for adult deaf persons.

(129) Bloomfield F.A., Hon. Secretary, British Deaf Amateur Sports Association in a written communication dated July 22, 1964.

(130) British Deaf Amateur Sports Association. Typewritten Constitution.

Table 57 indicates that the main reason given by societies not providing youth clubs was that they had insufficient young persons to make the establishment of a club a worthwhile proposition. Furthermore, even when a society has a substantial number of young deaf persons, the diversity in the degree of hearing loss and communication methods used may make it extremely difficult for a voluntary society to cater adequately for the social and recreational needs of its younger members. As Burton has stated:- (132)

"The difference in hearing loss and communication methods to be found among the young persons who are grouped together under the single title of "deaf youth" are the cause of a number of further problems. Some are partially deaf and require an atmosphere of amplified sound, others are profoundly deaf and need a stronger emphasis on visual aids and conditions. Some listen, some lip-read and some use manual and combined methods. Those who use aural or oral methods of communication often do not wish to use manual or combined manual/oral methods."

Diversity of age as well as diversity of hearing loss and communication methods is a further factor which increases the difficulty of organising youth clubs for the deaf. While the Albermarle Committee (133) recommended that the Youth Service should be available for all young people between the ages of 14 - 20 the writer was informed by several welfare officers that the ages of members of deaf youth clubs ranged from 16 - 25 or even as high as 30 years of age. Because of this greater spread of age, youth clubs for the deaf may not conform to the pattern of youth clubs for hearing adolescents. Particularly when the membership of a deaf "youth" club contains a high proportion of persons who are over 21 years of age there is a danger that the recreational and social needs of deaf adolescents may become subsidiary to activities designed for older members so that the youth club is "young" in name only. One superintendent mentioned that difficulties had been experienced in obtaining a local authority grant towards the cost of equipment because the members of the club included some persons who had attained the age of 21 years.

(132) Burton D. "Albermarle and All That." "Silent World." Vol. 17 No. 4 April, 1962. P. 105-106.

(133) Ministry of Education. The Youth Service in England and Wales. Report of the Committee Appointed by the Minister of Education in November, 1958. Cmnd. 929 Paragraph 153 P. 43. H.M.S.O.

Youth clubs organised by the voluntary societies for the deaf seemed to lack permanence and several instances were quoted to the writer of clubs which had been discontinued because once the element of novelty had waned the deaf had ceased to take any interest in the facilities provided. Such lack of interest can be attributed to several factors. Youth clubs run in connection with deaf missions and welfare societies provide only limited opportunities for their members to meet many persons of the opposite sex. This point has already been made in Chapter Three of this study ^(a) where it was mentioned that young deaf persons resident within the area of a small mission or welfare society will sometimes travel some distance to a larger society in a neighbouring town in order to obtain greater or better social amenities.

Furthermore, the premises of some societies are probably inimical to the attraction of more sophisticated young deaf persons. The following quotation from the Albermarle Report applies with equal force to deaf as well as hearing young people:- (134)

"New schools and new housing are setting the standard of physical provision; television too plays a part in accustoming young people to attractive surroundings. Commercial interests recognize this and woo the teenager with plush and chromium. The lesson for the Youth Service, whether voluntary or statutory, is plain. It needs to take account of the worthy desire young people have for a bright and gay background, a desire they express in their personal life by their choice of colourful and unconventional clothes."

The degree of leadership that can be expected from superintendents untrained in youth work, sometimes themselves in middle life and pre-occupied with a multiplicity of other matters involved in welfare work for adult deaf persons is also questionable. A real danger exists that the facilities provided are determined by the interests of the superintendent rather than by the preferences of the young deaf persons whose needs the club purports to meet. Burton ⁽¹³²⁾ has pointed out that the curriculum of the trainee welfare officer for the

(a) See page 82.

(132) Burton D. "Albermarle and All That." "Silent World," Vol. 17 No. 4 April, 1962. P. 105-106.

(134) Ministry of Education. "The Youth Service in England and Wales. Report of the Committee Appointed by the Minister of Education in November, 1958. Cmd. 929 Paragraph 221 P. 65 H.M.S.O.

deaf completely omits the subject of youth work. It seems to the writer that this omission should be rectified. In addition, superintendents should encourage their trainees to attend courses in youth leadership provided by local authorities and, where possible, should endeavour to attend such courses themselves.

As a generalisation, it does not seem to the writer that youth clubs provided by voluntary societies for the deaf can compare in such matters as facilities, range of activities and skilled leadership with those available in a well run local authority club for hearing adolescents. In 1960 the executive officers of the B.D.D.A. recommended that, as part of a general revision of the Association's policy an investigation should be made into the possibility of Further Education Courses for the Deaf in a variety of artistic, recreational and "adventurous" subjects. (135) This suggestion was implemented in 1961 when the B.D.D.A. appointed Mrs. E.M. Sheavyn, herself deaf, as its full-time Further Education and Youth Officer. (136)

Since Mrs. Sheavyn's appointment the B.D.D.A. has arranged a number of "Adventure Courses" covering such activities as rock climbing, gliding, sailing, pony trekking and ski-ing. Short weekend courses have also been provided in Drama, group leadership, sketching and painting, pottery and photography. (137) Elementary archaeology, geology, astronomy and church architecture are other subjects in which courses have been contemplated.

These activities correspond closely with the aims of association, training and challenge which the Abermarle Committee specified as the aims of the Youth Service. In comparison with such undemanding pursuits as dancing or the exclusive use by young persons of a billiard table on one evening weekly which are sometimes designated as youth work by missions, the programme of courses issued by the B.D.D.A. shows a refreshing willingness to stimulate the younger deaf to exercise both body and brain. As the Association's President has written:- (138)

(135) B.D.D.A. Appendix to a Second Memorandum prepared by the Officers on Constitutional Revision and Policy. November, 1960. Typewritten.

(136) B.D.D.A. Draft of the 71st Annual Report for the year ending December 31st, 1961.

(137) Sheavyn E.M. "Co-operation with B.D.D.A. in Youth Work" "Deaf Welfare" Vol. 3 No. 2 July, 1962. P. 32

(138) Greenway E.S. Bsc. D.Litt. Forward to the Programme of Courses issued by the B.D.D.A. in 1962. P.1.

"The activities are devised to assist deaf youth during those difficult years of adjustment to adult life and to full participation in the hearing world. In particular it is hoped that conditioned introduction to new activities and interests will help them to gain confidence so that they will afterwards continue such pursuits among hearing associations with similar interests. In this respect it is worthy of note that some of the deaf members of the first Mountain Venture ^(a) groups are now members of hearing clubs."

Not least among the benefits that deaf adolescents receive from such courses is the improved morale and self confidence from successfully attempting some activity which they have not previously had the opportunity to try.

Although the B.D.D.A. courses are an imaginative venture in the provision at national and regional centres of cultural and recreational amenities for deaf adolescents, they do not attempt to or could they cater, for youth activities at the local level. The youth clubs run by the voluntary societies for the deaf may be regarded as attempts to ensure that regular youth activities are available for their younger members, but these club activities designed for young people with a hearing loss should not be regarded as being the monopoly of a local welfare society for the deaf in any one area. In some cases it appeared to the writer that superintendents were dissipating their energies in attempting to run youth clubs when better results might have been obtained quite easily by seeking closer co-operation with the local youth organiser.

In other instances, there were obvious advantages to be obtained both in increasing the number of deaf persons willing to support a

(a) Mountain Venture Courses are held in Keswick and provide an introduction to rock climbing, fell walking and canoeing.

programme of youth activities and sharing the burden of organisation, if two or more voluntary societies within reasonable travelling distance of each other were to combine forces to provide youth clubs. When a deaf person has shown a propensity for some such hobby as photography, model making or art he should be encouraged to join clubs specialising in these pursuits and a welfare officer can perform a useful role in helping the hearing members to understand the difficulties in communication likely to be encountered by the deaf person. On a more ambitious scale consideration might be given by the Regional Associations for the Deaf to the appointment of youth leaders on a full or part-time basis. In this connection it is probable that the teacher of the deaf would, as a rule, be more suitable to undertake such duties than the average missionary. When teachers for the deaf can be induced to take an interest in youth work for the deaf on either a local or regional basis, it provides a means by which the gaps firstly between school and adult life and secondly between school and welfare society may be lessened. Finally, an attempt might be made by suitable publicity, to interest qualified youth leaders in the needs of deaf adolescents and the R.N.I.D. might arrange short courses in communication methods used by the deaf for the benefit of youth leaders interested in the work who have no experience in communicating with the deaf.

DRAMA GROUPS FOR THE DEAF

Several superintendents informed the writer that deaf persons are often natural actors and claimed that the sign language, properly used, can often be a medium of considerable power and beauty for the communication of feeling and emotion.

The process of adapting a play for presentation by the deaf has been described by Siger (139)

"When a play is translated into sign language it is reduced essentially to a system of notations. The English words are chosen (or are replaced by other words) which can be signed. When writing for the ear the dramatist must pay careful attention to the sound of the word but when translating for the eye we seek words that are expressed by the deaf with signs that are graceful in formation and movement in space and which convey the thought most beautifully and powerfully to the eye."

Some evidence of the popularity of acting among the deaf is provided by Table 55 which shows that in 1962, 15 out of the 51 Societies responding to the survey mentioned a drama group as one of their recreational activities. The formation of such drama groups has been encouraged by the B.D.D.A. which sponsors annual drama competitions on a regional basis and since 1953 has held a Drama Contest in connection with its triennial Congress (140)

The lack of adequate stage facilities, finance, deaf persons with the aptitude for acting and, perhaps most important of all, the absence of a Welfare Officer on the staff of a Society who is interested in the production of plays are probably the most important reasons why more Societies do not undertake dramatic productions.

Some voluntary Societies especially those at Coventry, Leeds and Liverpool were frequently quoted to the writer as having the most outstanding English deaf drama groups. At Liverpool, under the guidance of an assistant Welfare Officer with some theatrical training, deaf players have presented such

(139) Siger Leonard "Classical Drama and the Deaf"
John Hopkins Magazine U.S.A. October 1960.

(140) British Deaf and Dumb Association Annual Report 1953. P.6.

productions as "The Pathway of Every Man" (141), "Macbeth" (142), "Oedipus Rex" (143) and "Romeo and Juliet" (144), to both deaf and hearing audiences. When a play is properly staged with the addition of spoken dialogue off stage and suitable music, the action, even though it is in signs and mime, can be enjoyed and appreciated by hearing audiences who are therefore able to obtain some idea of the acting abilities of the deaf. Thus, as the producer of the Liverpool plays stated:- (145)

"In the past the majority of my productions have been aimed at hearing audiences - in a way using the deaf acting potentialities to put their cause over. However, on the result of the great reception given by a capacity deaf audience to "Romeo and Juliet" I am hoping to educate deaf audiences to plays that are not of the slapstick/custard pie variety."

When plays are to be presented to a hearing audience involving the use of sound a hearing producer is clearly essential. Nevertheless a dramatic production provides considerable scope for co-operative enterprise and deaf persons can, in addition to actually acting, do much ancillary work such as carpentry and scene painting.

When a producer insists on a high standard of both play and performance dramatic productions by the deaf can also have a high educational value by acquainting the deaf with plays they would not otherwise encounter. The opinion of the Liverpool producer, however, is that unless the classics are performed by intelligent deaf players to an intelligent deaf or hearing audience they have very little intellectual value to the majority of deaf persons. Thus one deaf lady summarised "Romeo and Juliet" as follows:- "Queen (Lady Capulet) didn't want her daughter marry young King, but young couple marry. Queen angry. Young King kill himself, young Queen wake up do same - I cry - it was lovely". (146)

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- (141) Liverpool Adult Deaf and Dumb Benevolent Society Annual Report 1957
 (142) " " " " " " " " " " 1959
 (143) " " " " " " " " " " 1960
 (144) " " " " " " " " " " 1963
 (145) Jones H. E. (then) Assistant Welfare Officer, Liverpool Adult Deaf and Dumb Benevolent Society in a written communication
 (146) Jones H. E. Assistant to the Principal, College of Deaf Welfare, in a written communication dated October, 22nd, 1964.

Drama would also seem to have great usefulness in connection with the religious instruction of the deaf. Although a number of Societies have produced nativity and passion plays the possibilities in this field do not seem to have been sufficiently exploited. Sutcliffe⁽¹⁴⁷⁾ for example, has suggested that religious drama for the deaf might include a series of short plays based on parables, miracle stories or short Biblical episodes entirely in mime.

THE VALUE OF CONVERSATION TO THE DEAF

For a deaf person who has not attained a sufficient degree of proficiency in speech and lipreading to permit easy social intercourse with hearing people, conversation by means of signing and finger spelling with other deaf persons may be both a source of information and a means of therapy.

Tillinghast⁽¹⁴⁸⁾ has pointed out that the deaf are less socially mature than the hearing because "they are shut off from so much in the way of opinion, conversation news etc. in which the average person is practically submerged." Whilst the hearing person acquires much information from rapidly assimilated conversation with others or from such auditory or audio-visual communication media as radio and television, the deaf person whose communication skills are inadequate for social competency must rely mainly on the printed word and may be further limited according to the extent of his ability to read. For such a person the sign language may be the most rapid vehicle by which ideas can be exchanged and his mind kept alert by conversation with other deaf persons on topics of everyday interest.

Similarly, the deaf person may experience considerable isolation both at home and at work due to his meagre opportunities for conversation because of the inability of most hearing people to converse by means of signing and finger spelling. In such circumstances an intense hunger for social life and companionship, may impel the deaf person to seek the company of others

(147) Sutcliffe Rev. T. H. "The Medium of Communication in Deaf Dramatics" Deaf Welfare, Vol. 2, No. 8, July, 1961. P.340.

(148) Tillinghast Edward W. Superintendent; Arizona School for the Deaf "Aspects of Psychological Considerations to an understanding of the Deaf". Printed in "Proceedings of West Coast Regional Institute in Personal, Social and Vocational Adjustment to Total Deafness" held at California School for the Deaf. February 2 - 6 - 1959. P.117.

similarly disabled to himself at a Welfare Society for adult deaf persons or, where no such Society is available, at informal meeting places where the deaf congregate. Such informal gatherings formed the nucleus of many of the present voluntary Societies for the deaf^(a)

The importance of conversation to the deaf has been well expressed by Potter⁽¹⁴⁹⁾ a Missioner then working in a rural area:-

"The deaf read the newspapers at home but they cannot say to their relatives: "Have you seen the news?" or "What do you think of this?" they save it up until they come to the club and then discuss the news or ask about the things they have seen in the papers. The conversation will perhaps begin with a deaf man spelling out "Petrol" and then signing "allright?" with an enquiring look. Then the missioner gives an outline of the situation, and as there are so few of us, we can all join in and give our points of view. Often when asked if they would like to play games, they say: "I can play billiards or darts at the village Institute or at home with hearing friends but I have no one to sign to at home. I don't pay fares to come and play games. I want to talk".

The role of the missioner in forming opinion has already been briefly mentioned^(b) and it is important that particularly where gossip is concerned the Welfare Officer should tread warily and neutrally. It is also essential that he should be aware of the items appearing in the more popular newspapers so that he can discuss them with deaf persons who may refer to a particular news item in conversation. As one Welfare Officer observed to the writer, "Conversation is usually gossip, but to the deaf, gossip is the essence of life".

MISCELLANEOUS ACTIVITIES OF VOLUNTARY WELFARE SOCIETIES FOR THE ADULT DEAF

In this section of the study it is proposed to consider firstly the past and present efforts made by voluntary Societies for adult deaf persons to protect their members from penury and isolation and secondly

(149) Potter U. "Special Problems in Certain Areas - Cornwall"
Deaf Welfare Vol. 1. No. 5. March, 1957. P.66.

(a) See pages 30, 33, 48 and 57.

(b) See page 178.

to discuss the relationships of the Societies with certain special classes of persons with hearing defects, namely, (a) The Deaf Blind, (b) The Deaf Suffering from Mental Illness, (c) The Hard of Hearing.

THE PREVENTION OF POVERTY AND ISOLATION

(a) Mutual Aid

The origin of the mutual aid motive has been attributed by Beveridge to "a sense of one's own need for security against misfortune and realisation that since one's fellows have the same need, by undertaking to help one another all may help themselves"⁽¹⁵⁰⁾. That the motive of mutual aid along with the motives of evangelism and philanthropy contributed to the founding of missions to the deaf is exemplified by the description given in the second chapter of this thesis of the establishment of the Liverpool and Manchester Societies. The Liverpool Adult Deaf and Dumb Benevolent Society was originally "a mutual help club founded by the deaf people themselves"⁽¹⁵¹⁾. At Manchester, the need for "a mutual help society" in addition to the religious services was recognized due to the "misery, privation and want of employment among the deaf". It is significant that as Cole has noted⁽¹⁵²⁾, the attitude of mutual self help is often most strikingly manifested among the very poor.

With some Societies as at Leeds, where in 1899 the deaf constituted themselves into a Society the main object of which was "to raise funds for the mutual benefit of all members in times of sickness and death"⁽¹⁵³⁾, the mutual aid motive became prominent a considerable time after the founding of the mission. At Liverpool the mutual aid purpose was revived in 1908 when the deaf started a Tontine sick and benefit club designed to give assistance "in case of sickness or accident or death"⁽¹⁵⁴⁾. This Tontine Club was registered under the Friendly Societies Act and was entirely controlled by

(150) Beveridge Lord. "Voluntary Action" George Allen and Unwin, 1948. Pages 8 and 9.

(151) Liverpool Adult Deaf and Dumb Benevolent Society Annual Report 1895.

(152) Cole G. D. H. Mutual Aid Movements in their relation to Voluntary Social Service in "Voluntary Social Services" Edited by A. F. C. Bourdillion. Methuen, 1945. P.120.

(153) Leeds United Institution for the Blind, Deaf and Dumb Annual Report 1899 - 1900, P.11.

(154) Liverpool Adult Deaf and Dumb Benevolent Society Annual Report 1908.

a committee of deaf persons^(a).

A close parallel seems to exist between the benevolent activities of some of the early missions and friendly societies of what Gosden⁽¹⁵⁵⁾ has described as the "Sunday School type" which had some religious or moral principal as their mainspring. Gosden⁽¹⁵⁵⁾ observes that "the growth of these specialised local clubs seems to have come only as the towns grew in size and travelling facilities improved, that is to say, when enough people of like persuasion were able to meet together without too much difficulty." Only as the towns grew in population did the deaf become sufficiently numerous in any one place for there to be established either by the deaf themselves or by hearing persons on their behalf, societies, having as their aims not only the provision of religious worship and facilities for social intercourse but also insurance against misfortune and arrangements by which members could be protected from the indignity of a pauper funeral. It is of interest to mention that in 1868, and again in 1872, the annual reports of the Liverpool Adult Deaf and Dumb Benevolent Society refer to the purchase of burial places in Toxteth Cemetery so that its members should not become "the nameless occupants of unknown graves"⁽¹⁵⁶⁾. In the Nineteenth and early Twentieth Centuries the aims implicit in the benevolent activities of societies for the deaf were to enable deaf persons to avoid both the stigma and the harshness of the Poor Law. Assistance in obtaining employment as described in the previous section of this chapter enabled the deaf to be self supporting. Relief, the encouragement of thrift and the provision of accommodation are other measures by which the missions have endeavoured to keep the deaf from destitution and isolation particularly in old age.

(b) Relief

Whilst there are numerous references to relief either in cash or kind in the reports of the early missions only a small proportion of their total

(a) This Tontine Society is still in existence (1963)

(155) Gosden P. H. J. H. "The Friendly Societies in England 1815 - 75. Manchester University Press. 1961. P.20 - 21.

(156) Liverpool Adult Deaf and Dumb Benevolent Society Annual Report 1868.

TABLE 58

North and East Lancashire Society for the Deaf. (Sources - Annual Reports for the Years Stated).

Cash Distributed in Relief 1888 - 1896

<u>Year</u>	<u>Total Income</u> £ s. d.	<u>Amount Distributed as Relief</u> £. s. d.	<u>Remarks</u>
1888	251. 17. 1.	5. 8. 11.	Included £1. 17s. Od. Loans which were repaid.
1889	266. 10. 4.	5. 0.	
1890	258. 0. 4.	12. 0. 0.	The £12. Os. Od. was a donation included in the income and entered on the expenditure side as "Given to the Deaf and Dumb Poor at Mr. & Mrs. Yerburgh's request.
1891	244. 9. 1.	6. 0.	
1892	248. 0. 5.	8. 1. 10.	
1893	NO REPORT AVAILABLE		
1894	382. 13. 6.	7. 8. 0.	
1895	308. 15. 4.	6. 3. 8.	
1896	333. 14. 4.	4. 6. 5.	

TABLE 59

Percentage of Income Devoted to Relief by 13 Voluntary Societies
for Adult Deaf Persons in England 1963

	Gross Income	Expenditure on Relief	Relief as a % of Total Income.
A	5629	36	0.64
B	5705	162	2.84
C	3521	68	1.93
D	4285	26	0.61
E	4010	182	4.54
F	7702	500	6.50
G	3611	150	4.15
H	4533	85	1.88
I	5794	220	3.79
J	8582	106	1.23
K	2265	34	1.50
L	2377	25	1.05
M	3976	52	1.30

income was usually devoted to charitable purposes. The statement in Table 58 of the amounts of cash distributed by the North and East Lancashire Deaf and Dumb Society in each of the first eight years of its existence is typical of several such lists compiled by the writer from accounts shown in annual reports. Several factors influenced the amounts shown as distributed to necessitous deaf persons. The majority of societies had little residual cash after such commitments as the Missioner's salary and the upkeep of premises had been met. Particularly in the early years of a mission's existence it would be necessary for the management committee to devote surplus funds to the accumulation of reserves. The need for relief by the deaf would also depend on the economic circumstances of a particular time and district. Thus, the small sums given in relief by the North and East Lancashire Society may have been partly due to the fact that throughout the eight years covered by Table 58 the missioner reported that "the deaf mutes continue to be well employed". In contrast a Benevolent Fund established in 1923 by the Adult Deaf Society in Liverpool, "every penny of which is expended directly upon the deserving sick and poor among the deaf",⁽¹⁵⁷⁾ had, by 1932, "been strained almost to breaking point" and was only rescued from complete exhaustion by a Sale of Work which raised £260⁽¹⁵⁸⁾. Missioners also seem to have been troubled by undeserving applicants for relief and in 1894 the Institute of Missionaries for the Deaf published in the "British Deaf Mute" a monthly list of deaf tramps in respect of whom missioners were advised to exercise caution when dealing with applications for assistance^(159a).

Table 59 gives particulars of the percentage of income distributed in relief during their financial year ending in 1963 by 13 Welfare Societies for the deaf. Any attempt to compute the total amount expended in assistance by all the voluntary societies responding to the survey was prevented by two factors, firstly that a number of superintendents failed to provide a copy of their 1963 annual report and secondly, that some societies did not show relief as a separate item in their accounts, payments for this purpose being frequently

(157) Liverpool Adult Deaf and Dumb Benevolent Society Annual Report, 1923.

(158) Liverpool Adult Deaf and Dumb Benevolent Society Annual Report, 1932.

(159) British Deaf Mute, Vol. 1, 1889 - 91. P.32.

(a) References to "The Tramp Problem" are also found in the early reports of the Northern Counties Association for the Deaf.

combined with amounts expended on recreational and educational purposes under such designations as "General Amenities for the Deaf" or "Welfare Work". From the accounts analysed in Table 59 therefore it is not possible to do more than make the generalisation that only a small percentage of the income of most voluntary societies for the deaf appears to be expended on assistance.

(c) The Encouragement of Thrift

Apart from mutual benefit societies usually founded and managed by the deaf themselves, most missions seem to have established facilities for the accumulation of private savings by means of "Penny Bank" or "Savings Accounts". Thrift was beneficial both to the deaf and the mission, since, in times of necessity, depositors in a bank could draw on their own financial resources rather than make claims for relief on the limited funds of the voluntary society.

In 1907 the serious need for sickness insurance among the 5,000 deaf persons in their care was recognised by the staff of the R.A.D.D. Some information regarding the incidence of sickness and mortality among the deaf was prepared by the Rev. Albert Smith who, with the Rev. F. W. G. Gilby, approached the Church Benefit Society with a view to obtaining sickness insurance for deaf persons. After considering the matter the C.B.S. agreed to accept deaf and deaf and dumb persons at ordinary rates of contribution for an experimental period⁽¹⁶⁰⁾. In fact, the C.B.S. has never weighted its rates in respect of persons afflicted by deafness. The first lodge opened specifically for the deaf was "Ephphatha", St. Saviours, London, founded in 1908⁽¹⁶⁰⁾.

When the National Health Insurance Act became law in 1911 some difficulties seem to have been experienced by deaf persons in securing acceptance by friendly societies. Representations on the matter were made by the B.D.D.A. to the Church Benefit Society and in 1912, largely through the influence of the Rev. F. W. G. Gilby who was one of its members, the Executive Council of the C.B.S. passed a resolution recognising the B.D.D.A. "as the proper authority to consult on all matters concerning the deaf"....."⁽¹⁶¹⁾

(160) National Institute for the Deaf. The Problem of the Deaf, 1929. P.91.

(161) " " " " " " " " " " " " " " " "

By 1939 the C.B.S. had 44 lodges totalling 3,038 members associated with missions to the deaf. Thirty-five of these lodges were attached to English missions⁽¹⁶²⁾.

In 1962, 41 out of the 51 Societies covered by this survey made provision for thrift through a savings club or sick benefit club. In the same year (1962) 38 lodges connected with missions and welfare societies for the deaf were affiliated to the Church Benefit Society. Many of these Lodges, however, were only small and some had become almost inactive since the passing of the 1946 National Insurance Act.⁽¹⁶³⁾ All Lodges for the deaf are invited to participate in the management of the C.B.S. by sending delegates to the Annual General Meeting of the Society. At this meeting the business is always interpreted to deaf persons present by one of the Missioners to the deaf who is attending the proceedings⁽¹⁶⁴⁾. The Church Benefit Society is thus the only Friendly Society existing primarily for hearing people which makes special provision for deaf persons.

(d) The Provision of Accommodation

The first attempt in England to provide residential accommodation specifically for adult deaf persons was probably the Institution for Providing Employment and Religious Instruction for the Adult Deaf and Dumb, the founding of which was described in detail in Chapter Two. Originally this Institution only admitted males but in 1845 the annual report mentions that a portion of the premises had been set aside for the reception of females and that the inmates included "several Deaf and Dumb females who previous to their reception were pent up in a workhouse"⁽¹⁶⁵⁾.

Although no definite evidence has been discovered by the writer there appears to be some connection between the demise of the Institution for Providing Employment and Religious Instruction in 1851 and the establishment in the same year of the British Asylum for Deaf and Dumb Females. The objects

(162) National Institute for the Deaf "All about the Deaf" Revised Edition 1939, Page 93.

(163) Robbins G. J. Chief Secretary the Church Benefit Society in a written communication to the writer dated June, 28th, 1962.

(164) Robbins G. J. "The Church Benefit Society and the Deaf" "Deaf Welfare", Vol. 2, No. 9, November, 1961, P. 362.

(165) Institution for Providing Employment, Relief and Religious Instruction for the Adult Deaf and Dumb, Annual Report, 1845. P.4.

of the British Asylum which was situated in Lower Clapton, London, were threefold. Firstly, it endeavoured to give instruction in general subjects both of a secular and religious character to girls or women under thirty years of age who were too old to attend a school for the deaf. Secondly, it trained females under the age of thirty years in needlework, laundry work and domestic service so as to equip them to earn their own livelihood. The third object was "to provide a home for the aged and infirm and the unprotected and those who can do nothing to help themselves"⁽¹⁶⁶⁾. In 1886 the Asylum had thirty residents many of whom had previously been in workhouses and its Secretary claimed that it was the only residential institution exclusively for deaf adults in the country⁽¹⁶⁷⁾.

During the Nineteenth and early Twentieth Centuries considerable numbers of deaf persons seem to have been inmates of Poor Law Institutions. Some destitute young deaf persons went to the workhouse straight from school, or, in the case of uneducated deaf mutes at a very early age⁽¹⁶⁸⁾. The 1845 report of the Institution for Providing Useful Trades stated that inquiries made by its Committee had ascertained that "in almost every workhouse throughout England there are Deaf and Dumb in the prime of life wasting their existence in idleness"⁽¹⁶⁹⁾. The aged deaf, however, were more numerous^a. In 1889 the Missioner at Blackburn informed his Committee that there were about fifty deaf and dumb persons in the Lancashire workhouses and stressed that "a home for the aged and infirm and the many poor, lonely deaf mutes in the various Lancashire workhouses is very much needed for their spiritual

(166) Royal Commission on the condition of the Blind, Deaf and Dumb. Minutes of Evidence. Evidence of W. T. Hillyer Esq. Secretary British Asylum for Deaf and Dumb Females. Paragraph 9823. P.340

(167) As above. Paragraph 9832.

(168) Liverpool Adult Deaf and Dumb Benevolent Society Annual Report 1899. P.P. 14 - 15.

(169) Institution for Providing Employment, Relief and Religious Instruction for the Adult Deaf and Dumb. Annual Report 1845. P.7.

a This point can be inferred from many references in reports and elsewhere e.g. Royal Commission on the Condition of the Blind, Deaf and Dumb. Minutes of Evidence. Evidence of Daniel Murray Esq. Paragraph 9936. P.344

and temporal welfare. It is very miserable for a deaf mute to live in the workhouse"⁽¹⁷⁰⁾. Just how miserable the lot of an aged deaf inhabitant of a Poor Law Institution could be has been graphically described by Eichholz:⁽¹⁷¹⁾

"The old persons are in a particularly hard case. Their entry into the workhouse means confinement to mental solitude and isolation for the rest of their lives. Neither inmates nor staff can, as a rule, understand them or extend to them even the limited amenities of social life. Save for the occasional visit of a Missioner to the deaf and dumb or of a chance relative they are cut off from contact with the human mind and to many the friendly visit eagerly awaited never comes"

Incidental references to the matter in annual reports indicate that the Blackburn Mission was not alone in recognizing the need of homes specially for the deaf. The B.D.D.A. which, at its first Congress held in 1890 had discussed the subject of "Homes for the Aged and Infirm Deaf and Dumb" also regarded the provision of residential accommodation particularly for the aged deaf as of importance⁽¹⁷²⁾. The capital cost of establishing homes and the revenue for their upkeep, however, was beyond the resources of most voluntary societies before financial assistance became available from Local Authority funds. Nevertheless a Home for Adults was started in connection with the Bath Mission in 1868 which is still in existence⁽¹⁷³⁾. A small home for deaf women was founded by the Wolverhampton Mission in 1902⁽¹⁷⁴⁾^(a). In 1901 the Liverpool Adult Deaf and Dumb Benevolent Society opened a "Home of Refuge" for destitute, homeless or unemployed deaf girls⁽¹⁷⁵⁾. The home

(170) North and East Lancashire Deaf and Dumb Society Report, Balance Sheet and Subscription List 1889. P.8.

(171) Eichholz Report P.114.

(172) Deaf and Dumb Times, Vol. 2, No. 3, August 1890. P.53.

(173) A Brief History of the Work in Bath connected with the Deaf and Dumb (undated)

(174) Fifty Years Work Amongst the Deaf and Dumb. Souvenir Handbook 1886-1936 of the Church Mission to the Deaf and Dumb in South Staffordshire and Shropshire P.8.

(a) This home was closed in 1948 because of a shortage of applicants for admission and staff difficulties.

(175) Liverpool Adult Deaf and Dumb Benevolent Society Annual Report, 1902. P.31.

TABLE 60

Deaf or Dumb Persons in Residential Accommodation Provided by Local Authorities either Directly or by Arrangement with Voluntary Organisations (End of 1961).

Description	Residential Accommodation		TOTAL
	Provided by Local Authorities	Voluntary Organisations on behalf of I.As.	
Deaf or Dumb Elderly	1622	208	1830
" " Others	141	147	288
TOTALS	1763	355	2118

Source:- Ministry of Health. "Health and Welfare". Cmnd. 1973. April 1963. P.34.

at Liverpool closed in 1916 because, as a consequence of the full employment caused by the World War of 1914-1918 the number of applications for admission did not justify its continuance⁽¹⁷⁶⁾.

Eichholz stated⁽¹⁷⁷⁾ that at the time of his Survey (1930-1931), there were, in England, five homes for deaf women and one home for deaf men providing between them accommodation for 106 females and 40 males. Only two of these residential institutions, however, were connected with missions for the adult deaf. In addition, a hostel for deaf boys under the age of 21 years had been started by the N.I.D., and two hostels for deaf girls had been established respectively by the R.A.D.D. and Sir Edward Stern.

In 1962 seven Welfare Societies for the Deaf in England namely Bath, Blackpool, Hampshire and Isle of Wight, Hull, Gloucester, Stoke-on-Trent and Worcester had established homes providing accommodation for a total of 90 residents. Six homes were maintained by the R.N.I.D. with a total of 210 places⁽¹⁷⁸⁾. The B.D.D.A. home for aged and infirm deaf catered for 30 persons⁽¹⁷⁹⁾, and one County Borough (Oldham) maintained a home for 14 deaf inhabitants.⁽¹⁸⁰⁾ The R.A.D.D. had a hostel for 14 deaf women and girls some of whom had been there since leaving school⁽¹⁸¹⁾. Finally, 32 places were available at the British Home for Deaf and Dumb Women, London⁽¹⁸⁰⁾.

In 1962 therefore, the residential accommodation specifically for deaf persons which was available in England aggregated to 376 places. In addition, two establishments catering respectively for 15 deaf working boys and 25 maladjusted youths, were controlled by the R.N.I.D. Table 60 shows the number of deaf or dumb people who were resident at the end of 1961 in accommodation

(176) Liverpool Adult Deaf and Dumb Benevolent Society Annual Report 1916.
P.

(177) Eichholz Report P.116-118.

(178) R.N.I.D. Homes for the Deaf leaflet (Undated)

(179) Dujardin E. H. Esq. Superintendent Ernest Ayliffe Home for the Aged and Infirm Deaf and Dumb in a written communication

(180) Midland Regional Association for the Deaf Annual Report 1963. P.10.

(181) R.A.D.D. Annual Report 1962-63. P.11.

provided by Local Authorities either directly or by arrangement with voluntary organisations, the numbers of deaf persons in residential accommodation provided by voluntary organisations on behalf of Local Authorities appears to be understated by the Ministry figures. Whether deaf persons should be accommodated in homes for their exclusive use, however, is open to question. It has been suggested to the writer that deaf persons in need of domiciliary care, may degenerate more rapidly when their only companions are similarly handicapped and that a better plan is for small groups of deaf persons to be housed in homes which do not distinguish between persons with or without auditory handicaps⁽¹⁸²⁾. As mentioned in Chapter Three, four voluntary societies for adult deaf persons were, in 1962, contemplating the extension of their facilities by the provision of residential accommodation^a. Dujardin,⁽¹⁸³⁾ the superintendent of a home for aged and infirm deaf people, has made the interesting point that because the deaf enjoy using their eyes and like the movement of people and vehicles, homes for persons with a profound hearing loss should be situated in towns rather than in quiet, beautiful surroundings.

Whilst the average number of places in the various homes maintained by national voluntary organisations for the deaf such as the R.N.I.D. and the B.D.D.A. varies between 30 and 35, the homes controlled by local societies are smaller and each caters for between 10 and 20 deaf persons. This difference in size is mainly because the local voluntary societies are primarily concerned to provide accommodation for deaf persons normally living within the area served by the mission. The main advantage of having a home attached to a local welfare society for the deaf is that it is not necessary for a deaf person on becoming institutionalised to move far from familiar surroundings and contact can be maintained not only with relatives and friends who are able to visit the home without undue travelling but also

(182) McCracken D.A., M.D. ChB. D.P.H. Medical Officer of Health West Suffolk County Council in a written communication

a See page 89

(183) Dujardin E. H. Superintendent of the Ernest Ayliffe Home for the Aged and Infirm Deaf and Dumb. "The Deaf in Residential Establishments" "Books and Topics" November, 1954. P.11.

with the mission and missioner. Unfortunately the limited number of residential establishments for the adult deaf and their geographical location precludes the accommodation of all inhabitants within easy distance of the district in which they formerly lived. In such cases Welfare Officers to the deaf can assist the deaf person to settle down in his new surroundings whilst still maintaining contact with old acquaintances and interests by regular visitation and also by frequent correspondence and the forwarding of local newspapers.

The aim of both national and local organisations in establishing homes for adult deaf persons is thus, not merely to provide a domicile where the deaf are protected, sheltered and have their physical needs supplied but also to avoid the social isolation experienced in a hearing environment by deaf persons often with limited powers of expressive and receptive communication.

Visitation

Visitation of deaf persons receiving institutional care or homebound is an essential aspect of the work of a Welfare Officer to the deaf and, as mentioned in Chapter Three^(a) such visitation is especially important in respect of deaf people living in rural areas where distance and transport difficulties prevent their regular attendance at the mission or welfare centre. Visitation by a Welfare Officer to the deaf may be undertaken for three principal reasons. Firstly, to ameliorate the isolation of the deaf by the offer of friendship and conversation. Secondly, to enable the deaf person to express his welfare needs and the Welfare Officer to detect such needs as may not be mentioned. Thirdly, to provide, where requested, spiritual ministrations or instruction.

(a) See page 86

THE DEAF WITH MENTAL ILLNESS

Welfare Officers to the Deaf can frequently give useful assistance both to persons with impaired hearing who are suffering from some form of mental illness and to psychiatric staff concerned with them. Such assistance can be given in four ways:-

- (a) A welfare officer to the deaf may be able to discern incipient mental trouble involving deaf persons before it would be apparent to anyone without a wide experience with the deaf. Several superintendents supported their objection to a General Purpose Social Worker as suggested by the Younghusband Committee by asserting that such a worker would not have attached importance to symptoms of mental illness which had been recognized by specialist welfare officers in the course of informal contacts with deaf persons. In some cases, however, welfare officers for the deaf seemed from conversations to be uncertain what further procedure to adopt with regard to persons suspected of suffering from mental illness.
- (b) In assisting a psychiatrist, the welfare officer for the deaf may act as interpreter, adviser and protector. As interpreter, he may facilitate the rapidity and accuracy of communication between the psychiatrist and the deaf person. As adviser, he can, from his personal knowledge of a deaf individual, often give particulars relative to such matters as the family background and social life of the patient which can assist the psychiatrist in his understanding and diagnosis of the case. As protector, the welfare officer to the deaf is concerned in ensuring that such concomitants of profound deafness as slowness of comprehension and imperfect speech are not, by themselves, interpreted as indicating mental disorder. The R.N.I.D. has repeatedly advocated that an interpreter should be present in all cases where the compulsory detention of deaf persons believed to be suffering from mental illness is contemplated and Eichholz⁽¹⁸⁴⁾ also recommended that "the services of an expert interpreter should be sought in all deaf and dumb cases coming up for certification where there is any suggestion of mental deficiency or incapacity." As noted earlier in this chapter^(a) the

(184) Eichholz Report. P.181.

(a) See Page 178.

Ministry of Health, has by Circular 95201/3/7⁽²⁶⁾ requested hospital authorities to arrange for interpreters to be provided to assist deaf and deaf-blind persons appearing before Mental Health Review Tribunals.

(c) By visitation the welfare officer to the deaf can help to alleviate the isolation experienced by persons with auditory handicaps who are in-patients in mental hospitals. Moss⁽¹⁸⁵⁾ in the course of an enquiry conducted for the B.A.H.O.H. found "numbers of hard-of-hearing patients sitting in large wards seemingly lost in a world of hearing people..... One can only say that the position of a hard-of-hearing person in a mental hospital is a difficult one arising entirely out of the fact that generally speaking the normal hearing person does not understand what it is to be isolated". Because of their inability to benefit from the use of a hearing aid the isolation of the deaf is thought to be even more pronounced than that of the hard-of-hearing. Statistics compiled by Moss⁽¹⁸⁵⁾ and the N.R.A.D.⁽¹⁸⁶⁾ show a close correlation indicating that about 6% of all persons resident in mental hospitals suffer from some degree of hearing loss.

Three suggestions for the mitigation of the isolation of deaf patients in mental hospitals may be made. Firstly there is the possibility that patients using methods of communication peculiar to the deaf could be grouped in special wards. Such segregation, however, is, in itself open to objection and, because of the diversity of mental illnesses might be impracticable. Secondly, that regular visitation by welfare officers skilled in conversing with the deaf either manually or orally should be encouraged by mental hospital authorities. Thirdly, the instructions of medical and nursing staffs both in communication with the deaf and the social and psychological consequences of profound deafness. In 1962 the N.R.A.D. arranged for the staff of one of the mental hospitals in its area to receive instruction in manual methods of communication from a retired missionary to the deaf⁽¹⁸⁷⁾

(26) Ministry of Health. Mental Health Review Tribunals - Interpreters. Ref. 95201/3/7 dated February 27th, 1961.

(185) Moss S. "Mental Health and the Hard-of-Hearing" Report of an Enquiry into Loss of Hearing as a Possible Cause of Mental Ill-Health. British Association of the Hard of Hearing 1962. Para. 16.

(186) North Regional Association for the Deaf "Persons with a Hearing Loss in Psychiatric Hospitals and Hospitals for the Sub-Normal" Duplicated 1962. P.1.

(187) North Regional Association for the Deaf. Annual Report 1961. P.9.

TABLE 61.

Opinions expressed by Superintendents of 51
 Voluntary Societies for Adult Deaf Persons in England
 Regarding the Degree of Co-operation between the Societies
 and Staffs of Psychiatric Wards and for Mental Hospitals (1962)

SIZE OF SOCIETY (Registered Deaf Persons)	Co-operation Good	Co-operation Could be better	Co-operation Poor	TOTALS
0 - 121	5	1	2	8
121 - 300	11	13	1	25
301 - 500	7	4	-	11
501 - 700	1	-	1	2
701 - 900	2	2	-	4
900 - 1,100	1	-	-	1
TOTAL	27	20	4	51
PERCENTAGE (ALL SOCIETIES)	53%	40%	7%	100%

(d) After discharge from mental hospital a deaf person may be helped by a welfare officer for the deaf who can not only assist in his family, social and occupational rehabilitation but also watch his progress with a view to preventing any recurrence of the mental trouble.

Table 61 provides details of the replies given by the superintendents of the societies covered by the survey to a question which asked them to express an opinion as to whether co-operation between their society and the staffs of psychiatric wards or mental hospitals was "good", "could be better" or "poor". Co-operation is, of course, a two way process and it was evident from the replies that respondents regarded themselves as ready to collaborate and that where inadequate co-operation existed this was the fault of the psychiatric staff.

Such alleged cases of non-co-operation might be attributed to professional ethics which would make a psychiatrist understandably reluctant to call in a third person in cases where mental illness is involved.

The most frequent criticism made by superintendents who stated that co-operation "could be better" or was "poor" was the failure of the hospital authorities to notify the society for the deaf that a person with impaired hearing had been admitted as an in-patient. This criticism is, no doubt, valid where hard-of-hearing persons are concerned since the majority of such people never make contact with the societies for the deaf. Where a deaf person enters mental hospital, however, it seems to the writer that such an event should be known to the welfare officer to the deaf either from his personal contact with the case or from information given by the patient's relatives and friends.

Three welfare officers, however, made the criticism that, because co-operation was inadequate, the nature and consequences of deafness was imperfectly comprehended by psychiatrists and psychiatric social workers. As one welfare officer wrote:- (188)

"Many doctors, in my view, dislike admitting that they are unable to deal directly with every patient. A doctor often has no idea of the language limitations of the born-deaf

(188) Personal written communication.

especially of their ignorance of current idioms; he often exaggerates the value of the hearing aid and tends to assume that every deaf person either can lip-read him or ought to be able to. As a result few doctors willingly admit that an interpreter is needed. I think the staffs of psychiatric wards need education as to what it really means to be seriously or totally deaf or deaf and dumb. They think speech and pencil and paper adequate..... We are sometimes informed that a deaf person or hard-of-hearing person is in a mental hospital just before he is sent home: very rarely in time to enable us to visit him and offer our assistance."

In the majority of cases, therefore, it seems that the welfare society for the deaf must take the initiative in bringing to the notice of psychiatrist and psychiatric social workers the assistance that can be given with deaf persons suffering from mental illness and ensuring by the quality of their help that the co-operation of the welfare officer to the deaf will be requested in subsequent cases involving mentally sick persons with hearing defects.

It also appears that co-operation between psychiatric staffs and workers in deaf welfare could be increased by a greater awareness on both sides of the work that each is endeavouring to do. There is considerable scope for the R.N.I.D. or the Regional Associations for the Deaf to sponsor short courses of instruction designed to provide psychiatrists and psychiatric social workers with a greater insight into the problems of deafness and welfare officers to the deaf with an understanding of the principles of psychiatric social work.

THE DEAF-BLIND

A deaf-blind person may be described as one who by reason of his impaired hearing and vision is forced to rely considerably or entirely on his remaining senses of touch, taste and smell with touch usually playing the major role.

The terms of reference of this thesis limit any discussion of deaf-blindness to an investigation of the extent to which voluntary societies for the adult deaf contribute to the provision of welfare services for persons suffering from the dual handicap. Three matters must, however, be mentioned if the work of the voluntary societies for the deaf in the field of deaf-blindness is to be understood.

(a) Apart from the very few cases in which a person is congenitally deaf and blind a somewhat arbitrary distinction may be made between the deaf-blind and the blind-deaf according to whether deafness or blindness was the primary handicap. This distinction is important since the psycho-social development and rehabilitation of the individual will be profoundly influenced according to the disability which occurred first. As Verstrate has pointed out:-⁽¹⁸⁹⁾

"Those who have once had vision can relate to colour, to visual images that we can convey verbally. They will, in most cases, respond to the printing of letters on the palm. Those who have at one time heard may be able to relate to auditory references - sounds of everyday living, references to music with which they may have been familiar, or any of those stimuli which have once had association for the now non-hearing person."

Thus an important aspect of welfare provision for the deaf-blind is the utilisation and conservation of residual auditory and visual abilities, i.e. it was noticed at a residential course organised by the Southern Regional Association for the Blind that deaf-blind people who lived alone or who had little opportunity to communicate were rapidly losing their

(189) Verstrate Donna "Social Group Work with Deaf Blind Adults"
American Foundation for the Blind, New York 1959. P.9.

TABLE 62

Registered Blind Persons in England and Wales
with some Degree of Hearing Loss as at 31.12.63.

Source. Statistics supplied by the North Regional
Association for the Blind.

	<u>MALE</u>	<u>FEMALE</u>	<u>TOTAL</u>	<u>GRAND TOTAL</u>
Deaf without Speech and				
(a) without other handicaps	172	179	351	
(b) Mentally Ill	14	16	30	
(c) Mentally sub-normal	28	34	62	
(d) Physically Defective	12	12	24	
(e) Mentally Ill and Physically Defective	3	11	14	
(f) Mentally sub-normal and Physically Defective	14	12	26	
	<u>243</u>	<u>264</u>	<u>507</u>	507
Deaf with Speech and				
(a) without other handicaps	555	1,248	1,803	
(b) Mentally Ill	25	53	78	
(c) Mentally sub-normal	22	27	49	
(d) Physically Defective	60	135	195	
(e) Mentally Ill and Physically Defective	-	4	4	
(f) Mentally sub-normal and Physically Defective	7	9	16	
	<u>669</u>	<u>1,476</u>	<u>2,145</u>	2,145
Hard of Hearing and				
(a) without other handicaps	1,978	3,218	5,196	
(b) Mentally Ill	33	52	85	
(c) Mentally sub-normal	25	24	49	
(e) Physically Defective	263	532	795	
(f) Mentally Ill and Physically Defective	2	4	6	
(g) Mentally sub-normal and Physically Defective	2	6	8	
	<u>2,303</u>	<u>3,836</u>	<u>6,139</u>	6,139
Blind Persons with some degree of hearing loss.				8,791

speech and the importance of retaining and using whatever speech or hearing still remained was emphasised.⁽¹⁹⁰⁾

(b) Numerically the problem of the deaf-blind is small, although as the Ministry of Health has stated,⁽¹⁹¹⁾ "the small numbers conceal a great deal of loneliness and frustration." Table 62 shows the number of registered blind persons in England with some degree of hearing loss as at the end of 1965. Two matters revealed by the table are significant: the fact that 507 (19%) out of a registered deaf-blind population of 2,652 were stated to be without speech and also the high incidence of mental trouble among the deaf-blind people without speech. In this latter connection of the 507 persons shown in Table 62, 44 (8.7%) were mentally ill and 88 (17.3%) mentally sub-normal so that 26% of the registered deaf-blind persons without speech suffered from some form of mental disability. In 1959 it was estimated that less than 3% of the total blind population were deaf-blind to such a degree that they could not be helped by any hearing aid.⁽¹⁹²⁾

(c) In 1951 the Ministry of Health issued a Report on the Special Welfare Needs of Deaf-Blind Persons prepared for the Advisory Council for the Welfare of Handicapped Persons by the Committee on the Development of Welfare Services for Blind and Partially Sighted Persons. In the course of its investigation the Committee consulted representatives of nine organisations for the blind, one for the deaf-blind and one for the deaf. Three members of the Advisory Council's Committee on the Welfare of the Deaf, two of whom were superintendents of voluntary societies for adult deaf persons, also assisted in the preparation of the Report.

The Report stated⁽¹⁹¹⁾ that the deaf-blind were fundamentally a problem for the "blind world" as both deaf-blind and blind-deaf persons were likely to have little in common with the sighted deaf person and that "Home Teachers of the Blind should continue to deal with deaf-blind persons in general." The Report recorded however, that the Committee felt that.... "organisations dealing with the deaf will have an important contribution

(190) Southern Regional Association for the Blind. Report of a Residential Course Organised by the Southern Regional Association for the Blind in order to Further Research into the Welfare Needs of Deaf Blind People. Typewritten. November 1957. P.2.

(191) Ministry of Health. Report on the Special Welfare Needs of Deaf-Blind Persons. H.M.S.O. 1951. P.3.

(192) Royal National Institute for the Blind. "The Deaf-Blind" R.N.I.B. Bulletin No.20. Revised Edition 1959. P.22.

to make and whilst blind welfare services should include arrangements for deaf-blind persons these should be carried out in close consultation with those responsible for arrangements for promoting the welfare of deaf persons, to ensure that, amongst other things, a deaf-blind person may be dealt with in a manner best suited to his desires and temperament and to the promotion of his welfare"⁽¹⁹¹⁾

The National Deaf-Blind Helpers' League founded in 1928 is the National body representing the interests of deaf-blind people. This organisation stresses that the dual handicap of deaf-blindness is quite distinct from either of the single ones of deafness or blindness and therefore requires specialist workers. As the General Secretary of the League observed in a letter to the writer - "It is detrimental to the interests of deaf-blind people that the public should be lead to think that either the deaf service or the blind service can meet the needs of deaf-blind people adequately."⁽¹⁹³⁾

In 1963, however, the view of the Ministry of Health did not appear to have changed from that of 1951, namely, that services for the deaf-blind should be provided by a partnership of the blind and deaf welfare agencies with blind welfare usually playing the major role.⁽¹⁹⁴⁾

Some indication of the special arrangements made for the deaf-blind by the societies for the adult deaf can be obtained from Table 63. This Table is unsatisfactory since 21 out of the 51 provincial societies for the deaf providing information gave no answer to a question asking for examples of services given by the society in respect of the deaf-blind. The fact that the smaller the society the less likely it was that more than one or two deaf-blind persons would be known, might be responsible for the failure of some of the smaller societies to give any answer to the question since in all probability no special services were, in such cases, being provided.

The extent to which it was necessary for a society to provide interpretation services would probably depend on whether or not the deaf-blind

(191) Ministry of Health. Report on the Special Welfare Needs of Deaf-Blind Persons. H.M.S.O. 1951. P.3.

(193) Sculthorpe, A.R. M.B.E. General Secretary, National Deaf-Blind Helpers' League personal written communication dated January 14th, 1963.

(194) Potter, Mrs. K. Ministry of Health in an interview with the writer at the Ministry.

TABLE 63

Examples of Special Provision for Deaf Blind Persons Mentioned by Fifty-One Societies for Adult Deaf Persons in England in 1963.

Size of Society (Registered Deaf Persons)	Church Services	Activities		Other	No Examples Given
		Participation in Games	Provision on Interpreters		
0 - 120	1	2	4	-	4
121 - 300	7	5	14	2	9
301 - 500	3	3	3	-	7
501 - 700	1				1
701 - 900	2	-	4	1	-
901 - 1100	1		1		
TOTALS	15	10	26	3	21
% All Respondents					

person possessed or did not possess speech. In the former case help might be obtained not only from the welfare officer for the deaf but also the Home Teacher of the Blind. The examination syllabus of the examination for Home Teachers of the Blind does, in fact, require a candidate to show ability to use and teach (a) the manual alphabet for the deaf-blind; (b) other methods of communication with the deaf-blind and also to have a knowledge of the manual alphabet for the deaf. ⁽¹⁹⁵⁾ With the deaf-blind person without speech, however, the complexities of communication may require an experience of finger spelling and the paraphrasing and simplification of vocabulary which the Home Teacher cannot normally be expected to possess. ⁽¹⁹⁶⁾

Of the three societies which stated that they made "other" provisions for the deaf-blind two mentioned "visitation" and one "outings". Since conversation is essential if the social isolation of the deaf-blind is to be mitigated the importance of regular visitation in such cases cannot be overstressed. It is very possible that some of the societies which gave no example of work done for the deaf-blind were, as part of their normal welfare activities visiting individual persons who had lost both sight and hearing.

Table 63 shows that a group activity organised most frequently for the deaf-blind by voluntary societies for the deaf was the opportunity for religious worship. Because the missions have their own chapels, spiritual ministrations is an amenity that the deaf welfare societies are well equipped to provide and is in keeping with the spiritual emphasis which characterises much of their work. Church services for the deaf-blind are usually an abbreviated form of Anglican worship with a sermon rarely exceeding ten minutes in length. A modified version of the service of Holy Communion entitled "A Shortened Form of Holy Communion for the Use of the Deaf Blind" has been published by the Royal National Institute for the Blind for the use of persons able to read Braille. This publication was prepared by

(195) College of Teachers of the Blind. Home Teachers' Examination Regulations and Syllabus 1964. P.6.

(196) North Regional Association for the Deaf. Deafness - A Survey of the Problems. P.61.

Esther Lucas, a former teacher of the deaf who, from 1921 until her retirement in 1961, was the first whole time welfare worker among the deaf-blind appointed by the Royal Association in Aid of the Deaf and Dumb. ⁽¹⁹⁷⁾ It is of interest to note that probably due to its size and the area of its operations the Royal Association in Aid of the Deaf and Dumb appears to have been the only British organisation for the deaf which has been able to employ a fulltime welfare officer specifically for work with the deaf-blind. ^(a)

Ten voluntary societies for the deaf stated that they made arrangements for the deaf-blind to participate in games and six of these societies amplified this information by reference to weekly or fortnightly socials for deaf-blind persons. As there is a dearth of recreational outlets available to a person who is both deaf and blind, such socials meet a real need. The benefit derived from these socials however, differs according to the level of intelligence of the individual deaf-blind person. As Sculthorpe, himself a deaf-blind person, has stated ⁽¹⁹⁸⁾ "In my opinion far too much stress is put on what are merely palliatives; social gatherings, periodical visits, outings and so on have little effect on the fundamental problem of how to feed the brain regularly." There is a danger that in attempting to entertain the deaf-blind, both deaf and blind welfare agencies may overlook the need to provide mental stimulus without which intellect will atrophy. An outstanding example of a recreational programme designed to develop the social awareness of the deaf-blind and at the same time to stimulate intellectual development is that arranged by the New York Industrial Home for the Blind. ⁽¹⁹⁹⁾ This programme is built around:

- (1) Individual hobbies;
- (2) Educational and recreational field trips for groups;
- (3) Social functions;
- (4) Talk sessions;

While such a programme may not be possible for most blind and deaf welfare agencies in Britain due to such factors as shortage of trained staff and

(197) Royal Association in Aid of the Deaf and Dumb Annual Report 1960/61. P.8.

(a) For details of this service see the Eichholz Report. P.P.164-165.

(198) Sculthorpe, A.R. M.B.E. General Secretary. National Deaf Blind Helpers' League in a written communication. January 14th, 1963.

(199) Quoted in Verstrate Donna "Social Group Work with Deaf Blind Adults" American Foundation for the Blind, New York 1959. P.15.

inadequate financial resources, it does, however, indicate what might be attempted.

The conclusion reached by the writer is that voluntary societies for adult deaf persons can greatly supplement the efforts of blind welfare workers in several directions. Some contributions that welfare societies for the deaf are able to make such as interpretation for the deaf-blind person without speech and the provision of church services for those unable to see and hear have already been described but co-operation may take place in other ways. Some services for the deaf-blind may, in fact, be more suitably undertaken by deaf welfare officers. Thus Burton⁽²⁰⁰⁾ has suggested that as the majority of Home Teachers are women and most welfare officers for the deaf are men, Home Teachers can generally help deaf-blind females better with regard to medical examinations, personal hygiene and the purchase of clothing whilst conversely, similar matters affecting deaf-blind males can be more appropriately dealt with by welfare officers for the deaf. When a deaf-blind person has sufficient residual hearing to benefit from the use of a hearing aid the welfare officer for the deaf is often better able to advise on its use and maintenance. Furthermore, as can be seen from Table 62, deaf-blind persons vary so greatly in their degree and combination of handicaps that the application of a uniform service irrespective of the needs of the individual would be most unsatisfactory. The aim of workers for the deaf should therefore be to collaborate with Home Teachers for the Blind in providing a welfare service most appropriate to the needs and desires of each deaf-blind person living in their locality.

THE HARD OF HEARING

The draft scheme for an efficient welfare service for the deaf prepared by the N.I.D. in 1947 contained the suggestion that "where practical and if desired, welfare agencies for the deaf and dumb should consider extending

(200) Burton, D.K. "The Care of Deaf Blind Persons in England" unpublished essay submitted by the holder of a Travelling Fellowship awarded by the Royal National Institute for the Deaf. Typewritten P.28.

their activities to include the hard of hearing."⁽²⁰¹⁾ The neglect of the hard of hearing by the missions in the years prior to 1947, which is implied in the above suggestion may be attributed to three factors, namely (a) lack of funds, (b) the attitude towards the hard of hearing of some missionaries, and (c) the unwillingness of many hard of hearing persons to seek assistance from the societies for the adult deaf.

Before contributions were received from local authority funds the income of the missions was limited and any attempt to engage additional staff so that the range of services for persons with hearing defects could be extended was therefore precluded. Most missionaries, working single-handed and responsible not only for spiritual and secular welfare work but also for administrative duties and fund raising, found that the deaf occupied all their time and energy and that more than occasional help to the hard of hearing was impracticable.

A second factor which inhibited the development of services for the hard of hearing by the missions was that some missionaries had a bias towards serving the deaf exclusively, either because they were deaf themselves or had a family background of deafness. In some cases this bias was based on the fear, possibly justified, that if the welfare societies catered more fully for the hard of hearing this work might take precedence over activities on behalf of the deaf. With some missionaries this fear still persists.

The reluctance of the majority of hard of hearing persons to associate with the deaf is mainly derived from the fundamental differences between the two categories of persons with a hearing loss. These differences are not confined to the time of onset of the disability or the degree of hearing loss but also as Evans⁽²⁰²⁾ has pointed out to the fact that "between the psychological attitudes of the deaf and deafened (or hard of hearing) there is an almost unbridgeable gulf. It must be emphasised that at the beginning of their lives the deaf are abnormals shut off from that stream of verbally conveyed ideas which moulds the individual mind to general

(201) National Institute for the Deaf - Report of Proceedings of a National Conference of Welfare Societies for the Deaf, on Friday, 6th February, 1948 "To Consider and Accept a National Scheme of Operation between Welfare Societies for the Deaf and Local Authorities under the National Assistance Bill" - P.30.

(202) Evans, J.D. "Voluntary Organisations for the Welfare of the Deaf" in "Voluntary Social Services - Their Place in the Modern State"- Edited by Bourdillon Methuen & Co. Ltd. 1945. Chapter 5, pages 73 & 74.

TABLE 64

Extent to which 51 Voluntary Societies for Adult Deaf Persons in England were also Responsible for the Hard of Hearing (1962)

Size of Society Number of Deaf Persons on Register	H.O.H. Responsibility of Society for the Deaf	H.O.H. Responsibility of H.O.H. Club	Joint Responsibility with H.O.H. Club	Total
0 - 120	2	4	2	8
121 - 300	10	10	5	25
301 - 500	2	4	5	11
501 - 700	-	1	1	2
701 - 900	-	3	1	4
901 - 1,100	-	1	-	1
TOTAL (Societies Responding)	14	23	14	51
PERCENTAGE (All Societies Responding)	27.5%	45%	27.5%	100%

T A B L E 6 5.

SEPARATE ACTIVITIES FOR THE HARD OF HEARING
ARRANGED BY WELFARE SOCIETIES FOR ADULT DEAF PERSONS 1962

Nature of Activity	H.O.H. The Responsibility of Society for The Deaf	H.O.H. The Responsibility of H.O.H. Club	H.O.H. Joint Responsibility of Society for The Deaf and H.O.H. Club
Separate Meetings or Social Clubs	11		7
Separate Church Services	5	1	5
Separate Holidays	1		
Co-operation in arranging lip-reading classes	5	5	4
Provision of Premises		6	6
Services of Qualified Audiologist	2		
T O T A L	23 (a)	12	22 (b)

(a) Not 14 as shown in Table since some superintendents gave more than one activity whilst others did not provide details.

(b) Not 14 as shown in Table since some superintendents gave more than one activity whilst others did not provide details.

sameness with the mental pattern of society and throughout their lives the deaf are struggling towards full normalcy. The deafened on the other hand are normals threatened with the horror of abnormalcy. To the change in their state, and particularly to the change in the behaviour of other people towards them they are peculiarly sensitive..... they will not class themselves with the "true deaf" nor will they readily approach "deaf organisations" for help. They are thus a class apart..... It must be noticed that this attitude of the deafened is a main reason why the voluntary organisations concentrate almost all their endeavours on the deaf, whose numbers are so much fewer and more easily detected, and whose needs are so much more obvious and tangible."

Resentment by the deaf of the superior speech, lip-reading and educational attainments of the hard of hearing, aversion to the sign language, allegations of patronising attitudes on the part of missionaries "who talk down to us using baby talk signs"⁽²⁰³⁾ and criticism that their cultural interests were not catered for in the normal programmes of the missions, were the principal reasons given by deafened persons for attending hard of hearing clubs in preference to the welfare societies for the deaf. In 1962 230 hard of hearing clubs were affiliated to the British Association of the Hard of Hearing.⁽²⁰⁴⁾

Tables 64 and 65 show respectively the extent to which the 51 welfare societies for the deaf considered themselves to be wholly or jointly responsible for the hard of hearing and the range of activities specially provided for hard of hearing persons. The fact that 5 of the 7 societies with more than 500 registered deaf persons disclaimed responsibility for the hard of hearing (although they would assist such persons if approached for help) lends support to the view expressed when discussing registration^(a) that some of the smaller adult deaf societies may wish to provide services for the hard of hearing to justify their staffing and enhance the importance of their work.

(203) Personal written and verbal communications.

(204) C. H. Mardell, Esq., Hon. Secretary, British Association of the Hard of Hearing in a Personal Communication, dated 22nd August, 1962.

(a) See page 99

Table 64 shows that some societies for the deaf were co-operating with the hard-of-hearing clubs particularly with regard to the use of premises and the promotion of lip-reading classes. Six of the twelve superintendents who mentioned that independent hard-of-hearing clubs were using the premises of the welfare society for the deaf as a meeting place stated that this facility was being allowed free of charge. In three cases, however, offers of accommodation made by welfare societies for deaf persons had been refused by hard-of-hearing clubs.

The imposition arbitrary conditions for the use of premises, e.g. the denial of music and dancing, suspicion by the hard-of-hearing of the "professionalism" of the missionaries, denominationalism, and the greater choice of accommodation available due to local authority interest in welfare work were some of the factors quoted by an official of the B.A.H.O.H. as limiting co-operation between clubs affiliated to the Association and Societies for the deaf. (205)

Although the questionnaire asked superintendents to give particulars of separate activities organised for the hard-of-hearing only 14 did so and the details in Table 65 therefore understate the extent to which such special provision was being made by the adult deaf societies.

In 1962 the Stoke-on-Trent Centre for the deaf appointed a fully qualified hearing aid audiologist to develop a comprehensive service for the hard-of-hearing. Future developments will include the construction of an "Audiological Department" (the name has been chosen because it avoids any suggestion of handicap) which will be entered by a separate door from that giving access to the premises used by the deaf. Some specialist services which were being provided for the hard-of-hearing by the Stoke Centre in 1964 include:-

- (a) Aural Rehabilitation - especially the guidance of both the hard-of-hearing person and his family in the use of a hearing aid.
- (b) Social Rehabilitation by such means as outdoor and indoor recreation, socials, outings, educational talks and film shows organised for persons who, because of progressive deafness have withdrawn from society.

(205) A.A. Best, Esq. Public Relations Officer of the British Association of the Hard of Hearing in a written communication.

- (c) Visitation of persons in Part III accommodation to ascertain whether they can be fitted with hearing aids. This service obviates both the expense of transporting such persons to a hearing aid clinic and also the fatigue caused to the elderly by the journey and possible waiting involved.
- (d) Lip-reading instruction.
- (e) Prevention of speech deterioration.
- (f) Advice of problems arising from impaired hearing and assistance with such associated matters as the purchase of a commercial aid to hearing.
- (g) Help in obtaining employment and industrial rehabilitation.

Three conditions seem to be essential if a welfare society for the deaf is to provide an adequate service for the hard-of-hearing. Firstly, there must be the avoidance of any tendency to treat the hard-of-hearing as abnormal by (a) the excessive use of manual methods of communication or (b) failure to give due recognition to their intelligence. Secondly, it is desirable to appoint staff with a specialist knowledge of audiometry and the application of hearing aids. Thirdly, welfare work for the hard-of-hearing must be regarded as of equal importance and not incidental or subsidiary to that done for the deaf.

It is of interest to note that although the evidence given by the B.A.H.O.H. to the Working Party on Social Workers emphasised the self-reliance of the hard-of-hearing and their ability to deal with their own problems and difficulties⁽²⁰⁶⁾ the Association was, in 1964 contemplating the appointment of representatives, initially on a voluntary basis, who will undertake welfare work for the hard-of-hearing especially with regard to matters involving communication difficulties in much the same way that missionaries and welfare officers serve the deaf.⁽²⁰⁷⁾

SUMMARY

In this section the principal functions and activities of voluntary welfare societies have been described and discussed from standpoints of their historical development and present organisation.

(206) Ministry of Health and the Department of Health for Scotland. Report on the Working Party on Social Workers. H.M.S.O. 1959. Par. 534

(207) C.H. Mardell, Esq. Hon Secretary, British Association of the Hard of Hearing in a personal communication. P.147

CHAPTER SIXCONCLUSIONS

The present investigation has attempted to achieve two objectives: firstly, to trace the historical development of voluntary welfare societies for adult deaf persons in England and secondly, to study some aspects of the organisation of such societies in the years 1962 and 1963.

The significance of the historical information contained in this thesis has, whenever appropriate, been discussed in the preceding chapters. The historical information in chapter Two indicates that welfare services for adult deaf persons as was also the case with many other movements for the handicapped and unfortunate were initiated by voluntary action. Voluntary action for the deaf seems to have originated in Scotland and took the form of missions or voluntary societies which were established from motives of Evangelism, mutual aid and philanthropy. Of these three motives that of Evangelism was predominant. The earliest English voluntary society for adult deaf persons was, so far as can be ascertained by the writer, founded in London in 1840 and was mainly a residential establishment concerned as its name indicated to provide "Employment, Relief and Religious Instruction for the Adult Deaf and Dumb." The failure of this institution can be traced to the uneconomic nature of its activities and the consequences of religious dissension.

In the provinces, however, three patterns of development can be traced namely, (a) the founding in the Northern towns of unsectarian missions, (b) the extension of the work of these pioneer organisations to other districts through "branches" which, in many cases, ultimately became autonomous organisations and later, (c) the growth mainly in the rural areas of the South of England of diocesan associations for the deaf under Anglican auspices.

As a result of the above methods of development there were, in 1963, some 56 provincial voluntary welfare societies for the deaf in

addition to the Royal Association in Aid of the Deaf and Dumb the descendent of the "Institution for Providing Employment, Relief and Religious Instruction for the Adult Deaf and Dumb" mentioned in the preceding paragraph. Voluntary work for adult deaf persons is also being undertaken by a small number of other organisations. (a)

Since all the above conclusions have been substantiated mainly in the second and third chapters of this study some of the factors that have influenced the work and attitudes of missions or voluntary welfare societies for adult deaf persons may now be considered.

FACTORS INFLUENCING THE DEVELOPMENT OF VOLUNTARY WELFARE WORK FOR THE ADULT DEAF PERSON..

(a) Early educational influences on the work of voluntary societies for the deaf.

An influential part in the development of the early mission seems to have been played by the schools for the deaf. The founding of a school for deaf children usually preceded the establishment of a mission for deaf adults. (b) The schools for the deaf would be centres to which deaf children would gravitate and in many cases associations and friendships formed between the pupils would be continued in later life.

Until the oral method became widely spread in the schools the manual method of communication was common to both educational institutions and the missions; co-operation between schools and welfare agencies was therefore simple and was manifested in several ways. Some school-masters actively assisted their former scholars to form adult societies. (c) At Liverpool Dr. Buxton, the Principal of the School for the Deaf, was not only a frequent lecturer to the Adult Deaf and Dumb Society but also interpreted for other lecturers. Teachers for the deaf were an important source from which the early adult societies obtained their missionaries. (d)

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- (a) See Chapter Three, pages 79 - 80.
 (b) See Chapter Two, page 75.
 (c) See Chapter Two, page 76.
 (d) See Chapter Four, pages 113 - 118.

Sometimes the movement from school to mission was reversed as suggested by the letter referred to in Chapter Four ^(a) in which the association in aid of the Deaf and Dumb requested that the Liverpool School for the Deaf should allow a prospective lay-missioner to acquire a knowledge of the manual language by serving as a temporary teacher at the school. When the manual method was supplanted in most schools by the oral method co-operation between the schools and welfare societies for the deaf often gave way to hostility.

The importance, from a welfare standpoint of co-operation and some areas in which collaboration between the schools and adult societies for deaf persons is possible is discussed later in these conclusions. ^(b)

(b) Personal involvement and its influence on the work of the voluntary societies for the deaf.

The origin of a local mission or welfare society for the deaf can usually be traced to the efforts of one or more individuals who had personal involvement with deafness. ^(c) Whilst it is of course true that most voluntary organisations for the welfare of the handicapped have been founded by interest groups closely associated with a particular disability there are two reasons why this personal involvement is especially important in the case of deaf persons.

Firstly, few persons who are not closely connected with deafness or who have not made a study of deafness recognise the social and linguistic consequences that accrue from the disability especially when it is congenital in origin.

Secondly, a basic element in welfare work for the deaf is the ability to communicate by visual rather than by auditory means. ^(d) Where a deaf person has failed to master skills in speech and lipreading to such an extent that he has obtained a degree of competency sufficient for the ordinary activities of life he often requires the assistance of a welfare worker skilled in the use of manual methods of communication.

(a) See Chapter Four Page 114.

(b) See Chapter Six Pages 279-281.

(c) See Chapter Two Pages 33, 48, 53, 56, 57, 60, 78.

(d) See Chapter Five Page 171.

Only three groups of people are likely to possess skills in manual communication, however, namely, (a) the deaf themselves, (b) persons with deaf relatives or employees etc. or (c) persons who have acquired the ability to communicate by manual methods as a pre-requisite to taking up welfare work for the deaf.

The writer has concluded that the staffing of the early missions for the deaf was almost exclusively composed of persons who were themselves deaf, the children of deaf parents or former teachers of the deaf. (a) How close this involvement could be has been well described by a former welfare worker for deaf persons (1):-

"The traditional missionary did not look after himself any better than he did the deaf. He spent his whole life in a deaf atmosphere. His friends and playmates were deaf. Very often his parents and perhaps his wife were deaf. He kept no office hours and regarded himself as available 24 hours a day. He went for his holidays as part of a deaf outing. His salary was small and he often lived on the premises of the deaf club. Very often he spent a great deal of time begging money to raise his own salary. He was often employed by a committee of delegates from diocesan or other bodies who knew nothing about the deaf and only saw them once a year at the Christmas Party. He had no other supervision and was miles away from his nearest colleague."

It was shewn in chapter Four (b) that involvement with deafness either through personal affliction, a family history of deafness or because of a family tradition of work for persons suffering from the disability were the most important motives to which present day welfare officers for the deaf attributed their entry into the occupation. It was also noted that because of their first hand knowledge of the handicaps and frustrations imposed by the disability suitable deaf persons might render invaluable service in the capacity of assistant to a hearing superintendent. (c)

(a) See Chapter Four pages 113 - 118.

(b) See Chapter Four pages 122 - 126.

(c) See Chapter Four page 120.

(1) Firth Rev. G.C. in a personal communication dated 10.11.1962.

Involvement, as described in the previous paragraph, is not, however, without its dangers and on occasion it might exert a negative influence both on the range of services offered by a voluntary society for the deaf and the attitudes of its missioner.

One example of how such involvement may inhibit the range of welfare services is given in chapter Five^(a) where it was stated that some missioners who are themselves deaf or have a family background of deafness may be biased in favour of serving the profoundly deaf exclusively rather than provide additional services for the hard of hearing.

Close involvement with the deaf and resentment at the widespread misunderstanding of the nature of the disability on the part of the general public have, on occasion, caused the staffs of welfare societies for the deaf to manifest attitudes of exclusiveness and non-co-operation towards other social agencies and workers. Thus, the Younghusband Report, whilst recognising "that there are unique difficulties in communicating with the deaf" was also "disturbed to realise that the isolation which the handicap imposes is further accentuated by the complete specialisation of the service"⁽²⁾. A possible criticism of the establishment of a British College of Welfare Workers for the Deaf^(b) rather than the integration of such workers into the existing social work training institutions which could have been asked to provide such supplementary instruction as is required i.e. in communication and the psychology of deafness, is that its students may be more conscious of the fact that they are still primarily welfare officers for the deaf with some social work training than that they are social workers with a specialism in deaf welfare.

(c) The Church of England and its influence on the work of the Voluntary societies for the deaf.

The writer considers that it is no exaggeration to state that between 1855 and 1951 the most important factor in determining the pattern of welfare work on behalf of adult deaf persons by the voluntary societies

(a) See Chapter Five Page 263.

(b) See Chapter Four Pages 150 - 153.

(2) Ministry of Health and Department of Health for Scotland. Report of the Working Party on Social Workers in the Local Authority Health and Welfare Services. H.M.S.O. 1959 - Paragraph 692. P.197.

that are the subject of this study was the influence of persons and organisations connected with the Church of England. The earliest voluntary societies for the deaf were unsectarian in outlook ^(a) but the ordination in 1861 of Samuel Smith and the opening in 1873 of St. Saviour's Church, Oxford Street, London, marked the commencement of an increasingly strong Anglican influence on the work of the missions. ^(b) The development of this Church of England influence may be traced through three main channels.

(1). Individual clergymen such as Samuel Smith and Charles Mansfield Owen who had some personal connection with the deaf recognised the responsibility of the established church to make special arrangements for persons who, because of deafness, were considered unable to participate effectively in the ordinary facilities for public worship. Other clergy who had the spiritual needs of the deaf brought to their notice made their churches and vestries available so that special services could be conducted for persons suffering from the disability. When such services led to the formation of an adult society it was natural that clergy should, because of their previous assistance and social standing, be requested to become patrons or members of the management committee of the mission.

(2). The success and prestige of the Royal Association in aid of the Deaf and Dumb in its early years made it both the source of inspiration and the pattern for much provincial work for the deaf ^(c) under the leadership of Samuel Smith the Association in aid of the Deaf and Dumb became an essentially Church of England institution and therefore the influence exerted by the Association had a strong Anglican emphasis which still continues ^(d).

By reason of the arrangement under which suitable lay missionaries might qualify for Holy Orders at King's College, London, the R.A.D.D. became the training centre from which clergy skilled in communication with the deaf could be sent to staff the provincial missions especially those under diocesan auspices. ^(e) Clergy from the R.A.D.D. were also prominently connected with such organisations as the Council of Church

^{44/}
(a) See Chapter Two Pages 47 and Chapter Five Page 182.

(b) See Chapter Two Page 44

(c) See Chapter Two Page 44

(d) See Chapters Two Page 44 and CHAPTER Five Pages 197 - 199.

(e) See Chapter Four pages 134 - 135.

Missioners for the Deaf, the British Deaf and Dumb Association and the Deaf and Dumb Temperance Society. Through representations made by the then Superintendent Chaplain of the R.A.D.D. the Church Benefit Society agreed to provide insurance facilities for deaf people on equal terms with hearing people. (a)

(3) the Anglican influence in deaf welfare was also extended by the founding of a number of diocesan missions. (b) This influence was further consolidated by the establishment in 1904 of the Council of Church Missioners to the Deaf, membership of which was restricted to communicant members of the Anglican Church and the inauguration in 1922 of the Central Advisory Council for the Spiritual Care of the Deaf and Dumb. In 1929 the C.C.M.D.D. and the C.A.C.D.D. combined to form the Joint Examination Board of the Central Advisory Council for the Spiritual Care of the Deaf and Dumb and the Council of Church Missioners to the Deaf. (c)

The writer considers that, on balance, the influence of the Church of England has been beneficial to the welfare of the deaf. Particularly in rural districts it is doubtful whether deaf people would have been sufficiently numerous for welfare work on their behalf to have been organised on any other basis than the diocesan area. It is significant that, until efforts were made under diocesan auspices, welfare work for the deaf in many rural areas was non-existent. At a time when little public recognition was given either to the deaf or those who sought to provide for their welfare the Church was often successful in arousing the interest in the work of persons of influence. Certain advantages also accrue from the almost universal use in English Protestant deaf missions of a form of service based on the Book of Common Prayer. (d) Attempts to ensure that missioners for the deaf had some form of training for their work were unsuccessful prior to the formation of the Joint Examination Board. (e) Invaluable work for the deaf has been done by the C.A.C.D.D. (now the Church of England Council for the Deaf) particularly through the efforts

(a) See Chapter Five - page 246.

(b) See Chapter Two - pages 64 - 74.

(c) See Chapter Four - page 140.

(d) See Chapter Five Pages 186 - 187.

(e) See Chapter Four pages 136 - 139.

of its present Organising Secretary, the Rev.T.H. Sutcliffe, M.A. Even in 1963 the clergy still formed an intellectual elite among workers for the deaf. (a) Certainly no other Protestant denomination could provide for the spiritual needs of the deaf more conveniently than the Church of England, and in the event of spiritual ministration being separated from secular welfare it seems desirable that the Church of England through the C.E.C.D. or the World Council of Churches should take the lead in enlisting the sympathy and assistance of other religious bodies in work for the deaf. In particular it would seem that an extension of Roman Catholic effort for the deaf should be encouraged.

On occasion, however, the Church of England influence in deaf welfare has been characterised by a narrow denominationalism. Thus, an attempt to form an unsectarian Institute of Missionaries for the Deaf was probably frustrated by Gilby's Conference of Church Workers for the Deaf held at Blackburn in 1894. (b) Whilst discrimination against the deaf on denominational grounds appears to have been rare and is certainly against the official policy of any Anglican organisation for the deaf, discrimination on denominational grounds involving workers for the deaf is not unknown. It seems to have been extremely difficult for a person who was not an Anglican to secure acceptance as a trainee by the former Joint Examination Board. Even as late as 1963, a worker for the deaf no matter how well qualified in other respects would not have been acceptable to the R.A.D.D. (3) or to most other diocesan missions unless he or she was also a communicant member of the Church of England. The range of appointments open to a Roman Catholic or non-conformist in voluntary welfare work for the deaf is therefore restricted. Whilst an organisation with strong church affiliations might be expected to emphasise the spiritual side of its activities there is a danger that pre-occupation with religious matters may result in an indifferent welfare service on the secular side. One local authority in fact, informed the writer that it had

(a) See Chapter Four page 132.

(b) See Chapter Four Pages 137 - 138.

(3) Watson Rev. G. then Superintendent Chaplain of the R.A.D.D.

taken over secular welfare from the voluntary society which had formerly been its agent because the society had concentrated on spiritual ministrations to the detriment of other branches of welfare work for adult deaf persons.

As stated in Chapter Four ^(a) the establishment in 1951 of the Deaf Welfare Examination Board in place of the former Joint Examination Board and in 1952 of the National Council of Missioners and Welfare Officers for the Deaf which took over from the Council of Church Missioners to the Deaf the role of professional organisation of workers in deaf welfare was prompted by the recognition that training and staff organisations should be open to all persons employed in full-time deaf welfare irrespective of their denominational allegiance.

(d) The effects of statutory provision and the influence of the National Institute for the Deaf on the work of voluntary societies for adult deaf persons.

Until the passing of the National Assistance Act 1948 which gave permissive powers to local authorities to provide for the welfare of the deaf or dumb the only legislation concerning the adult deaf was that contained in the Poor Law Acts from 1867 onwards which empowered Boards of Guardians and later Public Assistance Committees, to subscribe to the funds of associations or societies for aiding blind or deaf and dumb persons. Although some Boards of Guardians and Public Assistance Committees did contribute to the funds of missions this help was spasmodic and varied considerably both in amount and in the willingness of the Boards to use their powers.

The quickening of the interest of the Central Government in the welfare of the adult deaf since 1930 is mainly attributable to the influence of the N.I.D. in the role of a pressure group. This role is exemplified in the campaigns waged between 1924-1944 by the N.I.D. to secure an official investigation into the employment conditions of the deaf which culminated in the Eichholz Report of 1932, the subsequent issue in 1933 of Circular 1337, and the endeavour to secure the enactment of legislation for the deaf comparable with that passed on behalf of the blind.

(a) See Chapter Four page. 142.

The issue of Circular 1337 was the first official encouragement to local authorities to make contributions to the funds of the missions. Although these payments were only for the services given by the missions employment finding they did provide the voluntary societies with greater financial stability and reduced the time which their staffs had to devote to fund raising. The movement for a Deaf Persons' Act was unsuccessful but, by the uses of such devices as public relations propaganda, lobbying, deputations, the parliamentary debate and the parliamentary question the N.I.D. kept the cause of the adult deaf before the Government and ensured that their needs were not forgotten in post-war legislation. Meanwhile, the Regional Associations for the Deaf were influencing opinion both within welfare work for the deaf and within the local authorities by promoting a greater sense of unity among missioners and broadening their external contacts. (a).

In 1947 the N.I.D. took the initiative in preparing a draft scheme for the use by voluntary societies in an approach for assistance under the National Assistance Bill. In August, 1951, however, after many months of work by the Advisory Council for the welfare of handicapped persons, the Ministry of Health published Circular 32/51. This Circular details of which are given in Chapter Three (b). has been well described as the "Magna Carta of the adult deaf." (4)

Three examples are given in Chapter Four of the increasing influence of the N.I.D. over the administrative arrangements of the voluntary societies for the adult deaf. In 1952 the Institute accepted responsibility for the preparation of recommended salary scales for workers in deaf welfare. (c) In 1955 the N.I.D. issued a staffing formula as a basis for establishing "the minimum number of staff required to provide a comprehensive welfare service for the Deaf and Hard of Hearing" (d). In 1957 the Recruitment and Training Committee of the Institute became responsible for the training of welfare workers for the deaf (e). A significant development in the latter direction took place in 1962 when the R.N.I.D. decided that "as a matter of urgency" steps should be taken to set up a central residential college for training in welfare work for the deaf (f).

(a) See Chapter Three pages 111 - 112. (4) Stevenson, R. Scott M.D.F.R.C.S.
 (b) See Chapter Three page 93. "Hearing and Not Hearing" P.30.
 (c) See Chapter Four pages 155 - 156. British Medical Association.
 (d) See Chapter Four page 127. Family Doctor Booklet.
 (e) See Chapter Four page 142.
 (f) See Chapter Four page 151.

In 1960 the efforts exerted mainly by the N.I.D. over a period of nearly forty years culminated in the issue of Circular 15/60 in which the Ministry of Health declared that the Council of every County and County Borough shall be under a duty to exercise their powers under section 29 (of the National Assistance Act) in respect of persons ordinarily resident in their area who are (a) deaf or dumb " (4a) .

Since 1948 the effects on local voluntary societies for the deaf of the joint influence of the Ministry of Health and the Royal National Institute for the Deaf have been far-reaching.

The R.N.I.D. has, as described above, contributed to raising the standards of salaries, staffing and training in the welfare societies although as with its attempts to improve co-ordination of effort in deaf work its effectiveness has been seriously limited by the autonomy of the local societies.

The schemes for deaf welfare as issued by both the Institute and the Ministry of Health Circular 32/51 have together provided the voluntary societies and the local authorities with both a pattern and a standard for welfare services for the deaf.

The assumption by the local authorities of responsibility for the welfare of adult deaf persons has of course affected the status, finances, management and future of the voluntary societies for the deaf.

Where a voluntary society has been appointed the agent of a County or County Borough Council the effect has often been to enhance its status in that instead of having to convince the community by its own efforts of the necessity as of its work the voluntary society is now able to claim that it is helping to provide a service which has been recognised as a statutory duty.

The financial position of most voluntary societies has also been very substantially strengthened by the payments made by the local authorities in respect of agency agreements. In consequence, the majority of societies have been able to improve the salaries and conditions of service of their workers, increase their staffs, devote more time to actual welfare work, extend the range of their activities and, in some cases, improve the

(4a). Ministry of Health Circular No.15/60 - 18th July, 1960.
Paragraph 2 Page 1.

standard of their premises and amenities. Whilst some superintendents regretted the increased dependency of their societies on local authority grants it is doubtful whether, in view of rising costs, the majority of societies would still be able to raise sufficient funds from exclusively voluntary sources to enable them to provide an adequate service. Whilst grants from statutory sources have relieved the societies from much of the worry and work of fund raising they have not been regarded as an unmixed blessing. Some superintendents complained to the writer that the grants they were receiving were insufficient or uncertain in amount. In other cases the dependency on local authority contributions was causing anxiety as to the future of the society as a voluntary organisation. As one welfare officer put it, "If we expand our service the local authority will take us over because the service is too costly; if we don't expand they will take us over because we are inefficient." (5)

The management of the voluntary societies for the deaf that are agents of local authorities has generally become broader based as a result of the appointment on their governing committees of representatives of the County and County Borough Councils. Such representation may benefit the societies in that it may help to raise standards of service and make available expert advice from local authority officials such as the Chief Welfare Officer.

The effect on the future of the voluntary societies for the deaf as a result of the entry of the County and County Borough Councils into the field of deaf welfare is discussed on pages 295 - 303.

(2) SOME PRESENT PROBLEMS OF VOLUNTARY WELFARE WORK FOR ADULT DEAF PERSONS.

Apart from the factors affecting the development and attitudes of the voluntary societies three problems relating to the welfare of the deaf require special consideration in these conclusions i.e. (1) co-operation between the schools for deaf children and the welfare societies for deaf adults. (2) The question of whether the welfare societies increase the segregation of the deaf from the general community. (3) Some suggested weaknesses in the organisation and activities of voluntary societies for the adult deaf.

(A) Co-operation between schools for deaf children and the welfare societies for deaf adults.

Although at the time of writing (1964) the rift between the workers in the schools and the adult welfare societies arising from the controversy over communication methods, is much less wide than it was in the early part of th

(5) Personal confidential communication.

present century it has not been completely closed. One consequence of this antagonism between these workers on welfare work for the deaf is that the adjustment of the deaf school leaver into employment and adult life which, due to the nature of his handicap, is already a difficult transition, is rendered harder when co-operation between teacher and welfare officer is either imperfect or non-existent. Even as late as in 1964 a conclusion reached in a survey carried out by the Carnegie United Kingdom Trust (6) stated that -

"there should be a much closer contact between the schools and the welfare workers, who (in the case of the deaf) play an important part in the social adjustment of the school leaver. The rift between the schools and the welfare workers appears to be widened by a degree of narrow-mindedness and bigotry on both sides. This could be reduced."

Limited time and funds have prevented the writer from making an exhaustive investigation into relationships between the schools for deaf children and the societies for deaf adults, and the following three groups of conclusions are therefore based on very limited discussions of the subject with teachers and welfare officers for the deaf.

(a) Reasons for the desirability of co-operation between the schools and welfare societies for the deaf.

Co-operation between the schools and welfare societies for the deaf is desirable for at least three reasons.

(1) Profoundly deaf children unable to attain a command of speech and language sufficient for social adequacy will often need the assistance of the welfare officer for the deaf in post school life. It is therefore desirable that the welfare officer should make the acquaintance of the deaf child whilst still at school so that the difficulty for the deaf person in having to seek advice from a stranger in post-school life is reduced.

(2) As stated earlier in this discussion if there is antagonism between the school and the welfare society for the deaf the transition of the deaf

(6) Carnegie United Kingdom Trust. Handicapped Children and Their Families. Dunfermline 1964. Part.3. Chapter 2. P.245

child from school to adult life will be made unnecessarily difficult.

(3) Where a local authority has appointed a voluntary welfare society for the deaf as its agent under the National Assistance Act the society is responsible for all deaf persons in its area and it is therefore essential for efficient working that it should be provided, as a right, with school reports and notifications of pupils who are starting and leaving a school for the deaf.

The Working Party on Social Workers in referring to the difficulties encountered by handicapped young persons in making the transition from school to adult life stated -

"We should like to see social workers in the welfare services under the National Assistance Act in touch with education department officers before these young people - and especially the deaf - leave school." (6a)

(b) Factors inhibiting co-operation between the schools and welfare societies for the deaf.

In addition to educational philosophies such as the belief in the necessity for "pure oralism" held by a section of teachers of the deaf or the implied conviction of the great majority of missionaries that for the reasons indicated in Chapter Five^(a) the "combined method" is the most advantageous means of communication at least four other factors tend to limit co-operation between the schools and welfare societies for the deaf.

(1) Parental pressures exerted through such agencies as parents' associations are sometimes opposed to co-operation between deaf schools and welfare societies on the ground that the societies tend to encourage signing, an headmaster whatever private views he holds may therefore be caused to discourage close relationships.

(2) Misunderstanding by teachers, frequently engendered by their professional training, of the work of the welfare societies based on the beliefs that the missions teach signing, ruin speech and encourage the deaf to be over-dependent on welfare help.

(6a) Report of the Working Party on Social Workers - Paragraph 998. P.288

(3) Conversely, misunderstanding on the part of welfare workers, mainly due to the traditions of mission work, of the aims and ideals held by the teachers in the schools for the deaf.

(4) The personalities of school teachers and welfare officers may be in conflict

(c) Areas in which co-operation between schools and welfare societies for the deaf can be extended.

At least six areas exist in which considerable scope exists for co-operation between the schools and welfare societies. From answers given to the writer by teachers and superintendents it was clear that, particularly in the case of some residential schools for the deaf, considerable co-operation along the lines indicated below is already taking place.

(1) Placement of school leavers especially by means of "Leavers' Conferences" held between the staff of the school, the welfare officer for the deaf and the Youth Employment Officer. This matter has been referred to in Chapter Five (a).

(2) Spiritual ministrations and instruction in matters of conduct provide much opportunity for co-operation. In the course of his investigations the writer was informed of several instances in which an ordained welfare officer was also acting as a chaplain to a school for deaf children. In other cases welfare officers, both clergy and laymen, were assisting schools for the deaf in such ways as confirmation preparation, the teaching of religious knowledge and conducting Sunday services. In September 1960 a meeting of representatives of the National College of Teachers for the Deaf and the National Council of Missioners and Welfare Officers for the Deaf agreed, inter alia, that "General guidance in common courtesy and social behaviour" and "sex education" were subjects on which further discussions could be held between teachers and welfare officers. (7) In 1963 a small sub committee consisting of one headmaster, one missioner and the Organising Secretary of the Church of England Advisory Council for the Deaf had almost completed a

(a) See Chapter Five Pages 213 - 217.

(7). Heys. Alan E. "The Missions and the Schools" Report on discussions held at two meetings between representatives of the N.C.M.W.O.D. and the N.C.T.D. "Deaf Welfare" Vol.2. No.7. March 1961. P.P.326-327.

for the guidance of deaf adolescents in topics relating to common courtesy and social behaviour.

(3) Welfare assistance could be given to a school for the deaf particularly in respect of such matters as home problems of deaf pupils, and school behaviour problems which might be caused by a pupil's out of school environment.

(4) Further Education offers great possibilities for co-operation between teachers and welfare officers for the deaf. This subject has been discussed in some detail in Chapter Five (a).

(5) Team games between sides representative respectively of the schools and welfare societies, parties and other social events arranged by the societies for pupils in attendance at the schools and co-operation with regard to such activities as camps and outings are ways in which closer collaboration between educational and welfare organisations can be achieved.

(6) Finally co-operation could be promoted by such administrative procedures as the co-option of the headmaster of a school for the deaf on the committee of management of a nearby voluntary welfare society. Some schools allow trainee welfare officers for the deaf to observe educational methods used in the teaching of deaf children. It seems logical, if not essential, to the writer that student-teachers of the deaf should also be familiar, other than by hear-say, with the environment into which many of their scholars will move in adult life.

In the last analysis, however, the existence or non-existence of co-operation will depend on the respect, tolerance, understanding and sympathy existing between the individual teacher and Welfare officer. As one headmaster has observed (8) "If there is personal antipathy at workshop level, so to speak, liaison and co-operation (between the school and missions) is practically a non-starter."

B. The welfare societies and the segregation of the deaf from the general community.

The object of welfare work for the adult deaf has been defined as being "to provide for the deaf the religious, educational, social, recreative and athletic facilities which are available for all other sections of the community." (9)

See Chapter Five Pages 224 - 230 (8) Heys A.E. Headmaster, Twin Water School, lecture given to Conference of the N.C.M.W.O.D. September 1963.
Edwards Leslie, "Adult Deaf Work" Paper given to the Conference of the N.C.T.D. Easter 1950 - Typewritten P.3.

The words "all other sections of the community" used in this definition seem to imply that welfare services for the deaf should be provided in a closed society separate from the services available to the general public. The necessity for special provision for the deaf was also emphasised in the scheme prepared by the National Institute for the Deaf which is outlined in Chapter Five (a). This scheme specifically stated that "welfare services for the deaf and dumb are the only and the absolutely essential link between these people and anything approaching a normal life for them." (10).

The views expressed in the above statements are not, however, universally accepted. In 1889 the Report of the Royal Commission on the Blind, Deaf and Dumb was dubious about the value of the missions partly because the majority of the commissioners considered that the usefulness of such societies was confined to the manually taught deaf. In contrast, the orally taught deaf should be discouraged from attending the missions since, except for Sleight and Owen the commissioners held that "special services for the deaf so taught are both unnecessary and undesirable, the object of the best education being not to encourage them to form a class apart, to intermarry and to a great extent to lose their self-reliance." (11) One of the most consistent objects made against the missions by the advocates of the oral system of communication is that the use of manual methods has encouraged the deaf to become segregated into small communities hereby further increasing the isolation which is a concomitant of the disability.

Some support for the contention that the voluntary societies for the deaf have fostered, if not actually encouraged the segregation of their members is found in the existence of an apparent deaf sub-culture associated with the missions. Evidences of this sub-culture are found in the use by the majority of deaf persons of communication methods which are understood by only a very small minority of hearing people, a shared educational background particularly in the case of former pupils of residential schools for the deaf and common interests arising from the position of adult deaf persons as a minority group of non-hearing members of a hearing society.

(a) See Chapter Five pages 167 - 168.

(10) National Institute for the Deaf - Booklet 485 "The Welfare of The Deaf"
P.2.

(11) Report of the Royal Commission on the Blind, Deaf and Dumb. Para.611 P.88

Several manifestations of this sub-culture have been referred to in the present study. The origin of a number of missions has been traced to the tendency of the deaf to socialise with each other. ^(a) Inter marriage between deaf persons tends to be the rule rather than the exception since the social and educational consequences of the handicap precludes the deaf person from making the acquaintance of many people with normal hearing and thus restricts the field from which partners may be chosen. Some evidence of the inter marriage of the deaf is contained in Chapter Four ^(b). As shewn in Appendix one there was particularly in the Nineteenth Century a considerable number of periodicals catering specifically for the deaf. Reference was made in Chapter Four ^(c) to the fact that some deaf persons express a preference for a deaf rather than a hearing missionary on the ground that "only the deaf understand the deaf". An example of the consciousness of some deaf persons that they form a distinct class was given in Chapter Five ^(d) where it was stated that resentment may be expressed by the congenitally deaf of the superior speech, lip-reading ability and education of the hard of hearing. Welfare officers told the writer on two or three occasions that in extreme cases deaf persons have been known to object to the use by the hard of hearing of the mission premises on the ground that persons with a partial hearing loss are not the "true deaf". Missioners also mentioned fairly frequently that the deaf are often suspicious and resentful of hearing people although the writer had no means of assessing the reliability of this view.

Segregation may also be furthered by the missions by such characteristic activities as special "deaf churches" - frequently using prayer books specially adapted or supplied for the use of the deaf (see Chapter Five ^(e)). The section in Chapter Five ^(f) on sports for the deaf also mentions that an International Deaf Games Olympic is held for the deaf of many countries at four-yearly intervals. When discussing sport with deaf men the writer was quickly made aware of the fact that the reputations and achievements of some deaf athletes, footballers and boxers were as famous in the missions as are the names of leading hearing sportsmen in normal sporting circles. Nationally and internationally, the sense of community among the deaf is developed by such organisations as the British Deaf and Dumb Association and the World Federation of the Deaf.

(a) See Esp. Chapter Two pages 30, 32-33.

(b) See Chapter Four page 124.

(c) See Chapter Four Pages 119 - 120.

(d) See Chapter Five page 264.

(e) See Chapter Five pages 186-189.

(f) See Chapter Five page 232.

From conversations with missionaries, teachers of the deaf and other persons who have made a study of the sociology and psychology of profound deafness the writer formed the opinion that, while there is a tendency for the welfare societies to increase the segregation of the deaf as described in the previous paragraph and also by the over-protective attitudes adopted by some missionaries, the influence of the adult societies in increasing the segregation of the deaf is considerably exaggerated. Segregation seems to be principally due to the isolating nature of the handicap itself and the failure of many deaf people to acquire the mastery of oral methods necessary for social competency. In other words, the welfare societies continue to exist because there is a need for them arising from the fact that the majority of their members at present ^{never} attain a level of speech and literary that will enable them to integrate successfully into the normal community. Thus, as Gorman has stated (12)

"Integration of the deaf person into general society, in particular with the hearing group, cannot be successfully attempted along present lines. Those few who have successfully integrated satisfactorily with the hearing people, did so along unorthodox lines not generally or easily available to the majority of deaf people."

Three points made by Welfare Officers to the deaf with regard to the alleged segregative effect of the missions seem to have considerable validity.

Firstly, it is held that many deaf persons have, of necessity, to achieve at least a degree of integration since they live and work with hearing persons, usually have hearing children, and are subject to the same community rights and responsibilities as hearing citizens. Secondly, because of the strain imposed on the deaf by this association with a hearing environment in which a deaf person is abnormal, there is a need for the therapeutic value of the welfare societies where the deaf person is "normal" and can therefore associate with others similar to himself without

(12) Gorman P.P. "Deaf People in a Hearing Society" Paper presented to the Psychology Section of the British Association for the Advancement of Science at Oxford 1954.P.

strain and the usual and mental effort usually required by lip-reading. In this latter connection it is important to remember that the eye strain imposed by lip-reading may become progressively greater with increasing age. Edwards⁽⁹⁾ has pointed out that even the orally inclined deaf have formed independent clubs where they can associate together and instances the "Spurs Club" in this connection.

Thirdly, integration is a two-way process and such evidence as is available, suggests that the general attitude of the hearing towards the deaf is coloured by amusement, charity, impatience, pity, and sympathy so that though the deaf are generally tolerated they are rarely "accepted" in the fullest sense of the term. This point, which has already been made in Chapter one^(a) is well illustrated in a report of an investigation by one of H.M. Inspectors of Schools into the progress of a number of deaf pupils who had been transferred from special schools or classes to ordinary schools or colleges of further education. In relating the case of a profoundly deaf girl with unintelligible speech who, at the age of 15 had been transferred from a school for the deaf to a College of Art in the same town the author uses the following revealing sentence, (*Italics are those of the writer of this thesis*).⁽¹³⁾

"She was well liked and was accepted as a pet is accepted but her loneliness amid the gay life of the students was profound."

Three possible social roles are open to a deaf person. At one extreme he may function within the deaf community and reject the hearing community so far as he is allowed to do so by economic and geographical conditions. At the other extreme he may endeavour to function entirely within the hearing community and reject the deaf community. A third possibility is for the deaf person to function according to his needs and preferences in both the deaf and hearing communities. Whilst, ideally, the theoretical aims of both the education and the welfare of the deaf should be the complete integration of the deaf person into the hearing community, little investigation appears to have been made into the extent to which the attainment of such integration is, in the great majority of cases, a practical possibility. Thus the conclusions reached by the investigation into the progress of deaf pupils who had been transferred from special to ordinary schools included the

(a) Pages 23 - 25.

(13) Ministry of Education. A Report on a Survey of Deaf Children who have been transferred from special schools or units to ordinary schools. Carried out between 1st February and 12th April, 1962. P.19. H.M.S.O.

statement that "there was no evidence to show that a profoundly deaf child could maintain a place in an ordinary school". (14)

So far as the adult deaf are concerned there seems to be considerable scope for research into the social roles adopted by deaf persons of varying intelligence and educational and social background at different periods of life, and the rewards, penalties, satisfactions and frustrations that are consequential on the social role adopted. Research is also necessary into the attitudes adopted by hearing persons towards the deaf. Until unbiased research along these lines has been undertaken any conclusions as to the extent to which the segregation of the deaf is influenced by the adult welfare societies or any other contributory factor must be unsubstantiated and therefore only tentative.

(3) SOME SUGGESTED WEAKNESSES IN THE ORGANISATION AND ACTIVITIES OF ENGLISH VOLUNTARY WELFARE SOCIETIES FOR ADULT DEAF PERSONS.

In the course of the investigation a number of apparent weaknesses in the organisation and activities of the voluntary welfare societies for the deaf seemed obvious to the writer. Several of the points made have been mentioned in previous chapters and are reiterated for the sake of the reader's convenience; others are mentioned for the first time in these Conclusions. These weaknesses are not mentioned in any spirit of carping criticism. Rather the purpose of the writer is to indicate some aspects of deaf welfare that seemed unsatisfactory from the viewpoint of a person not professionally connected with the work so that the validity of his criticisms might be considered both by individuals and organisations more closely associated with voluntary effort for the deaf and also by independent professional, academic or research workers to determine, where appropriate, what remedial action is required.

Before discussing these suggested weaknesses two preliminary points must be made. Firstly, only since 1948 have the majority of voluntary societies for the deaf had anything approaching adequate financial support from statutory sources and in many instances agreements with local authorities were not made until several years after the passing of the National Assistance Act.

(14) Ministry of Education - Report on a Survey of Deaf Children etc. (Ref. 11) P.32.

Similarly, other historical factors such as the piecemeal growth of the voluntary societies for the deaf, the inadequate training arrangements for their workers and the restricted field from which entrants were drawn prior to the establishment, in 1951, of the Deaf Welfare Examination Board, are past legacies which are still adversely affecting the efficiency of the welfare societies.

Secondly, in his contacts with missionaries and welfare officers for the deaf the writer was impressed by their concern for the persons whom they serve and also by the widespread recognition within the work of the need to raise standards of training and performance, extend the amenities, and improve the efficiency of their services. Only in a small minority of cases was the writer conscious from conversations or replies to questionnaires of other attitudes such as apathy and complacency, particularly among certain leaders in voluntary deaf welfare work and some of the younger welfare officers there is an awareness of the need for the re-organisation of the work, of the present limitations of their training and that the traditional methods and emphases of voluntary welfare work may need reappraisal if the societies are to form an effective partnership with the statutory authorities.

In this section the writer would therefore state some conclusions reached with regard to some (a) administrative and (b) staffing and training weaknesses which existed in 1963 with regard to the voluntary societies for adult deaf persons.

A. ADMINISTRATIVE WEAKNESSES.

Three factors are mentioned under this heading namely -

- (a) the sizes and areas of the voluntary societies
- (b) registration of the hard of hearing - and
- (c) premises.

a. SIZES AND AREAS OF THE VOLUNTARY SOCIETIES.

The writer has commented in Chapter Three (p.82) that several voluntary societies for the deaf particularly in Lancashire and Yorkshire are much too small for efficient operation and that in such cases a more satisfactory service would be provided if some form of reunification or amalgamation with larger societies was carried out. Similarly whilst the areas of certain societies are relatively small and compact especially

in Lancashire and Yorkshire in other parts of the country areas are far too large. (a)

The basic problem involved in the question of areas is, of course, that of the sparcity of the deaf in the population. On the one hand the area covered by a voluntary society has to be extensive enough to include a sufficient number of deaf persons to justify the service and yet small enough to ensure that welfare services including spiritual and recreational amenities are available to the deaf without the necessity for excessive travelling.

The need for some rationalisation of voluntary effort for the deaf has long been recognised by workers in this field.

In 1932 Eichholz stated that: (15)

"Many missions are small and insignificant in outlook and it would be a great advantage to get them to work together. An attempt has been made recently to collect the small missions together in Yorkshire under the guidance of the missionaries in Leeds and Sheffield but the movement is merely beginning. The need has been voiced similarly in Lancashire where the missionary in Manchester has expressed willingness to act as convenor but without result."

As shewn in Chapter Three (p. 83) one of the first tasks attempted by the Regional Associations for the Deaf was to settle the areas of the local societies but only minor modifications were made.

It appears to the writer that the concept of the "Economies of scale" can be applied to voluntary work for the deaf especially in the North where societies are in reasonably close proximity to each other. In the South of England whilst diocesan areas were and perhaps still are the most convenient from the point of view of Ecclesiastical administration and the provision of spiritual ministrations it is probable that local authority boundaries would now be much more suitable administrative areas so far as secular welfare services for the deaf are concerned.

Any attempt to suggest a detailed plan for the re-organisation of deaf

(15). Eichholz Report. Page 101.

welfare would be outside the scope of this thesis. So many factors such as local independence, vested funds, the status and remunerations of welfare officers and relationships with statutory and Ecclesiastical authorities would be involved that considerable time, study and diplomacy would be necessary before specific suggestions for the rationalisation of voluntary work for the deaf could be put forward. In so far as the rationalisation of voluntary deaf work in Lancashire is concerned a welfare officer in the North West suggested to the writer that mission work could be operated from three centres i.e. Liverpool, Manchester and Preston, with the other voluntary societies becoming "branches" of one of the above three centres. Thus, the centre at Liverpool would, (as it did originally), control the independent societies at St. Helens, Southport and Warrington, where qualified assistant welfare officers domiciled in these towns would be employed. Several advantages are claimed for this plan.

(a) Local Authorities would only need to negotiate grants with three centres in Lancashire instead of with thirteen welfare societies as at present.

(b) Specialist staff could be employed at the main centre whose services would be available to all the branch societies. Such specialist staff might include. -

(1) A chaplain, since there would be enough work in each of the three areas to keep him fully employed in spiritual ministrations and ancillary activities, i.e. marriage guidance, religious instruction, chaplaincy of schools for the deaf etc.

(2) An administrative officer, responsible for all accounting and secretarial work together with fund raising.

(3) A peripatetic youth leader

(4) Peripatetic lady workers

(c) Residential accommodation for the deaf i.e. aged deaf persons, working deaf boys and girls etc. could be maintained in the area and administered by the main welfare centre.

(d) The needs of the deaf in a particular area could be viewed as a whole and a common policy covering several welfare centres formulated.

(e) Certain economies and greater efficiency might accrue i.e. each centre would not need its own lady worker or clerical help.

(f) Consultation by means of case-conferences and staff meetings between the superintendent and his assistant welfare officers could take place on policy matters, difficult welfare cases etc.

The main disadvantage of such a plan is that local voluntary interest and effort on behalf of the deaf might be forfeited. This loss of interest is not, however, inevitable. In the same way that such organisations as the "Friends of the Hospital" endeavour to provide amenities for centrally controlled hospitals it should be possible to form groups of "Friends of the Deaf" concerned to improve the facilities of the local welfare societies.

Whilst such a scheme for rationalisation might also be applicable to the Yorkshire Voluntary Societies, the needs and characteristics of deaf welfare work differs so much between one part of the country and another that plans for rationalisation would have to be worked out by groups of societies in each geographical area. Outside independent opinions or help might also be needed to overcome vested or local pressure groups.

(b) REGISTRATION OF HARD OF HEARING PERSONS.

In Chapter Three (p. 99) the writer has noted the wide divergency of practice on the part of welfare societies for the deaf with regard to the registration of hard of hearing persons and has suggested that more precise guidance should be given to local authorities by the Ministry of Health in respect of the circumstances in which hard of hearing persons should be registered either by the authority or by a voluntary society keeping the register on the authority's behalf.

(c) PREMISES.

Although there are notable exceptions ^(a) it was evident to the writer from his visits, that in 1963, the statement made by the N.I.D. in 1950 that most of the existing buildings used by the missions were sadly out of date and that some societies had no premises which even approached the type suitable for the necessary religious, social and industrial welfare activities, was generally true. ⁽¹⁶⁾ In some cases renovation or renewal of

(a) See Page 90.

(16). National Institute for the Deaf. Booklet 485.
"The Welfare of the Deaf".

premises was, in 1963, a matter of urgency.

Stedman ⁽¹⁷⁾, writing in 1947, suggested that a national survey of the physical condition of existing welfare centres and churches for the deaf should be undertaken, but so far this has not been done. The writer suggests that, as a preliminary step towards improving the general standard of premises used for adult deaf welfare, the R.N.I.D. should, with the consent of the voluntary societies, employ a firm of architectural consultants to make such a survey and present their findings in a suitable report.

At the local level a great improvement in the appearance of the premises possessed by a number of societies could be accomplished by the expenditure of quite a small amount of money on paint and colour-wash and enlisting the co-operation of the society's members as voluntary painters and decorators as has been done in some centres e.g. Plymouth.

(B). STAFFING AND TRAINING WEAKNESSES.

(a) Staffing needs.

In evidence given to the Youngusband Committee representatives of the voluntary welfare societies for the deaf stated that their greatest need was for more staff to improve their service and reduce overwork. ⁽¹⁸⁾

In Chapter Four the writer reached a number of conclusions regarding the staffing of the societies. These conclusions are repeated below.

(a) The overall impression obtained by the writer was of a considerable shortage of trained staff particularly in the case of societies with 121-300 and 701-900 deaf persons on their register ^(a).

(b) The shortage of trained lady welfare workers for the deaf seemed to be especially serious. ^(b)

(c) Nearly half of the superintendents had no clerical assistance whilst in some cases the size of the society did not justify

(a) See Page 130.

(b) See Page 130.

(17) Stedman J.S. "Churches and Community Centres for the Deaf and Dumb." Journal Royal Institute of British Architects 1947. Vol.54. Pages 583-586

(18) Youngusband Report. Paragraph 533 P.146.

the employment of a full or part-time clerical assistant it is possible that if the superintendent was relieved of routine work the welfare services of the society could be expanded to make the employment of a full or part time clerk-typist a feasible proposition. (a)

- (d) Although 54% of the superintendents considered their staffs inadequate for "developments the superintendent would like to see" there was considerable vagueness in translating alleged staffing deficiencies into staffing estimates. The writer can only conclude that some superintendents were unwilling or too apathetic to give the question serious consideration.

Some periodical review by the R.N.I.D.; say at 5 or 10 yearly intervals of the extent to which the local welfare societies for the deaf are implementing the recommendations made by the National Institute in the staffing formula issued in 1955 seems highly desirable. It is, of course, possible that the formula itself may now be obsolete.

(b) SOURCES OF STAFF.

The methods by which trainee welfare officers to the deaf are recruited have been described in Chapter Four (p.146) although factors such as the urgency with which a staff vacancy must usually be filled, the desire of a committee to appoint a person with a special connection with a society e.g. the son of a deaf member, or financial considerations may, in some cases, make recruitment by the local society the most satisfactory procedure it seems to the writer that the standard of trainee might be raised if a vigorous national publicity in connection with recruitment was undertaken by the R.N.I.D. as one of its natural functions. In particular, much more could be done to interest social science graduates, diplomates and certificate holders in taking up welfare work for the adult deaf.

In Chapter Four (p.123) the writer also made the point that opportunities for deaf persons to secure posts as trainees with a view to qualifying as welfare officers for the deaf seem to be declining because of the preference of many committees of voluntary societies for the deaf to employ staff with normal hearing.

In view of their first hand knowledge of deafness and the very few openings in social and administrative work available to persons with a severe hearing

(a) See Page 130.

loss the writer suggests that when appointing trainees committees should give sympathetic consideration to deaf applicants with better than average educational and personal attainments who should be able to cope successfully with the training involved.

(c) TRAINING OF STAFF.

Since the whole system of training of welfare officers for the deaf was being reviewed during the whole period of this investigation as a result of the recognition by the organisations concerned with the training and examination of workers in this field that the existing methods of training were inadequate, the writer has not attempted to make any detailed criticisms of existing practice under this heading.

At least four matters require attention, however, before such practical details of how, when, where, by whom and what the content of training of welfare officers for the deaf shall include, can be satisfactorily determined. Firstly, the aims of deaf welfare as a whole require clarification. Secondly, there is a need for research into the real needs of adult deaf persons and their characteristic responses and behaviour. Thirdly, a thorough analysis of existing practice in welfare work for the deaf should be undertaken and the assumptions on which this practice is based tested by reference to the generic principles of special work. Fourthly, whilst certain problems e.g. interpretation, are thought to be unique to deaf welfare, there is need for a recognition of how much in fact this specialised form of social work has in common with social work as a whole. The National Association of Social Workers (U.S.A.) has stated⁽¹⁹⁾ that "Social work practice, like the practice of all professions is recognised by a constellation of value, purpose, sanction, knowledge and method," and that an activity can only be regarded as social work practice when all these components is present in some degree. (a)

Until attention has been given to the above four matters and the findings made freely available in published form, the sense of professionalism on the part of welfare workers for the deaf and the consciousness that they are members of a wider body of professional social workers will be undeveloped,

(19) Quoted in Bartlett H.M. "Analysing Social Work Practice by Fields" National Association of Social Workers, New York, 1961. P.22.

(a) For a clarification of these concepts see Bartlett H.M. "Analysing Social Work Practice by Fields" National Association of Social Workers, New York, 1961. P.P. 18-37

the purpose of the activity will be ill defined and insufficiently understood, and it will not be possible to test objectively that the scheme of training provided, or at present proposed, meets the actual requirements of practitioners in the field of adult deaf welfare. As very few people within deaf welfare have the time or academic background to carry out the investigations and analysis specified above it seems to the writer that the R.N.I.D. and the College of Deaf Welfare should encourage and actively seek the help of outside experts in the field of social work training to inaugurate research and investigation into these matters and that the scheme of training should be modified from time to time in the light of the results obtained. At the same time independent bodies should be encouraged to make their own studies.

(d) THE DEAF WELFARE EXAMINATION BOARD QUALIFICATION.

Apart from the content and method of the training involved in preparation for the Diploma or Certificate of the Deaf Welfare Examination Board criticisms can be made of both the description and standard of the qualification itself.

(a) The distinction between the "Diploma" and the "Certificate" awarded by the D.W.E.B. carries the connotation that the "Diploma" requires a wider breadth of knowledge and is more difficult of attainment than the "Certificate". As stated in Chapter Four ^(a) the only difference is that diplomates have taken additional theological papers and from the standpoint of secular social work the standard of competency represented by both awards is identical. To avoid possible differentiation especially by employers between diplomates and certificate holders the writer suggests that the D.W.E.B. should abolish its Certificate and award only a Diploma. The diplomas of persons who have taken the additional theological papers could be inscribed with the extra subjects in which their proficiency has been tested and the holder would then be able to describe himself as possessing "the Diploma of the Deaf Welfare Examinations Board with endorsements in respect of theological subjects."

(b) The standard of the award needs to be raised if the D.W.E.B. qualification is to secure recognition by the Local Government Examinations Board and other public and professional bodies. Two steps have been

(a) See Chapter Four Pages 142-143.

suggested in Chapter Four ^(a) that can be taken towards raising the standard of the examination. Firstly, apart from specialist subjects such as interpretation, independent examiners should be appointed from persons of academic standing outside deaf welfare, preferably University teachers. ^(b) Secondly, the level of attainment required for success in the examinations should be clearly stated and related to some outside standard i.e. that of a University pass degree. ^(c) The appointment of external assessors would also help in ensuring that the standard of the examination was not less than that demanded by other professional bodies in respect of their particular specialist knowledge.

(4) FACTORS INFLUENCING THE FUTURE OF VOLUNTARY WELFARE SOCIETIES FOR ADULT DEAF PERSONS.

Two factors influencing the continued existence and future pattern of activity of voluntary welfare societies for adult deaf persons namely (a) the establishment of directly operated local authority welfare services for the deaf and (b) the increasing numbers of orally inclined deaf persons, may be considered.

(a) The Establishment of directly operated local authority welfare services for the deaf.

A number of references have already been made in this thesis to the Working Party on Social Workers in the Local Authority Health and Welfare Services appointed by the Minister of Health and the Secretary of State for Scotland in June 1955 which reported in 1959.

The Report made a number of general recommendations regarding the role of local authorities in the provision of welfare services for the deaf including the following:-

- (a) Local authorities should take a more direct interest in the welfare of the deaf. ⁽²⁰⁾
- (b) A proportion of local authority welfare officers should learn to make adequate contact with deaf people. ⁽²¹⁾
- (c) Where greater understanding and fluency of communication is required local authorities should either continue to use the services of voluntary organisations or employ their own trained

(a) See Chapter Four Page 147.
 (b) See Chapter Four Page 147.
 (c) See Chapter Four Page 147.

(20) Younghusband Report Par.722 P.204
 (21) Younghusband Report Par.693 P.197

and experienced staff for the purpose. (21)

(d) The aim of local authority provision for the deaf should be to establish a "high standard of service without establishing a separate service (20)

(e) Local authorities should ensure that spiritual ministrations is available to the deaf but should not take over this function themselves (21)

(f) A case-work service should be provided for deaf people who need it even if this service must initially be attempted through an interpreter (21).

Recommendations (b) (e) and (f) were communicated to the local authorities by the Minister of Health in Circular 25/61 which also contained revised definitions for the deaf and hard of hearing (a)

Two further recommendations of the Committee, however, require special mention because of their far reaching implications for the future pattern of welfare work for the deaf.

(1) The Committee suggested that, throughout the health and welfare services of local authorities, the range of need can be broadly divided into three categories:-

(a) "People with straight-forward or obvious needs who require material help, some simple service or a periodic visit."

(b) People with more complex problems who require systematic help from trained social workers.

(c) People with problems of special difficulty requiring skilled help by professionally trained and experienced social workers." (22)

To meet these three gradations of need the employment of three grades of worker was recommended namely:-

(a) "Welfare assistants" "with a short but systematically planned in service training." (b) Social workers with a general training in social work equivalent to two years full-time training.

(a) See Page 97.

(22) Younghusband Report Paragraph 562 P.156

(c) Professionally trained and experienced social workers to undertake case-work in problems of special difficulty. (23)

(2) The Committee also stated that, if their recommendations on future patterns of development were implemented, a proportion of the work then being undertaken by the staffs of voluntary organisations for the deaf would become the responsibility of officers directly employed by local authorities. Religious ministrations and a proportion of clubwork and social activities would, however, continue to be undertaken by voluntary effort. (24) The Report estimated that, as a consequence of the transfer of some aspects of deaf welfare from the voluntary organisations to the local authorities, the whole time equivalent of 150-200 officers with a general training in social work would eventually be required to staff the local authority service. Allowing for wastage and expansion this estimated staffing recruitment would be achieved by an annual recruitment of 20-25 officers over a period of ten years. (25)

The above staffing estimate seems to indicate that the working party expected that, following its Report, there would be a rapid increase in the number of County and County Borough Councils in which the welfare of the deaf was provided for by a divided service in which individual case-work would be undertaken by the local authority whilst such groupwork activities as recreation and spiritual ministration would be either wholly entrusted to or shared with the voluntary organisations for the deaf. The difficulties (a) in obtaining welfare staff skilled in communication with the deaf and (b) the fact that the number of deaf persons in some local authority areas is too small to justify the establishment of a separate service, are two reasons why some authorities have found it more expedient to rely on agency agreements with voluntary societies for the deaf for the discharge of their responsibilities under the National Assistance Act irrespective of the quality or range of services provided. As shewn in Chapter 3^(a) at least 83% of County Borough Councils and 73% of the County Councils in England were, in 1962, providing for the welfare of the adult deaf by means of agency agreements with voluntary societies.

(a) See Page 94.

(23) Younghusband Report Paragraphs 27 and 28. Page 8 and Paragraphs 575-601
Pages 160-169

(24) Younghusband Report Par.794 P.224

(25) Younghusband Report Table 28. Page 226 and Par.802 P.P.226-227

Nevertheless it appears that, if the recommendations of the Working Party on Social Workers are implemented, the voluntary societies for the deaf must face the probability that sooner or later some or all of their functions will eventually be taken over by local authority welfare departments. Whether an individual society can survive the complete or partial cancellation of an agency agreement depends on at least four factors (a) the extent to which a local authority is prepared to continue financial assistance; (b) the amount of income obtained by the society from investments or voluntary sources (c) whether the voluntary society is willing to accept a much more limited role e.g. recreational and spiritual ministrations, only as distinct from the provision of a comprehensive welfare service; (d) the capacity of the society to justify its continued existence by initiating and developing new services or amenities for adult deaf persons.

Any attempt to assess the merits and demerits of a local authority welfare service for the deaf in comparison with that provided by a voluntary society must eventually resolve itself into a discussion of the relative advantages and disadvantages of statutory and voluntary provision of the social services. (a)

Five major criticisms of the proposals of the Working Party on Social Workers relative to the transfer of some of the functions of the voluntary societies for the deaf to directly operated local authority services were made by workers in the voluntary organisations with whom the writer discussed the matter.

(1) The most usual objection was to the concept of a divided service. The writer was frequently told that work for the deaf is indivisible and that good relationships established with the welfare officer in the course of spiritual ministrations or recreational activities led the deaf to discuss welfare problems with him naturally and without embarrassment. This point of view is well represented by the following extract from an annual report:- (26)

"The deaf youth or girl who has made friends with the Welfare Officer in the Sunday School or Church, in the football or hockey team or the dancing class, will afterwards be ready to

(a) For two such discussions see Mess, H.A. "Voluntary Social Services Since 1918": Kegan Paul, Trench, Trubner & Co, Ltd., 1948, Especially Chapter 13.
Simey, T.S. "Principles of Social Administration" Oxford, 1937. Especially Chapter 6.

(26) Salford - Annual Report 1953-1954. P.11.

come to him for advice about work or any other difficulty.

The Welfare Officer who prepared a young couple for marriage and interpreted at the ceremony is the one most likely to be consulted if they are later considering buying a house or have some domestic problem."

Conversely, it was held that from informal conversation in the club for the deaf, or by observation, it was often possible for a Welfare Officer to detect incipient trouble and to take early preventative or remedial action. There seemed to be considerable validity in this argument although the dangers of the deaf person becoming too dependent on a single individual or of the Welfare Officer failing to call in outside specialist advice to deal with a matter outside his competency should not be disregarded.

(2). Considerable opposition was also apparent to the suggestion that three grades of worker should be employed according to the degree of need and the difficulty of a particular case. Thus, the National Institute for the Deaf in a Memorandum representing the views of the voluntary organisations concerned with deaf welfare declared that, because of the lack of easy communication with the deaf, neither the proposed welfare assistants nor social workers with a general training could acquire sufficient ability to deal with the problems, however simple, of deaf persons. "One specialist officer, expert in communicating with the deaf and possessing a thorough knowledge of how deaf persons think and act should cover all the needs and not three officers as recommended in the Report" (27). Some case histories presented by the Institute in support of this contention are included in Appendix 8 to the present study. While in many cases the assertion made by the Institute would appear to be prima-facie correct, the writer considers the statement that one specialist officer should cover all the needs of the deaf is too sweeping a

(27) National Institute for the Deaf, Memorandum on the Report of the Working Party on Social Workers in the Local Authority and Welfare Services submitted to the Ministry of Health. November 1959. Typewritten - Pages 1 and 2.

generalisation. Such an attitude has not only tended to inhibit co-operation of workers in deaf welfare with other specialist agencies to the detriment of the service provided, but also fails to make sufficient allowance for the varying abilities and preferences of the individual deaf person.

(3) Some workers contrasted what they termed "the official atmosphere" of a statutory service with the "family spirit" of a voluntary society and claimed that a "sense of vocation" was more characteristic of voluntary work for the deaf. Incidents such as that of the deaf expectant mother, due to begin in labour, who was summonsed to the Corporation Welfare Department and then kept waiting all morning for attention were quoted as examples of the officialdom of a direct service. As the lady worker of a voluntary society said when relating the episode, "had she been our responsibility we would have visited her at home" (28). Unsolicited visitation did, in fact, appear to be more usual with the officers of voluntary societies than their counterparts in the statutory services. The assertion was often made that the local authority welfare departments ran a "nine to five service for the deaf." Such allegations were not strictly true since some local authorities with a direct service provided evening activities and in every case known to the writer the welfare officer for the deaf employed by the local authority could easily be reached in an emergency by telephone. It is probably true to say, however, that the officer of the voluntary society could be more conveniently contacted by a deaf person who was in full time employment, than the officer employed by the local authority. While there is no reason why a higher sense of vocation should be found in a voluntary society than in a local government department it is perhaps true to say that, in general, the voluntary society atmosphere is more conducive to keeping a sense of vocation healthy. As one Welfare Officer, who, after working with a voluntary society for the deaf had taken a similar post with an authority providing a direct service observed:- (29)

(28) Personal written communication

(29) Verbal Communication

"As a local authority employee I am paid overtime for anything over 38 hours and feel noble if I have worked one evening in a week. As a voluntary society employee I would think nothing of working overtime on five evenings because I knew that many other missionaries were doing the same."

Another disadvantage of a directly provided welfare service for the deaf that was mentioned on several occasions was that, when all aspects of deaf work were undertaken by a County Borough Council, the area of the local authority would often contain too few deaf persons to enable adequate recreational activities to be organised.

Finally, concern was expressed regarding the future of spiritual ministrations for the deaf. This aspect of the matter has already been considered in Chapter Five of the present thesis. (a)

Whilst the overwhelming majority of voluntary society workers were perhaps, not unnaturally, convinced that any transfer of their functions to a local authority service would be detrimental to the deaf persons served, it must be mentioned that several arguments can be adduced in favour of directly operated welfare services for the deaf.

Local authority services, for example, are usually characterised by sound administrative backing. Routine duties such as fund raising, accounting and typewriting, are removed from the welfare officer's shoulders. It was the writer's experience during the present survey, for example, that whilst letters to a local authority were usually answered by return it was sometimes necessary to wait for weeks before a reply was received from a voluntary society for the deaf. More emphasis on the keeping of case histories is usually found in local authority welfare departments. A local authority welfare officer for the deaf is answerable to the Chief Welfare Officer who in turn is responsible to the Council. A voluntary society welfare officer for the deaf, whilst accountable to his Committee of Management is, in practice, often in a position of considerable autonomy and power simply because his Committee often rely on him not only for the

(a) See Pages 190-198.

day to day administration of the society but also for the formulation of policy for their approval.

There would, therefore, seem to be better machinery for the investigation of allegations of neglect or inefficiency on the part of the Welfare Officer employed by a local authority than is the case in respect of his counterpart employed by a voluntary organisation.

The local authority officer can usually obtain specialist advice more conveniently and quickly. Another Welfare Officer for the deaf employed by a County Borough Council who had also served in a voluntary organisation observed⁽³⁰⁾ -

"When I worked at I tried to solve all the problems of the deaf myself since my late superintendent considered that he and the Society would lose face by calling in outside help. Here we hold case-conferences with the Chief Welfare Officer in the chair and if I want advice on, say, a deaf person with mental trouble I have only to go down the corridor and discuss the matter with the Psychiatric Social Worker."

(4) Another important point is that since a local authority does not solicit voluntary contributions there is no need to stress in appeals and annual reports the alleged helplessness and dependance of the deaf person and the positive qualities of a person with a profound hearing disability can therefore be given prominence.

(5) Lastly, for many deaf and hard of hearing persons the religious associations and affiliations of the voluntary societies may be a less acceptable background against which to operate a welfare service than the social work emphasis of the local authorities.

No generalisation as to whether a statutory or voluntary service for the deaf is preferable can be made since it was clear to the writer from his visits that, the quality of service varies widely between one voluntary society and another, and similar variation, deriving from the competency of the welfare officers concerned, no doubt, applies in directly operated local authority services.

(30) Verbal Communication

Some aspects of deaf welfare especially spiritual ministrations and recreational activities are, as the Working Party on Social Workers recognised⁽²⁴⁾ more suitably provided under voluntary society auspices. Burton⁽³¹⁾ has suggested that, whether a directly operated local authority service for the deaf or one provided by a voluntary society for adult deaf persons is most appropriate, is determined mainly by the needs of the deaf individual concerned. According to this view, deaf persons, who, because of their communication difficulties are incapable of achieving social adequacy and who require sheltered provision with the emphasis on group support, may be most suitably catered for by the voluntary societies. Conversely, deaf persons who wish to integrate, so far as their disability allows, into the hearing community, may be best served by a local authority service. No evidence other than empirical observation is adduced by Burton in support of the above suggestion, the corollary of which is that there is room for both the voluntary and statutory services to exist side by side, each concentrating on meeting the differing methods of deaf persons who vary according to their capacities and outlooks. Whether the conflicting demands of many other handicaps apart from deafness on scarce community resources of both money and trained welfare personnel could, as a matter of social economics, justify the existence of overlapping services permitting the deaf person a choice between a statutory and a voluntary welfare agency is another question.

(24) Youngusband Report Para. 794, p.224.

(31) Burton D. Essay on the Evolution, operation and development of local authority welfare provisions for deaf persons, with special reference to recreational and spiritual activities. Written as a student on the course for the National Certificate in Social Work, Manchester College of Commerce - April 1964. Typewritten.

Frequency of attendance at deaf institute analysed by sex.

TABLE 12 from The Deaf School Leaver in Northern England

by R.R. Drewry, B.A. Page 22.

Attendance at deaf institute	Grade III		Grade IIB		TOTAL	
	Male %	Female %	Male %	Female %	Male %	Female %
A. Twice a week or more	33	10	20	11	28	10
B. Once a week	33	20	18	4	26	14
C. Once in 2-3 weeks	13	23	9	12	11	19
D. A few times a year	10	20	18	23	13	21
E. Never	11	27	35	50	22	36
	54 (100%)	44 (100%)	45 (100%)	26 (100%)	99 (100%)	70 (100%)

(b) The increasing numbers of orally inclined deaf persons.

It appears that considerable numbers of partially deaf (or partially hearing) ^(a) and orally inclined deaf persons either do not attend the voluntary welfare societies for the deaf at all or do so very infrequently. Little statistical evidence is available regarding this matter other than the survey of hearing impaired adolescents made by Drewry in 1958. Drewry's findings relative to the frequency of attendance at deaf institutes are shown in Table 12 ^(b) from which it appears that 47% of the Grade III females and 21% of Grade III males interviewed made little use of institutes for the deaf, while for Grade II B. males and females the corresponding figures were 73% and 53% respectively. A number of reasons for such non attendance suggested by Drewry in his Report ⁽³²⁾ and a subsequent article ⁽³³⁾ are summarised below:-

(a) The fact that fewer females than males in both categories Grade III and Grade II B. attended the institutes may be due to the fact that females are usually better able to adjust to hearing society in post-school life.

(a) In the Handicapped Pupils and Special Schools Amending Regulations 1962, pupils with impaired hearing formerly known as "partially deaf" were re-designated "partially hearing". As the Ministry of Education stated in Circular 10/62 (September 25th, 1962) "By substituting the term "partially hearing" for "partially deaf" it has been possible to reflect a more positive approach to the use of residual hearing and in this way to underline the importance of early diagnosis."

(32) Drewry. R.R. The Deaf School Leaver in Northern England Pages 23 - 24. Final report on a survey carried out for the Nuffield Foundation. Issued for Limited Circulation September, 1958.

(33) Drewry. R.R. "Odā Men Out" Silent World. September, 1959. P.99.

(b) Note:- The numbering of this Table is as in Drewry's Survey.

(b) Some of the partially deaf adolescents were able to associate with hearing people on a more or less equal footing, while others attended a hard of hearing club in preference to a welfare society. Similarly young deaf persons with oral inclinations may form their own social groups where the emphasis is on speech and lip-reading as the media of communication.

(c) Because of the distance of an institute for the deaf from their homes some adolescents may be socially isolated.

(d) Parents may, on occasions, discourage attendance at a welfare society for the deaf or association with other deaf adolescents.

(e) The social and recreational facilities at most institutes tend to suit deaf adults in the older age groups who are the majority users.

(f) Changed social conditions due to full employment and the welfare state have increased the affluence of deaf adolescents who are, in consequence able to enjoy a wider range of social outlets such as group visits to the local public house or cinema. Alternatively, some adolescents may prefer to remain at home and watch television.

Although no systematic attempt was made to gather information on this point, conversations and correspondence between the writer and deaf persons of good education and oral inclination, supported the suggestions made by Drewry and also gave the following additional reasons for not attending the voluntary welfare societies for adult deaf persons.

(a) Some deaf persons referred to status consciousness deriving from educational attainments or superior/inferior ability in speech and lip-reading. This status consciousness was manifested in the use of such terms as the "mission deaf" and the "educated deaf" the latter term tending to be applied mainly to former pupils of the Mary Hare Grammar School. Three examples of statements made which indirectly postulated status difference as a reason for not attending the welfare societies for the deaf may be given.

- (1) The assertion was made on several occasions that the "mission Deaf" are, on the whole, of a limited educational standard and therefore their welfare needs are much greater than those of the "educated deaf".
- (2) It was stated that lack of common interests between the "mission deaf" and the "educated deaf" inhibited conversation and made association difficult.
- (3) One deaf person alleged that there may be positive animosity between the "educated deaf" and those of lower educational attainments.

(b) Deaf persons attending independent deaf clubs declared that the missions tended to stifle initiative and any talents for leadership possessed by the deaf. This view was put forward with considerable forthrightness as in the following extract from a letter by a deaf correspondent (34).

"There are long established customs of Missions which are difficult to break down, e.g. the control of the Mission is in the hands of one person. I am not suggesting that the whole system should be scrapped but merely putting forward a reason why the educated deaf stay away from the Mission.

Though acting for the hearing committeethe Missioner is nevertheless in a position of considerable authority as the hearing committee act on his recommendations as to what the deaf should and should not do. The fact that the hearing committee know nothing about the problems of the deaf does not help

This is naturally irksome for an educated deaf person who is able and willing to take responsibilities himself and resents the feeling of being a second-class citizen in not being allowed to exercise talents he may possess".

(34) Personal confidential communication.

T A B L E 66

Numbers of Children with Defective Hearing attending special
Schools in England and Wales 1953-1963 (a)

Jan.	Deaf Children	Partially Hearing (or Partially Deaf) Children	Total Children with Defective Hearing	All Categories of Handicapped Children
1953	3,816	1,089	4,905	47,781
1954	3,979	1,221	5,200	49,723
1955	3,915	1,295	5,210	51,558
1956	3,894	1,299	5,193	52,812
1957	3,692	1,337	5,029	54,573
1958	3,548	1,357	4,905	56,488
1959	3,477	1,456	4,933	58,950
1960	3,463	1,453	4,916	61,099
1961	3,371	1,480	4,851	62,397
1962	3,255	1,562	4,817	63,826
1963	3,016	1,790	4,806	65,418

(a) Source:- Compiled by the National Institute for the Deaf
from Ministry of Education Reports for the years
stated.

(c) The view that the religious side of the societies' activities is over emphasised was often reiterated although this statement was usually qualified by some reference to the essentiality of the spiritual ministrations undertaken by the voluntary societies for adult deaf persons. This matter has also been discussed in Chapter Five. (a)

The writer had little opportunity of judging the extent to which the above allegations were justified but the fact that the statements were substantially repeated by different persons in different areas suggests that at least the criticisms are not without foundation.

In any event such criticisms cannot be ignored by the adult societies if only because the trend is for orally inclined deaf persons to become more numerous. As shown by Table 66 during the period 1953 - 1963 the proportion of partially hearing to deaf pupils in attendance at special schools in England and Wales has increased considerably within the decade. Reference to the growing numbers of orally inclined deaf persons was also made in a circular issued by the Minister of Health in 1961 which suggested that local authorities should "devote particular attention to the needs of the increasing group of deaf with speech". (35) The Minister further pointed out that "The needs of this group differ in a number of ways from those met by the services traditionally provided for the deaf. For a long time to come the group will consist largely of young people who need facilities for continued auditory training and speech practice and whose other welfare needs are similar to those of the hard of hearing". The voluntary societies which have hitherto catered mainly for the "deaf without speech" would therefore appear to be faced by a declining membership unless they are prepared to modify and adapt their traditional attitudes and practices so that, while continuing to serve deaf persons who have not achieved social competency through oral teaching, their services may also be made more acceptable to

(a) See Pages 193-194.

(35) Ministry of Health Circular 25/61. September 14th, 1961.

the orally inclined deaf. The writer suggests that the R.N.I.D. could usefully set up a Working Party or convene a conference for the purpose of preparing a national policy relating to the welfare needs of orally inclined deaf persons.

While any such policy could only be prepared after considerable research and discussion relating to the needs of the "deaf with speech" it is suggested that the services of the welfare societies for the deaf would be more acceptable to the orally inclined deaf if the following preliminary measures were adopted:-

(a) The word "dumb" should be deleted from the titles of welfare societies for the deaf. Apart from the popular connotation of "dumbness" with "dimness" the word "dumb" is not only resented by many educated deaf persons but also inhibits co-operation between the schools and the adult societies, since it infers that the oral aims of the schools have not been realised. Whilst oral teaching is not always successful, its intentions cannot be questioned and there appears to be no purpose in perpetuating the dissension between educational and welfare agencies by means of archaic terminology. A considerable number of societies have already discontinued the use of "dumb" in their titles.

(b) Workers in societies for the adult deaf should be known as Superintendent, Assistant or trainee social workers, and the term "missioner" with its nineteenth century associations should be allowed to fall into desuetude. Similarly, societies should be known as "Social Centres for Deaf and Partially Hearing Persons" rather than "Missions".

(c) Welfare Officers for the deaf sometimes need to develop a greater sensitivity for the communication preferences of the individual deaf or hard of hearing person. Some Welfare Officers, particularly the children of deaf parents have acquired such a facility in signing that they tend to assume that all persons with defective hearing wish to communicate by manual means. Thus, two welfare officers for the deaf whom the writer interviewed, signed continuously (and probably unconsciously), throughout the conversation, in spite of repeated assurances that, with the assistance of a hearing aid, the writer had no difficulty in comprehending what was being said.

While many orally inclined deaf persons have difficulty in lipreading each other, they tend to persevere with the practice. Welfare Officers, often with considerable justification, attribute this perseverance to a prejudice against signing imparted by the schools for the deaf. Too frequently there is a failure to grasp the deeper reason why the orally inclined deaf person seeks to retain his speech and lip-reading. This reason is well stated by a deaf person in a letter discussing reasons why "the educated deaf" often failed to use the welfare centres for adult deaf persons. (34)

"They simply hate it when they do go to the mission and the W.O.D.

(a hearing person usually) signs to them. It is just a pretension, an imitation of normality that they cannot bear to lose."

(d) Welfare societies for the deaf should consider how deaf persons of good education could be allowed to participate in the actual management of the voluntary societies as "representatives of the consumers" and not merely in such secondary roles as membership of a social or recreational sub-committee.

(e) As suggested by Ministry of Health Circular 25/61, attempts should be made to provide facilities for continued auditory training and speech practice.

(f) It has been suggested to the writer that societies could provide special reading rooms and libraries for the educated deaf. Such amenities, as is also the case with Youth clubs etc., are, however, available elsewhere and it seems more desirable that in most cases deaf persons should be encouraged to use community resources rather than that a society should endeavour to duplicate facilities that are publicly available. Study rooms and hobbies rooms are examples of the facilities that might be made available for young deaf persons who wish to engage in more stimulating pursuits than the usual, undemanding, activities of the societies such as darts and billiards. In essence, however, the one thing that deaf persons find difficult to obtain outside their own social group whether organised in connection with a welfare centre, an independent deaf club, or an informal gathering of deaf persons in their own homes, is companionship and social acceptance in the general community.

According to the views expressed at the start of this section of the present study the fact that such companionship is not often found at the voluntary welfare societies for the adult deaf is one reason for the non-attendance at the societies by orally inclined deaf persons of good education. How this problem can be resolved is worthy of further study by workers in adult deaf welfare.

(5) Some research needs suggested by the present investigation.

The effectiveness of communication methods used by deaf persons, the sociology of deafness and comparative studies of welfare service, for adult deaf persons in different countries, are at least three fields relating to the welfare of deaf persons in which there is great scope for further research. It is, indeed the lack of information based on reliable research that has contributed to the very considerable difficulties experienced by the writer in making the investigation on which this thesis is based.

(a) The effectiveness of communication methods used by deaf persons.

The need for special welfare services for the deaf arises principally from the fact that deafness is a communication handicap arising from the limited ability of most deaf persons to interact with the hearing community and the social, psychological and vocational difficulties that derive therefrom. It has already been shown that such interaction is mainly restricted by the degree of competency of the individual deaf person in the language of the community in which he desires to participate. Thus, as stated on Page a person with a high degree of ability in speech and language may prefer to function with hearing persons while a person who has made little progress with oral methods may associate mainly with other deaf persons with whom he may communicate by signs and finger-spelling. It follows, therefore, that the welfare needs of the deaf adult will be influenced to a large extent by the effectiveness of the communication methods in which he received or experienced instruction as a child.

The majority of welfare workers for the adult deaf contend that most profoundly deaf persons do not achieve sufficient proficiency in oral methods to cope, unassisted, with the varying demands of post-school life and therefore advocate that manual methods should supplement the oral method in the schools either entirely or in those cases where pupils are not making progress with oral techniques.

In 1902, for example, a petition containing the signatures of 2,671 deaf mutes, praying that the combined system should be adopted in the schools was presented to King Edward VII and the Board of Education (36). In 1954 another petition on the same lines, presented by the B.D.D.A. to the Ministry of Education was again unsuccessful. (37) Only by adequately controlled research can reliable information be obtained as to whether the combined manual and oral method or the exclusive use of the oral or the combined method provide the best preparation for adult life. In this connection it is important to remember that the effectiveness of a communication method is not limited to the ability to transmit and receive speech but also the capacity to use language for purposes of reading and writing.

In addition the possibilities of a systematised and grammatical sign language and such developments as auditory training can only be determined by carefully controlled research over an appropriate number of years. There would also seem to be room for more studies along the lines explored by Folwell (38) of the use of speech in after school life by orally taught deaf children but under more strictly controlled conditions. Among the problems in the education of children with defective hearing listed in the Report on the subject issued by the Advisory Council on Education in Scotland the suggestions that "Research should be devoted to the vocabulary that would be most serviceable to deaf children and adults" and "the factors involved in oral failure" (39) may be specially mentioned.

(36) American Annals of the Deaf Vol.48. 1903. Pages 177-180

(37) British Deaf News No.201. April-June 1954 P.2. and No.202 July-September 1954. P.14.

(38) Folwell S.N. "An Enquiry into the Use of Speech in After-school Life by Orally Taught Deaf Children. M.Ed.Thesis - Manchester University 1943.

(39) Scottish Education Department. "Pupils who are Defective in Hearing" - A Report on the Advisory Council on Education in Scotland. H.M.S. O. Edinburgh 1950 - Par.214 P.58.

(b) The sociology of deafness.

As stated in the introduction to this thesis ^(a) apart from the study by Gorman almost no research has been undertaken in Great Britain into the sociology of deafness. The writer's purpose in suggesting certain sociological aspects of deafness regarding which further investigation is required is merely to indicate the possibilities for research in this field. Such suggestions may be roughly grouped under the headings of "the sub-culture of the deaf" and "the deaf in the community."

Some manifestations of a deaf sub-culture mainly, but not wholly, associated with the welfare societies for adult deaf persons have been described on page 283. Research into this sub-culture could investigate the communication, educational and other factors that lead to the formation of such groups and the informal conditions governing entrance into and participation within them. Much greater understanding is needed of the roles and functions of these deaf sub-groups especially of the extent to which membership inhibits the desire or willingness of the deaf person to integrate into the hearing community. As stated on page 286 there is considerable scope for research into the social roles adopted by deaf persons of varying intelligence, and educational and social background at different periods of life and the rewards, penalties, satisfactions and frustrations that are consequential on the social role adopted. The economic and intellectual aspirations of differing categories of deaf persons, e.g. the congenitally and adventitiously deaf or the orally and manually inclined deaf are other matters about which little is reliably known.

The Working Party on Social Workers stated that "In the present limited state of knowledge there is a most urgent need for further research and imaginative experiment in discovering and meeting the individual needs of deaf people and exploring means whereby they can be brought more closely in touch with the community." ⁽⁴⁰⁾ An essential part of such research would

(a) See page 2.

(40) Report of the Working Party on Social Workers. Par.692. P.197.

be an investigation of the attitudes of hearing persons towards their deaf contemporaries and of the extent to which open or indirect discrimination against deaf persons prevents or hinders their integration into the hearing community.

Attitudes towards the deaf and deafness are perhaps most clearly manifested in the field of employment and there is a need for a modern study of the occupations in which the deaf are engaged and the extent to which the employment opportunities open to the deaf can be extended by vocational training and education. Particularly useful enquiries would be an examination of the work habits, aptitudes and abilities of the deaf and an investigation of the extent to which deaf persons of good education are employed in work below their capacities or potentialities.

A sociological and medical study is urgently required of the problems of the aged deaf and the deaf blind particularly those who are resident in mental hospitals and geriatric wards. Research into the adjustments entailed for the deaf adolescent in making the transition from school to life in the open community would, no doubt, throw much light on the problems involved. (a)

In all the above suggestions many variables would have to be considered such as the different problems of the deaf in urban and rural environments, the congenital and the adventitiously deaf, the profoundly deaf and the partially hearing and the orally inclined and manually inclined deaf person.

Similarly many research procedures could be employed. Statistical surveys opinion research studies and, most important of all, the compilation and analysis of detailed case histories, would seem to be especially applicable research methods.

(a) A National Survey into the Social Adjustment of Deaf Adolescents the aim of which has been summarised as being to "follow a batch of 'deaf' school leavers" and to investigate the relationships which exist between these respondents, their families, their peer groups, the wider community and the work situation" is, in 1964, being undertaken by the Diploma in Youth Work Course, Manchester University. This research is being supported by the Gulbenkian Foundation, the Department of Education and Science and the Royal National Institute for the Deaf.

(c) Comparative studies of welfare services for adult deaf persons.

Frequently in the course of this investigation the writer has wished that comparative studies were available so that English welfare work for adult deaf persons could be readily contrasted with services available for other categories of handicapped people in Great Britain and with the provisions made for the adult deaf in other countries. Among the possibilities for comparative studies the following may be instanced.

(a) A series of comparative studies of the welfare provision made for adult deaf persons in different countries e.g. Britain and the U.S.A. and the U.S.S.R., Denmark and Poland etc. Such studies could be sponsored either internationally i.e. through the United Nations Health Organisation or by the World Federation of the Deaf through its affiliated organisations or between two or more countries by the exchange of information between governments or by the exchange of representatives of national voluntary organisations. Considerable scope for research in this field lies in parallel studies undertaken by universities in the countries concerned. National organisations for the deaf might consider the creation of scholarships to enable such research to be undertaken with a view to the publication of the results.

(b) Comparative studies of statutory and voluntary welfare provision made in Britain for persons with different handicaps e.g. the deaf and the blind, the deaf and the spastic etc. Such studies could investigate the evolution of services for the particular handicaps concerned and such matters as the training of workers in the different fields of social work being investigated. Again such projects could be sponsored by the national voluntary organisations in co-operation e.g. the Royal National Institute for the Blind jointly with the Royal National Institute for the Deaf. Such studies would achieve more than a mere pooling of knowledge. While they would reveal the distinctive characteristics of say, deaf welfare in England, they would also indicate how much such work has in common with that of other countries and other branches of social service.

The effect would therefore be to help in breaking down the isolation to which all voluntary work for the handicapped is prone and promote inter-agency co-operation. Co-operative research involved in comparative studies could also assist the search for sound principles without which practice must be diverse and unco-ordinated. So far as the welfare of adult deaf persons is concerned it could only result in a greater understanding of what Dr. Johnson regarded as "one of the most desperate of human calamities".⁽⁴¹⁾

(41) Johnson, Samuel "A Journey to the Western Isles of Scotland". Oxford University Press, 1924. Edited R.W. Chapman. P.148.