

The background of the entire slide is a close-up photograph of a wooden cabinet with many small drawers. Each drawer has a small white label with black text, and a metal handle. The drawers are arranged in a grid pattern. The text is overlaid on a yellow rectangular area in the center.

REVISITING DEMISSIONIZATION & BLACK DEAF GAIN WITH A CRITICAL LENS

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BLACK DEAF STUDIES SYMPOSIUM,
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Cataloguing System:

This will be an inclusive subject covering national and global matters, starting with my family country, Eritrea and here in America:

- Demissionization
- Black Deaf Gain
- Deaf CRT

Why Black African Historical Sign Languages Matter?



Demissionization (2011, 2015)

Eritrea Sign Language (EriSL):

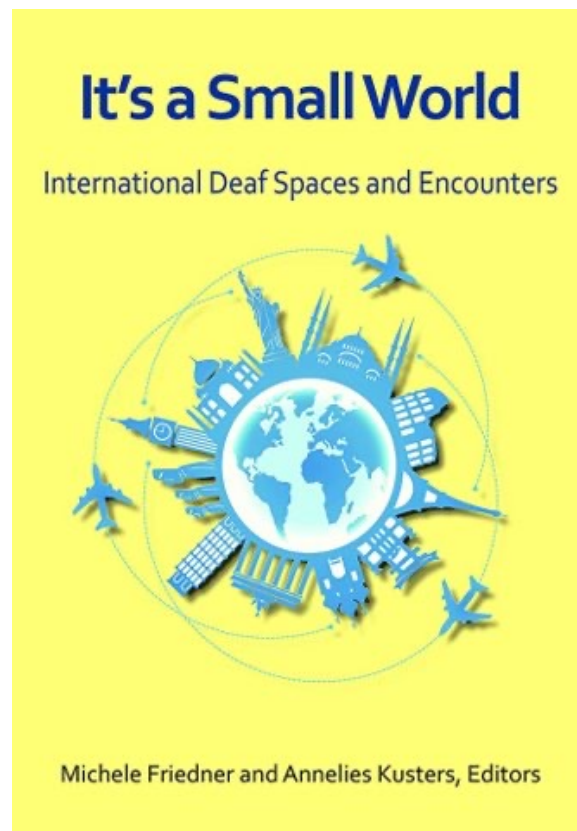
The language has undergone a series of language change, due to missionization of the deaf schools (the first one in 1955 and the second one approx. 20 years later). In 2010, the language planners (5 Deaf, 2 hearing) developed their EriSL dictionary and attempted to "demissionize" the borrowed signs that were culturally incoherent.



Demissionization (2011, 2015)

Definition:

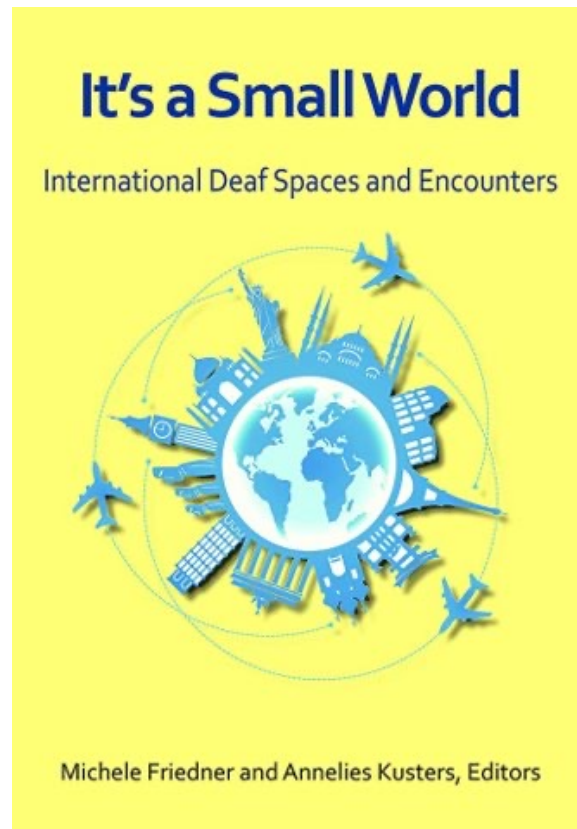
Demissionization is “a process of language purism, the ideology of the language planners . . . [It] entail[ed] language ownership and indigenous identity to disassociate any linkage to any alien culture or foreign identity and history”



Demissionization

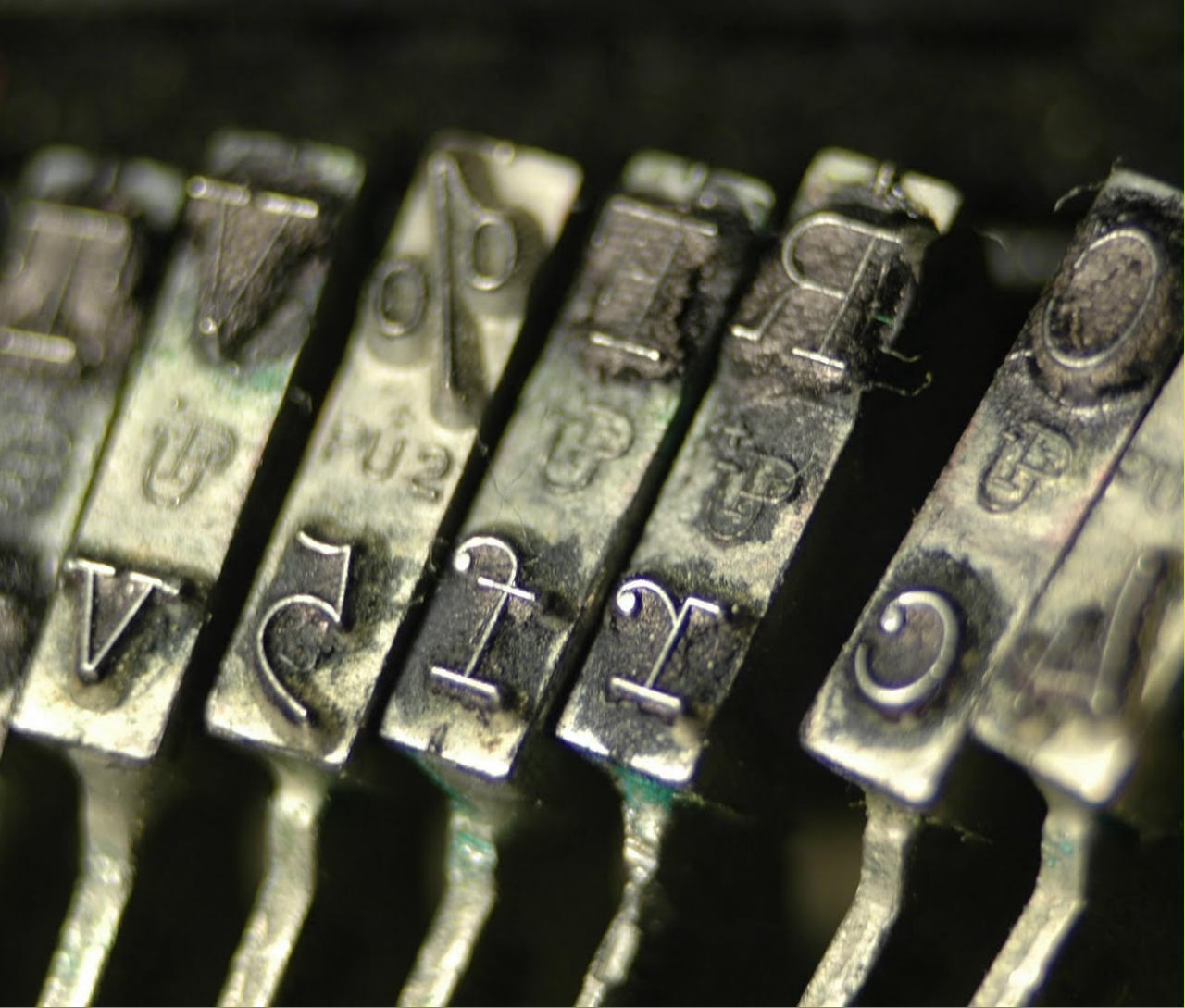
DEAF-SAME (Friedner & Kusters, 2015):

This concept describes a romanticized notion of the similitude of deaf experiences and identities between Deaf people when encountering at the first time.



Why Black Deaf Research Literature Matters?





"Black Deaf Gain" (2020)

BDG (Moges, 2020) is a movement of a new way of thinking and re-evaluating a master narrative of historical (and on-going) oppressions of racism with **antiblackness** (Dumas & ross, 2016), **audism** (Humphries, 1977) and **linguicism** (Skutnabb-Kangas, 1988).



<https://youtu.be/5WI7kwG9tGY>

"Black Deaf Gain" (2020): Johnny Samuels

How it is "It's a Small World!":
a networking opportunity with one vital data, an example of counter-narratives that complete the fourth tenet from **Deaf LatCrit** (García-Fernández, 2014) and serve as an act of resistance, defying **racism and audism** (Stapleton, 2016) and **linguicism**.

Counter-narrative:

Johnny Samuels (FSDB)

0:55 - Many teachers at the time had
0:57 - background in oral education. They were hired
1:02 - in the 1930s and 1940. It was during a time there
1:05 - was heavy emphasis on oralism.
1:08 - At the Black school, I think we got the best education.
1:14 - I remember that whenever the white school got brand new
1:19 - textbooks, they would dump the older versions at the Black
1:25 - school. When it came to reading, language as well as any subject
1:33 - that demanded rigorous reading, the Black students here did
1:38 - pretty well. Students here could write well and had good
1:45 - English skills. That was because we had Black Deaf teachers who
1:49 - used sign language and they were from Gallaudet University.
1:55 - At the time, this school was considered the mecca for Black
1:59 - Deaf teachers who migrated here from Gallaudet University.
(2:01)



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"Black Deaf Gain" (2020): Johnny Samuels

(Personal communication, 2023)
**List of Black Deaf Teachers of FSD,
Graduates of Gallaudet College:**

- John Magness - *Class of '55*
- Jeremiah Germany - *Class of '56*
- Ida Gray - *Class of '57*
- Dorothy Lapsley - *Class of '59*
- Paul Adams - *Class of '61*
- Mary Lynch - *Class of '64*



Why CRT matters in Black Sign Language Studies?



Deaf CRT (2020)

Not to be confused with:

"Deaf Crit"...

Gertz, 2003

"Black Deaf Crit"...

Stapleton, 2014; 2016

"Deaf LatCrit"

Garcia-Fernandez, 2014, 2020

Moges-Reidel, R. (2020)





To do a Black Deaf study, one needs to incorporate deaf ontology (Kusters et al., 2017), racial/ethnic epistemology (Ladson-Billings, 2000), intersectionality, dominant ideology, consciousness, and counter-narratives (García-Fernández, 2020).



In the end...

All Black Deaf signing spaces,
literature, and narratives fulfill our
Black Deaf Studies. That makes it
"a Black Deaf World!"

Thank Y'all!

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