

**THE ACCESSIBILITY OF A WRITTEN BIBLE VERSUS A SIGNED BIBLE FOR
THE DEAF BORN PERSON WITH SIGN LANGUAGE AS FIRST LANGUAGE**

By

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DECLARATION

I declare that this dissertation entitled:

**THE ACCESSIBILITY OF A WRITTEN BIBLE VERSUS A SIGNED BIBLE FOR THE
DEAF BORN PERSON WITH SIGN LANGUAGE AS FIRST LANGUAGE**

is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Mrs. S.C. Lombaard
Student (1985031929)

Date

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KEY TERMS USED IN THE STUDY

Deaf born people: Refers to people who were born deaf or became deaf at a very early age, before the acquisition of a spoken language.

Total Communication: The method of communication where a person speaks and signs at the same time. This method uses all potential and available resources of linguistic communication.

Oralism: The method where speech training as well as the use of any remaining hearing, supported by hearing aids, is used to teach the deaf child to communicate through spoken language.

South African Sign Language (SASL): A language mainly used by the South African deaf community. It can be defined as a visual-gestural system with its own rules and regulations where hand and body movements form words.

Finger spelling: The use of separate hand shapes/hand forms to represent the letters of the alphabet of a spoken language.

Afrikaanse Bybel vir Dowes (ABD): A written Bible for Afrikaans deaf people in South Africa written in deaf friendly Afrikaans.

Notation systems: A system of visually developed symbols which record the movement in any sign language. It does not have any connotations with any other writing system.

Signed Bible: A Bible in Sign Language available on a video, CD or DVD.

TABLE OF CONTENTS

CHAPTER 1: INTRODUCTION	1
1. Aim of the study	1
2. Statement of the problem	2
3. Research methodology	4
4. Organisation of the study	5
CHAPTER 2: DESCRIPTION OF THE TARGET AUDIENCE	6
1. The causes of hearing loss/deafness	6
1.1 Conductive deafness	6
1.1.1 Deafness since birth	7
1.1.2 Acquired deafness	7
1.2 Sensory neural deafness	8
1.2.1 Pre-natal sensory neural deafness	8
1.2.2 Peri-natal sensory neural deafness	10
1.2.3 Post-natal sensory neural deafness	10
2. The categories of hearing loss	11
2.1 Hard of hearing people	11
2.2 Deafened people	11
2.3 Deaf born people	12
3. Models of viewing people with hearing loss	13
3.1 Pathological view	13
3.2 Socio-cultural view	14
3.2.1 The Deaf community	14
4. Means of communication used by deaf people	17
4.1 Oralism	18
4.2 Total Communication	18
4.3 Sign Language	20
4.3.1 Myths and assumptions about Sign Language	20

4.3.2 The development of Sign Language in the Western world	22
4.3.3 The development of Sign Language in South Africa	24
4.3.4 Sign Language as human language	25
4.3.5 The production of a sign	27
5. Sign Language and the culture of deaf people	28
6. Deaf people and literacy	28
7. Conclusion	30
CHAPTER 3: DESCRIPTION OF THE TRANSLATION PROCESS	31
1. Overview of functionalism as approach in translation	31
2. Problems that are experienced with the process of translation	34
2.1 Cultural aspects	34
2.2 Content of the text	34
2.3 Formulation of sentences	35
2.4 Emphasis on clarity	35
2.5 Idioms, metaphors and paraphrases	36
3. Translation of the Bible	36
3.1 Formal correspondence	37
3.2 Dynamic equivalence	37
4. Translation strategies with dynamic equivalence in mind	38
5. Basic principles and procedures in the translation of the Bible	39
5.1 Principles in Bible translations	39
5.2 Principles in translation procedures	40
6. Written Bibles for the Deaf	41
6.1 The <i>Afrikaanse Bybel vir Dowes</i> (ABD)	41
6.1.1 History of the <i>Afrikaanse Bybel vir Dowes</i>	41
6.1.2 Aim of the project	42
6.1.3 The translation committee	42
6.1.4 The translation process	42
6.1.5 Deaf-friendly language used in the ABD	44

6.1.6 Problems experienced with the <i>Afrikaanse Bybel vir Dowes</i>	45
6.2 English Bible for the Deaf	47
7. Translation into Sign Language	47
7.1 Translating from a written to a visual language	47
7.2 Notation systems for the translation of Sign Language	50
7.2.1 The notation system of Valerie Sutton	51
7.2.2 William Stokoe	52
7.2.3 NamNoSys	53
8. Visual Bibles for the Deaf and the process of translation	54
8.1 Processes of translation	54
8.1.1 The Japanese Sign Language Bible	55
8.1.2 The British Sign Language Bible	56
8.1.3 The American Sign Language Bible	57
9. The process of translation that was used in this study	58
9.1 Step 1: The selection of the texts to be translated for the trial video	59
9.1.1 Interpretation of the questionnaires	61
9.1.2 Final selection of the texts for the trial video	61
9.2 Step 2: Translation team	62
9.3 Step 3: Translation process	64
9.3.1 Transcribed texts used for the first video recording	66
9.4 Step 4: Trial video	71
9.4.1 Evaluation of the trial video	71
9.5 Step 5: Preparation of texts	73
9.6 Step 6: Final translation and video recording	73
9.6.1 Transcribed texts that was used in the final video	74
9.7 Step 7: Empirical study	78
10. Conclusion	78

CHAPTER 4: ANALYSIS OF THE PERCEPTION OF WRITTEN BIBLICAL TEXTS AS OPPOSED TO BIBLICAL TEXTS IN SOUTH AFRICAN SIGN

LANGUAGE	79
1. Method used in the empirical study	79
2. Profile of the respondents	80
2.1 Profile according to province	80
2.2 Profile according to race group	81
2.3 Male / Female ratio	82
2.4 Profile of age distribution	82
2.5 Membership of specific congregations	83
2.6 Profile of the level of education	83
3. The written Bible	84
3.1 General information	84
3.2 Perceptions of the Bible	86
3.3 Choice between the Bible for the Deaf or another written version	88
3.4 What the written Bible should look like	89
4. Accessibility of the written text versus the signed text	90
5. The signed texts	93
5.1 Glossary	93
5.2 What should be on the video?	94
5.2.1 Background of the texts	94
5.2.2 Signers	95
5.2.3 Preference of version of the Bible	95
5.2.4 Signs that were not understood	96
6. Conclusion	97
CHAPTER 5: CONCLUSIONS	98
1. Conclusions of the study	98
1.1 Aim of the study	98
1.2 Written Bibles	98
1.3 Bible in Sign Language	99

2. Recommendations	100
3.1 Written Bible for the Deaf	100
3.2 Bible for the Deaf in Sign Language	100
3. Conclusion	101

BIBLIOGRAPHY **102**

APPENDIX A: One hand alphabet and other hand forms	109
APPENDIX B: Questionnaires to Deaf people about which parts of the Bible to be included in the video	115
APPENDIX C: Questionnaire of Daniel 7	116
APPENDIX D: Questionnaire used in the empirical study	118
APPENDIX E: DVD	

LIST OF FIGURES

Figure 1: Avenues to access the Deaf Community	17
Figure 2: The signing space and the area used for finger spelling	26
Figure 3: Notation systems of Valerie Sutton	52
Figure 4: Stokoe's notation system: sample from Goldilocks	53
Figure 5: NamNoSys: sample of sentence from Goldilocks	53

LIST OF TABLES

Table 1: Summary of results from questionnaire 1	60
Table 2: Parts difficult to understand	60
Table 3: Parts that would like to be translated	61
Table 4: Distribution of respondents in provinces	80
Table 5: Race of respondents	82
Table 6: Age distribution	83
Table 7: Level of education	83

Table 8: Race distribution	85
Table 9: Sex	85
Table 10: Age distribution	85
Table 11: Education level	86
Table 12: Answers to questions about understanding the Bible	87
Table 13: Knowledge of the Bible	87
Table 14: Group 1's choice of text	88
Table 15: Group 2's choice of text	89
Table 16: Incorrect and correct answers according to written text	91
Table 17: Incorrect and correct answers about visual texts	91
Table 18: Summary of correct answers of both written and signed texts	92
Table 19: What should be on the video?	94
Table 20: Realistic photo versus a picture	95
Table 21: Preferred version of the Bible	96
Table 22: Understanding of signs on video	96

PICTURES

Picture 1: Translation team	63
Picture 2: Translation process	65

ERROR: syntaxerror
OFFENDING COMMAND: --nostringval--

STACK:

```
/Title
()
/Subject
(D:20060508153215)
/ModDate
()
/Keywords
(PDFCreator Version 0.8.0)
/Creator
(D:20060508153215)
/CreationDate
(S. Lombaard)
/Author
-mark-
```

CHAPTER 1

Introduction

According to statistics from the census 2001 (Volksblad, 30 May 2005) there are approximately 313 000 deaf born people in South Africa who use Sign Language as their primary language. According to statistics from DEAFSA made available in 1999 (Deaf Federation of South Africa), 2004 there are also a further 800 000 people with different degrees of hearing loss, some of whom use Sign Language as means of communication.

Deaf people are often unwittingly deprived of rights and privileges simply because their deafness causes a communication problem. Even though Sign Language is mentioned in the Constitution of South Africa as a language that must be developed, a lack of specialists in the field of Sign Language makes this a slow process.

Deaf people in South Africa use South African Sign Language (SASL), a language which has its own structure and grammar, and as such is a means of communication which crosses all boundaries of race or colour. Different dialects of SASL are used in different regional Deaf communities in SA which involves the use of different signs for the same word.

1. Aim of the study

The aim of this study is to compare the accessibility of existing written Bible translations with texts in South African Sign Language for the deaf born person who uses Sign Language as first language. Six texts selected from various Bibles will be used in the study. Exodus 20: 1-17, Psalm 23, Daniel 7: 1-7, Matthew 7: 24-28, Mark 14: 22-26 and Luke 11: 1-4 are the scriptures used in this study.

The value of this study will be in terms of making recommendations regarding the production of religious material for users of Sign Language.

This study will focus on deaf born people who use Sign Language as their first language. According to Marshark (1997:41), the term ‘deaf born people’ refers to people who lost their hearing before the acquisition of a spoken language. This is usually as a result of hereditary factors or illness or disease of the mother during pregnancy. Illness of the baby in the first few months after birth may also be a contributing factor.

Other categories of people with hearing loss, namely hard-of-hearing people (people with a hearing loss of between 26 – 70 dB) and deafened people (people who have lost their hearing later in their life) are not included in this study.

2. Statement of the problem

Lane, Hoffmeister and Bahan (1996:63) explain that there are different methods of communication that may be used to communicate with the Deaf. One of these methods is Oralism. According to this method, deaf people are taught to speak, and they do not use Sign Language at all.

Another method of communication and instruction developed over the centuries and still used in schools for the Deaf today is Total Communication (TC), which refers to speaking and signing at the same time. This method uses all potential and available resources of linguistic communication. This includes spoken language, signs, hearing aids, pantomime, drawing and finger spelling (Marshark, 1997:49). TC was developed because people believed that Sign Language could not be a fully-fledged language, and could therefore not be used as a medium of instruction. TC is used in the classroom and has developed into a system where signs are taken and used with English word order, parallel to spoken language. When there are no signs for certain words, signs are invented by the hearing person. This method often means that many deaf people do not learn Sign Language properly and therefore have difficulty in learning a second language (written format). The structures of the two languages become confused and neither of the two languages is used effectively. The assumption may therefore be made that a deaf person who uses TC as means of

communication or who received his/her education in TC, does not have the linguistic capacity to understand a first or second language to its fullest extent (Marshark, 1997:50).

The third method used for communication with deaf people is Sign Language. Sign Language is the language used by deaf people where hand and body movements form words and sentences. Sign Language is a visual-gestural system with own rules (Fromkin & Rodman, 1998: 20). It is a language independent of any spoken language, a language with its own structure. As Sign Language is a visual language, it has no written equivalent. Deaf people focus on the visual and not on the auditory form of communication (Holcomb, 1994: 41). A written format of a language may therefore be regarded as a second language.

In the light of the above, it is expected that deaf people who use Sign Language as a first language may have limited skills regarding reading in a second language, i.e. written language. This may result in problems with the comprehension of written material. A limited vocabulary in the second language (written) may contribute to limited comprehension. Vocabulary in the Bible is sometimes very abstract and difficult to comprehend. This is even more so for a second language reader, in this instance, deaf people with Sign Language as first language and written language as second language.

A further problem that motivates this study is the fact that there are only a few Deaf congregations in South Africa with, the result that not all deaf people have access to a church and therefore Biblical information. This contributes to the lack of understanding of the Bible and other religious matters.

Steps have been taken to make the Bible more accessible for deaf people and a complete Bible for the Deaf in written English has been produced. This translation was not done in South Africa and means that, owing to various factors which have been mentioned above and which will be further discussed in later chapters, the Bible remains inaccessible for the deaf reader. Certain books of the Bible are available for the Afrikaans Deaf community in a Deaf-friendly version but as mentioned above,

problems are still experienced with the comprehension of the written format. The full written version of the Afrikaans Bible for the Deaf will be available in 2006.

Sign Language is a visual language with no written equivalent. Therefore the assumption might be made that printed Bible translations are not fully accessible for deaf people who use Sign Language as first language. No visual Bible translation exists in SASL that can be used in Bible studies, in school, in churches for Deaf people, and so forth.

The hypothesis in this study is that Biblical material in Sign Language is more accessible for deaf born people who use Sign Language as first language, than printed material.

3. Research methodology

In this study, translations were made from a written language into signed language to produce a video in SASL of six Biblical extracts, namely Exodus 20: 1-17, Psalm 23, Daniel 7: 1-7, Matthew 7: 24-28, Mark 14: 22-26 and Luke 11: 1-4. The translations were made according to the functionalist approach where the function or aim of the translation determines which translation method or strategy was used. This approach ensures that all factors were taken into consideration and that the translation fulfils its purpose in the target culture (Nord, 1997; see also Snyman, 2003:49).

Parts of the Bible were selected from different genres which included better known extracts from the Bible (Exodus 20 and Psalm 23) as well as lesser known sections such as Daniel 7. Translations of the selected extracts were done from the source text to the target language, South African Sign Language (SASL).

The translation process differed from the “normal” translation of written languages. The Deaf community played an integral part in the translation of the extracts as untrained translators, monitors of the language used (in this case, SASL), and signers on the video. As they were not trained translators, a specialist in the field of translation monitored the process. A bilingual coordinator with knowledge of

English/Afrikaans and Sign Language also assisted in the process. Models for translation of written language into a signed language from countries that have Sign Language Bibles were used as guidelines.

After the video was produced, a comparative study of the comprehension of the written texts versus the signed texts was done in the Deaf community of South Africa. Seventy (70) deaf people were selected for the study. The selection was made randomly in the different provinces. Male and female respondents, as well as respondents from all the different race and age groups, were included in the study. The six texts in a printed format, in both Afrikaans and English, were given to deaf people to read. The same religious segments translated into SASL (in video format) were then made available to the same deaf people. A comparison was made regarding comprehension of the written extracts versus the visual extracts. The comparison was made by means of a questionnaire.

4. Organisation of the study

The rest of the dissertation will be organised as follows:

Chapter 2: Description of the target audience

Chapter 3: Description of the translation process

Chapter 4: Analysis of the reception of written Biblical texts as opposed to Biblical texts in South African Sign Language

Chapter 5: Conclusion

Bibliography

Relevant appendixes will follow after the Bibliography. A DVD of the translations into Sign Language is attached to the dissertation. A power point representation which can be used to promote the concept of the signed Bible is also available on the DVD.

CHAPTER 2

Description of the target audience

Hearing loss can be divided into different categories. People belonging to these groups or categories make use of different ways of communication in their daily lives. In this chapter the causes of deafness, the different categories of hearing loss, the different ways of viewing people with hearing loss as well as the ways of communication used by each group will be discussed. Specific attention will also be paid to Sign Language as first language of the Deaf. In conclusion, literacy and Deaf people will be discussed.

1. The causes of hearing loss/deafness

As this section only provides a background of where hearing loss comes from, internet sources were used to obtain the needed information. Detailed medical explanations were not required for this study.

Hearing loss or deafness can either be conductive or sensory neural and can be since birth or acquired later in life.

1.1 Conductive deafness

According to Marshark (1997:28) conductive deafness can be described as a hindering in the transfer of vibrations through the mechanisms of the middle ear. Problems or deflections of the eardrum or the bones situated in the middle ear usually cause this. Such problems result in the vibrations of the bones not being transmitted to the oval window and to the nerves.

Conductive deafness may also be the result of a blockage of the ear canal. This usually does not result in total hearing loss. Even if there is a total obstruction, sound

can be heard through bone conduction although it may not be so clear (Marshark, 1997:28).

1.1.1 Deafness since birth

Some children are born with problems of the eardrum or bones of the middle ear. In some instances these bones are missing or are malformed. Thalidomide, when taken as medicine by a pregnant woman, can cause deafness to the infant, as well as other abnormalities and deformities of the external and middle ear. According to Marshark this kind of problem can sometimes be rectified by an operation (Marshark, 1997:28).

1.1.2 Acquired Deafness

Marshark (1997:28) indicates further that conductive deafness can be acquired in various ways. Firstly and most common is otitis media. This refers to infection in the middle ear. The infection can harm the eardrum or bones in the middle ear. These infections can be in the airways or can also be caused by an ordinary cold. Enlarged adenoids are also related to this condition. Otitis media is common amongst children and not so common in adults. It can be cured if treated quickly. The hearing of children with repeated ear infections may be temporarily influenced. In more severe cases, it can lead to varying degrees of hearing loss or even permanent hearing loss (Marshark, 1997:28).

According to information from medical institutions gathered from the internet, a second cause of hearing loss that is a common occurrence in children is glue ear. This may lead to an average degree of hearing loss that will continue for the rest of their lives. When glue ear starts, it is easy to treat because the watery fluid can be drained from the ear under anaesthetic. When this fluid becomes like glue, it must be drained through a small pipe which is inserted in the eardrum. Later on this small pipe falls out or can be taken out by a doctor. The small hole in the eardrum heals on its own. Treatment must sometimes be repeated and can cause hearing loss (Health Information Publications, 2004).

A third cause of acquired deafness is obstruction of the ear canal. Children sometimes put objects in their ears. These objects, for example, plastic, seeds, crayons, and so on, are then covered with wax and obstruct the canal, causing permanent damage to their hearing. In some people, the glands produce more wax than can be easily excreted from the ear. This extra wax may harden within the ear canal and block the ear. Wax can actually be pushed deeper into the ear canal and cause a blockage. Wax blockage is one of the most common causes of hearing loss (House Ear Institute, 2004).

1.2 Sensory neural deafness

Sensory neural deafness involves problems with the cochlea and the auditory nerves. According to the source, there may be damage either to the cochlea or to the nerve paths to the brain, or even to the brain itself. Causes determine where the deafness is situated (Marisol, 2001).

Problems in the centre of hearing, situated in the brain, are known as central hearing loss.

Sensory neural hearing loss has an effect on the perceptible frequency of sound, needed for hearing. Both sensory neural deafness as well as central hearing loss cause impulses that represent sound not to be conducted or received (Marisol, 2001).

1.2.1 Pre-natal sensory neural deafness (hereditary deafness)

According to the internet sources, in many cases, well-known syndromes cause deafness. A syndrome can be described as a set of symptoms of which deafness may be one.

There are various syndromes that can cause deafness. The first inherited syndrome is Usher's syndrome. This syndrome causes hearing loss combined with vision problems and it sometimes results in total blindness. Sight is affected in the person's teens or early twenties. This syndrome is very common and early identification of

these children is very important for future planning. They must for example learn Braille and prepare themselves for the life as a deaf-blind person (National Institute on deafness and other communication disorders [NIDCD] 2003a).

The second syndrome of importance here is Waardenburg's syndrome. This syndrome is also inherited and the person can have either some or all of the associated symptoms. These symptoms include a sensory-neural deafness, a white hair lock in the fringe, colour differences of the eyes, a broader nose bridge, thick eyebrows and abnormal skin pigmentation. Deafness is present in 20% of cases (NIDCD, 2003b).

Treacher Collins' syndrome is a third syndrome that involves deafness. This syndrome accompanies malformation of the face and ears. The main characteristics of people with the Treacher Collins' syndrome are downward slanting eyes, small lower jaw, and malformed or missing ears. These abnormalities can cause hearing, breathing, and eating problems (NIDCD, 2003c).

Sixty to eighty percent of children with Down's syndrome have hearing deficits. Individuals with Down's syndrome may have sensory neural hearing loss, or conductive hearing loss related to otitis media, or both. Small ear canals are associated with this syndrome (Moss, n.d.).

Another cause of sensory-neural deafness found on the internet is German measles (rubella). The foetus is affected when the mother contracts this common childhood disease in the first three months of pregnancy. Babies who are infected with rubella during the first twenty weeks of pregnancy develop what is called congenital rubella syndrome. This can end up a wide variety of problems including hearing loss, eye problems (including blindness), neurological problems (such as encephalitis and mental retardation), growth problems, and other disorders. These defects may be evident at birth or they may surface later in childhood (Linden, 2003).

1.2.2 Peri-natal sensory neural deafness

Peri-natal sensory neural deafness is caused during or just after birth. Problems during or soon after birth can also be risk factors in the onset of hearing loss. These include hypoxia (where the baby does not get enough oxygen), bleeding in the brain, and hyperbilirubinemia (severe jaundice). Children who are born early are more likely to have problems that may lead to hearing loss (Centre for Disease Control and Prevention, n.d.).

1.2.3 Post-natal sensory neural deafness

A variety of illnesses can have hearing loss as a result. Meningitis is an inflammation of the lining surrounding the brain. It can be due to a virus, bacteria or fungi. It occasionally causes sensory neural hearing loss if the infection spreads to the inner ear. According to internet sources, meningitis usually affects both ears and the hearing loss is usually severe to profound. If a person has had meningitis, it is recommended that his/her hearing be tested soon after recovery.

The sources also indicate that measles and mumps are viral infections that can lead to sensory neural hearing loss: this will have an influence on the rest of that person's life. Measles can cause a moderate to profound hearing loss in both ears. Mumps more commonly causes a hearing loss in one ear but can occasionally affect both ears. The hearing loss can be mild to profound. If mumps or measles lead to encephalitis the risk of severe or even total hearing loss increases (RNID, n.d.)

According to the sources, sound may be a cause of post-natal sensory neural deafness. Exposure to harmful sounds causes damage to the sensitive hair cells of the inner ear as well as the hearing nerve. These structures can be injured by two kinds of noise: loud impulse noise, such as an explosion, or loud continuous noise, such as that generated in a woodworking shop (NIDCD, 2003d).

2. The categories of hearing loss

Marshark (1997:24) states that people with hearing loss can be classified into three categories according to the onset of hearing loss as well as the degree of the loss. These categories of hearing loss are described below.

2.1 Hard of hearing people

Hard of hearing persons are people with a hearing loss of between 26 and 70 dB. Onset of hearing loss can be either from birth or later in life. This category of people makes use of hearing aids to amplify sound. They also use spoken language to communicate (Marshark, 1997:24).

2.2 Deafened people

Marshark (1997:30) defines deafened people as people who have lost their hearing after having acquired a spoken language (post lingual). This group of people are profoundly deaf, in other words, their hearing loss is so severe that they cannot benefit from the use of a hearing aid. The hearing loss is usually 91dB and more. A person can lose his hearing instantly or over a period of time. Accidents, illnesses, and so forth are possible reasons for the hearing loss (Marshark, 1997:30).

People, who become deaf, experience severe communication problems because they can still use their voices but they cannot hear what other people say. The communication process is influenced negatively and new ways of communication must be sought. According to Marshark (1997:47-49) there are alternative means of communication such as lip-reading, which involves looking at the facial expression and lip patterns of a person. This is not a very effective means of communication, because some people do not form their lips in such a way that one can “read” what is being said. It is also very difficult to lip-read people with moustaches and people who swallow their words. According to Fromkin and Rodman (1998:53), 75% of spoken words cannot be read accurately on the lips. If, for instance, one takes a “B” and “P”, one will find the lip pattern exactly the same. One will therefore not be able to

distinguish between “BEN” and “PEN”. Communication in group situations is difficult because one is not able to lip-read everyone, and communication cannot take place in the dark. Actual learning to lip-read is also very difficult.

A second option for communication for deafened people is Total Communication. According to Marshark (1997:47-49) Total Communication refers to the method of communication where every potential or available resource is used for linguistic communication. This includes speech, signs, amplification of hearing, pantomime, drawing and finger spelling (Marshark, 1997:47-49).

A third option for communication is Sign Language. Fromkin and Rodman (1998:20) define Sign Language as a language used by Deaf people where hand and body movements represent words. Sign Language is a visual gestural system with its own rules and grammar regulating the language (Fromkin & Rodman, 1998:20). Sign Language as a method of communication is usually not an easy or first option for deafened people because it is a new language that needs to be acquired not only by the deafened person but by his family and friends.

2.3 Deaf born people

This group of people refers to people who lost their hearing before the acquisition of a language (pre-lingually deaf) or to persons who were born deaf (congenital deafness). Congenital or early-onset hearing losses occur prior to language learning and typically result from hereditary factors or from maternal or infant illness as discussed in 1.2.1. According to Marshark, these people are profoundly deaf (Marshark, 1997:24).

According to literature (Marshark, 1997:22, 48) and information from the website of the Deaf Federation of South Africa, almost 90% of deaf children are born of hearing parents. Parents need to decide about ways of communication with their deaf child and in the family. Parents have a choice between Sign Language, Oralism and Total Communication as ways of communication.

Marshark (1997:22) states that 10% of deaf children born of deaf parents have very little or no communication problems because the parents use Sign Language, their first language, with their children from birth. Sign Language is acquired in the same way by deaf children as spoken language is acquired by hearing children (Marshark, 1997:22, 48).

In this study, deaf born people with Sign Language as their first language is the target group and therefore the different aspects regarding this group need to be taken into consideration. This will provide a clear understanding of the ways in which this group understands language and how they function within the broader hearing community.

3. Models of viewing people with hearing loss

According to Van Herreweghe and Vermeerbergen (1998:1), the term “deaf” can have two different meanings: it can mean that a person has a hearing loss, or it can mean that a person belongs to a specific community (Van Herreweghe & Vermeerbergen, 1989:1). The difference between the two is indicated as follows: A small letter “d” is used when referring to deaf people viewed according to the pathological view, discussed in 3.1. If a person with a hearing loss is viewed according to the cultural view, a capital “D” is used to indicate that the deaf person belongs to a specific community or cultural group, in other words, reference can be made to Deaf people (Humphrey, 1996:3). This viewpoint is discussed in 3.2.

3.1 Pathological view

The pathological view is the one according to which deaf people are considered disabled and imperfect because they do not have normal hearing. People supporting this view spend time and money seeking a “cure”, and they use various devices that enhance auditory perception, they focus on speech, avoid the use of Sign Language, support the integrated socialisation of deaf persons with hearing persons and see professionals as people who fix the defects of the deaf people so that they can be normalised. The pathological view has led to the historic, systematic oppression of the Deaf (Humphrey, 1996:56-60).

3.2 Socio-cultural view

The cultural viewpoint concerns the view that deaf people are different from the hearing community. Supporters of this view see deaf people as a culture group (a linguistic and cultural minority) with its own norms and standards (Humphrey, 1996:66-69). Deaf people do not see themselves as disabled. One of the most important factors that bind deaf people together is their language, namely Sign Language. The term "loss" is a negative one, since many of these people were born deaf and never "lost" anything (Marshark, 1997:22). The target group of this study is deaf people seen in terms of the cultural view, who form part of the Deaf community and Deaf culture in South Africa.

3.2.1 The Deaf community

According to Humphrey and Alcorn (1996:79) a community is a social system where people live together and share certain aims and responsibilities in respect of each other. The term "Deaf community" has demographic, linguistic, political and social implications. South Africa has a national community of deaf people with shared characteristics, and there are deaf communities in almost every city and town (Humphrey, 1996:79).

Deaf clubs and organisations play a very important role in the Deaf community. There are the places where socialisation takes place, and where information is shared. Because the Deaf have limited access to information, deaf clubs and organisations form a platform where information can be made available with the assistance of a Sign Language interpreter (Van Herreweghe & Vermeerbergen, 1998:136-139).

To belong to a Deaf community a person needs to socialise with deaf people, know their language, to understand their frustrations and to work with them. Professional people, Sign Language interpreters, parents of deaf children, deaf people, and so forth can form part of the Deaf community (Humphrey, 1996:80).

A community consists of different cultural groups and therefore the deaf community consists not only of deaf people but also of hearing people. Lane et al. (1996:124-130) states that the deaf community is very closed. Membership needs to be earned. Members of the core of the Deaf community are profoundly deaf people who use Sign Language, share the same beliefs and follow the traditions and ways of the Deaf. People can be born into the Deaf community, for example, deaf children of deaf adults, or can become part of the Deaf community. Deaf children of hearing parents, for example, only became part of the community when they go to a school for the Deaf where they are exposed to the ways of the Deaf (Lane et al., 1996:124-130).

Lane et al. (1996:124) states that Sign Language plays a very important role in the Deaf community. Within the Deaf culture there is a total disassociation from speech when socialising with each other. Some deaf people might choose to use speech when interacting with hearing people in certain situations but it is seen as inappropriate behaviour when communicating with a deaf person (Lane, 1996:124-130).

According to Van Herreweghe and Vermeerbergen (1998:141) cultural values for deaf people are not available in written format. There are no books children can read to learn about values and norms of the Deaf community. Children learn these sets of behaviour from older children in Deaf schools and from deaf adults through Sign Language (Lane et al., 1996:126). Deaf people learn about their behaviour based on what they see and not on what they hear. The visual orientation of deaf people is a very important substance of the Deaf community (Van Herreweghe & Vermeerbergen, 1998:141).

According to DEAFSA's webpage, (DEAFSA, 2004), the following are acceptable forms of behaviour in the Deaf community:

- Tap gently on the shoulder to get attention.
- If beyond reach to tap, wave in the air until eye contact is established.
- Switch lights on and off to get attention.
- Establish a comfortable distance between the people involved in communication.

- Establish eye contact before beginning communication. This is considered a stare in other cultures but not in the Deaf community. South African Sign Language (SASL) is a visual language, and therefore the eyes are used to process the message.
- Eye contact can also be used as a turn-taking technique, especially in group discussions where everyone looks at the next speaker.
- Keep the face clear of any obstruction, e.g. hair, scarf, and so forth.
- Be attentive by nodding slightly. If a person is expressionless, it conveys inattentiveness.

The following behaviour is seen as inappropriate in the Deaf community:

- Do not touch elsewhere on the body to get attention, e.g. head, face, stomach, and so forth.
- Do not use a fist to punch or kick and throw things to get attention.
- Do not stand against light or a window. This makes a person “invisible” and communication cannot take place.
- Do not pass between two people signing. If there is no other option, the person must excuse him/herself before walking past.
- Do not look away during the conversation as that denotes termination of communication.
- Do not sign with hands full of objects, e.g. cup, books, and so forth.
- Do not eat or chew anything while signing. This will have an influence on the facial expression which is an important aspect in Sign Language.
- Do not stand in a dark spot (DEAFSA, 2004).

According to Baker-Shenk and Cokely (1980:109) the avenues to become a member of the Deaf community are the following:

- The first avenue is the audiological avenue which indicates that a person must be deaf. A deaf person will be accepted much more easily in the Deaf community than a hearing person unless the hearing person complies with the next avenues.

- The second avenue is the linguistic avenue. If a person wants to be a member of the Deaf community that person must have the ability to understand and use the language of the Deaf. The level of fluency seems to be related to the level of acceptance into the Deaf community because values and goals are transmitted through Sign Language.
- Socialisation and participation with the Deaf in the Deaf community is the third avenue to become a member of the Deaf community.
- The last avenue of entering the Deaf community is political engagement. According to Baker-Shenk and Cokely (1980:109) this is the potential ability to exert influence on matters which directly affect the Deaf community on a local or national level (Baker-Shenk & Cokely, 1980:109).

These avenues can be illustrated as follows:

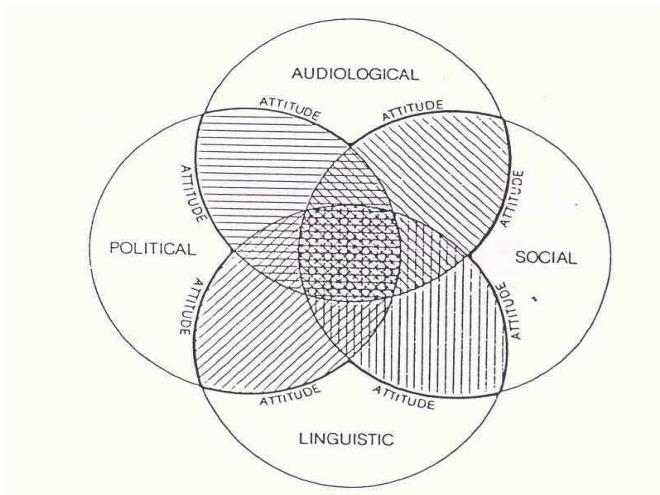


Figure 1: Avenues to access the Deaf community

4. Means of communication used by deaf people

A variety of means of communication are used by profoundly deaf people to communicate with each other and with the hearing world. In the following section the three main methods will be discussed.

4.1 Oralism

Bekkum et al. (1981:23) defines Oralism as the method where speech training as well as the use of any remaining hearing, supported by hearing aids, is used to teach the deaf child to communicate through spoken language. A lot of time is dedicated to speech reading, the development of speech and the use of possible existing hearing that the child might have. The use of Sign Language is limited. Speech and speech reading are the main aspects in this method (Bekkum et al. 1981:23).

Oralists support the idea that anything and everything, from operations to the fitting of hearing aids, must be done to rectify the hearing and make the child normal. Everything possible is done to overcome communication barriers and to address problems that are caused by deafness. Sign Language as a substitute for speech is not accepted. This method has been in use since the seventeenth century and has been strengthened in modern times with apparatus such as hearing aids and cochlea implants (Gregory & Hartley, 1992:79).

Supporters of Oralism believe that when children are exposed to Sign Language at an early age, it hampers their ability to learn spoken language (Gregory & Hartley, 1992:80).

Oralism, however, has various communication problems. Children find it difficult to communicate in group situations, for instance, because it is difficult to lip-read everyone (Bauman, 2000).

Oralism is the method that is promoted by the followers of the pathological viewpoint. They believe that children must be taught to speak by all means, even if their voices do not sound “normal”.

4.2 Total Communication

Marshark (1997:49) defines Total Communication as the method of communication where every possible and available source of linguistic communication is used. This

includes speech, signs, hearing aids, pantomime, drawing and finger spelling (Marshark, 1997:49).

Total Communication was developed during the middle 1960s by hearing teachers in schools for the Deaf. This led to different communication systems, which had “English on the hands”. In Total communication signs and words are used simultaneously following the word order of the spoken language. If no sign existed for certain words, for example *for*, *is*, *are*, *was*, and so forth, signs were invented. Signs were also invented to indicate tense, parts of speech, adjectives and suffixes. Both teachers and professional people who work in the Deaf community are supporters of this method (Lane, 1996:268).

Visual codes and other communication systems were developed within this method. These systems are called Manual Coded English or signed English and were developed by teachers who wanted to make the morphology of English visual (Lane et al., 1996:271).

Lane et al. (1996:271) defines simultaneous communication as the process where a person conveys the whole message in spoken language and signs it at the same time. These systems are not natural languages because they do not have the principles of a natural language. Principles of a natural language include the fact that it must be acquired as a native language and that it must be transferred from generation to generation. The aim of these visual codes is to try and make the delivery system of a language more accessible to Deaf people. These systems are based on hearing of the spoken language rather than the visual principal which is so important in the Deaf community and culture (Lane et al., 1996:271-276).

An example of such a visual code where misinterpretation exists is where a profoundly Deaf person reads a text aloud and signed it at the same time. If there are words with two or more syllables, for example, CHAIRPERSON, in the text, separate syllables are signed, which changed the meaning to “the person who is a chair”. Total Communication therefore often results in misconceptions of what is really meant by a specific word or set of words. In Afrikaans there are, for example, seven different

signs for the word “WAS” (wash). It can indicate washing of clothes, washing of hands or face, wax from the ear, candle wax, past tense, and so forth. If the Deaf person reads this word, it is immediately visualised. If the wrong “WAS” is visualised, the meaning of the sentence could change and the sentence will not be understood. The person could ask the question: “Why did he wash in the church?”

4.3 Sign Language

Sign Language is a language mainly used by Deaf people. Fromkin and Rodman (1998: 20) state that Sign Language is a visual-gestural system with its own rules and regulations where hand and body movements form words (Fromkin & Rodman, 1998:20). Sign Language is independent from any spoken language, and is a language with its own structure.

Because Sign Language is a visual language, it does not have a written equivalent. Deaf people focus on the visual and not on the auditory component of communication. Therefore their behaviour and thoughts are centred on vision (Holcomb, 1994:57). Not only does Sign Language consist of purposeful hand and arm movements but the whole face and upper body is used in the formation of signs and grammar of the language. Facial expression and movements of the head play an important role in the grammar of Sign Language.

Fromkin and Rodman (1998:81) describe a sign as a single gesture (possibly with a complex meaning) in the Sign Language used by the Deaf that is equivalent to the term "word" in spoken language (Fromkin & Rodman; 1998:81). Finger spelling is the use of separate hand shapes/hand forms to represent the letters of the alphabet of a spoken language (Baker-Shenk & Cokely, 1980:19).

4.3.1 Myths and assumptions about Sign Language

As in any field of study, certain myths and assumptions regarding Sign Language have developed over the years. They are often based on stereotypical ideas.

One of the most common myths is that Sign Language is universal and can be used as the lingua franca of the world. The fact is that every country has its own signed language, for example in America, American Sign Language (ASL) is used. In Japan, Japanese Sign Language is used while, in Britain, British Sign Language (BSL) is used. In South Africa the Deaf community uses South African Sign Language, SASL, which is independent from any of the other signed languages used in other countries.

According to Humphrey and Alcorn (1996:40) another myth is that Sign Language consists of iconic and random signs made in the air. If this were the case, everybody would be able to understand Sign Language. Even some of the earlier writers of Sign Language, for example, Abbé de l'Epée, a French priest who started formal education for the Deaf in the 18th century, believed that Sign Language imitated objects and happenings or that it represented objects as they appeared in nature, like a painter painting a picture. The idea that Sign Language imitates objects in the air is not true. There are specific rules governing the production of a sign. Some signs might appear iconic if produced on their own, for example the sign for HOUSE. The sign imitates the roof and walls of a house, but the moment these signs are made within a sentence, they may no longer appear iconic (Humphrey & Alcorn, 1996:39-50).

The assumption that reality is word-based and that Sign Language represents concepts rather than words is also criticised. Sign Language is not different from any spoken language. Sign Language is rule-governed and can convey everything a spoken language conveys (Humphrey & Alcorn, 1996:39-50).

Another myth mentioned by Humphrey and Alcorn (1996:48) is that Sign Language is ungrammatical. For people who do not know Sign Language, a word for word translation of a signed sentence certainly may seem ungrammatical, for example:

“I HOME GO” is a signed sentence translated directly from SASL into English. This sentence is ungrammatical in English but if one translates directly from English to Afrikaans, “I am going home” to “Ek gaan huis”, the English will then be ungrammatical to an Afrikaans speaking person. This myth about Sign Language can therefore not be true.

4.3.2 The development of Sign Language in the Western world

The Greek philosopher, Aristotle, believed that thoughts could only take place within the medium of spoken words. Because of this, Aristotle is believed to be the person who left deaf people in the dark for almost 2 000 years. He described the ear as the organ of instruction and he believed that hearing was very important for intelligence. Aristotle's statement: "*let it be a law that nothing imperfect should be brought up*" contributed to the fact that deaf people came to be oppressed and that Sign Language, the natural language of the Deaf, was seen as a baboon language which could not be used (Poor, 1974). Deaf people were also classified as defective and families with Deaf members were oppressed. Deafness was viewed as a disgrace. Deaf people were seen as a burden to society and they were isolated (Poor, 1974).

The first efforts in terms of education for the Deaf took place during the fifteenth and sixteenth centuries in Spain. Ponce de Leon (1520 – 1584), a French monk, was the first person who started to teach a group of deaf children from noble families. Ponce de Leon started his first school in a convent, using Oralism as his method for teaching the children (Deaf and HOH Culture information, n.d.).

Almost 50 years later, Juan Pablo Bonet, a Spanish priest, published the first book about the teaching of deaf people. The name of the book was "*The reduction of letters and the art of teaching the mute to speak.*" (Deaf and HOH Culture information, n.d.).

Samuel Heinicke (1729 – 1790) started the first public institution for the Deaf in Germany. Heinicke may be seen as one of the greatest advocates for the method of Oralism, which was used in all German schools for the Deaf. Heinicke did not support the manual method (Sign Language), but he did support the use of natural signs and the manual alphabet. He used the method by means of which deaf children were taught to speak and he supported the statement that pure thoughts can only be possible through speech (Lane et al., 1996:59). The most influential teacher in the German schools, Friedrich Moritz Hill (1805 – 1874) however, may be regarded as the father of the German method, which was Oralism. His influence spread throughout Germany, the whole of Europe and America.

At around the same time that Heinicke started his work with deaf people in Germany, Abbé Charles-Michel de l'Epée (1712 – 1789) began his own work amongst the Deaf by teaching two young deaf sisters in Paris. Today Abbé Charles-Michel de l'Epée is viewed as the father of Sign Language. He developed his own system of education based on his belief that Sign Language is the natural language of the Deaf and that it played a significant role in the thoughts of the Deaf. The method he followed was known as the French method. He believed that Sign Language was the best way of communicating by the Deaf. He developed signs to support the natural sign used by the Deaf (Lane et al., 1996:51-54). During 1760 he started a school for deaf and dumb children in Paris. This school very quickly became well-known even on international level. Abbé Sicard, De l'Epée's successor, made improvements to the system (Deaf and HOH Culture information, n.d)

Both Oralism, also known as the German method, and the French method, Sign Language, were used in Europe and in America for a long time, although controversy between the two methods existed in the past and continues even today. An important change in the education of deaf children took place during 1870, when Oralism gained more support, and Sign Language came to be used only here and there. An international conference for Deaf education was held in Milan in 1880. Before the conference started the delegates, all hearing, were allowed to visit schools for the Deaf. The purpose of this was so that they could see what successes had been reached through the method of Oralism. Demonstrations were held where deaf and dumb people showed how effectively they could communicate through speech and lip-reading. During this conference, Oralism was voted the best method for the education of deaf children and the use of Sign Language in Deaf schools was banned. This led to Sign Language becoming an underground language used by deaf children only outside the classroom. Even though Sign Language had been banned, deaf people used it at gatherings and in their homes, and in this way it continued to grow and develop as the language used by the Deaf in their daily lives (Deaf and HOH Culture information, n.d).

4.3.3 The development of Sign Language in South Africa

In 1960 William Stokoe published a scientific report on American Sign Language. He stated in this report that Sign Language consisted of smaller parts and that Sign Language was a complete language with an own structure (Wikipedia Encyclopaedia, 2005). Lane et al. (1996:55) indicates that more emphasis was placed on bilingual-bicultural education during the 1980s, suggesting that deaf children were taught in Sign Language with a written language as a second language (Lane et al., 1996:55). All this has contributed to the raising of the status of Sign Language in recent years.

In South Africa, the education of the Deaf was left mainly to the churches. The first school for the Deaf (all race groups) in South Africa was established in Cape Town in 1863 by the Irish Dominican Order. Sign Language was used as medium of instruction and English was taught as a written language. In 1884 German Dominican nuns established a school at King Williamstown for white deaf children only. They followed a policy of strict Oralism. In 1904 the Dutch Reformed Church established two other schools for white Deaf children where combined oral and manual methods were used. By 1920 Oralism was formally adopted in Deaf schools. In 1933 the Dutch Reformed Church established a coloured school for the Deaf where spoken language with some form of manualism was used and in 1937 the Irish Dominicans opened a separate school for “non-European” deaf children. From 1960 they also used Oralism. The use of Sign Language in schools was prohibited and was seen by hearing people as unsuitable behaviour, and something to be ashamed of. Although manual communication had been accepted in black schools from as early as 1948, English or Afrikaans remained the medium of instruction in schools for white deaf children (Prinsloo, 2003:14, unpublished thesis).

According to Aarons (1994:26) Sign Language is specifically mentioned in the Constitution of South Africa (1996) and it is stated that South African Sign Language (SASL) should be used as medium of instruction in schools for the Deaf. This means that deaf people can now use Sign Language freely. Although this is stipulated in the Constitution, it has not yet been fully implemented in all schools for the Deaf. Deaf people are still not seen as a legitimate minority group. To a large extent, this is

because their language is still neither recognised nor acknowledged. In meetings with deaf children from some schools for the Deaf, it was clear that the deaf children, although fluent in Sign Language, chose to use speech in communicating with hearing people. They seemed to feel that it was appropriate for them to communicate verbally even though the hearing person was fluent in Sign Language.

4.3.4 Sign Language as a human language

Aarons (1994:26) suggest that human language is not dependent on sound. A language can be conveyed in different ways or modalities, for example, speech, writing and signs. Spoken language uses sounds which are produced by the vocal apparatus, while Sign Language utilises signing space, hands, arms, face and upper body. Thus, spoken languages are aural-oral languages and Sign Language is a visual-gestural language (Aarons, 1994:26, 27).

Prinsloo (2003:6) indicates that except for the difference in modality, Sign Language resembles spoken language in every other way. Sign Language develops naturally among Deaf people in the Deaf community. Just as there are many spoken languages, there are also many different sign languages. Sign languages used in different countries have their own vocabulary and grammar equivalent to those of spoken languages and just as effective in conveying messages. Signs in Sign Language are equivalent to words in spoken language (Prinsloo, 2003:6).

Sign Language is not just an elaborate form of miming or a finger spelled version of spoken language, but a rule-governed system of arbitrary symbols. Sign Language is not inferior to any spoken languages. It has the same intellectual, expressive and social functions as spoken language. Gestures are precise, regular, rule-governed body movements that form the words and intonation of the language. Non-manual signals form an important part of the grammar of Sign Language and can modify meaning. Similar to spoken languages, Sign Language also has dialects (Prinsloo, 2003:17).

Sign Language makes use of the signing space to make grammatical relations between signs and to indicate the passage of time, the position of the objects and their significance (Akach, 1997:25, 26). The signing space is the area in front of the signer in which the signer produces signs (See Figure 2).

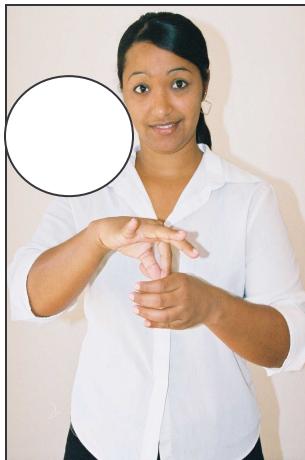


Figure 2: The signing space and the area used for finger spelling

The circle indicates the area which is used for finger spelling.

During a conversation the signer establishes the location of people or objects by placing them in a specific area within the signing space. This can be done either by pointing to a specific area or by making the sign in the specific area (Prinsloo, 2003:10). Looking at the signed parable in the accompanying DVD (Matthew 7:24-28) will provide a very good example of placing something in the signing space. In the parable reference is made to two houses, one built by wise people and the other by foolish people. When the signer signs the house built by the wise people, it is placed on the right of the signer within the signing space. When the signer signs the house that was built by foolish people, it is placed on the left of the signer in the signing space. By using the signing space, a clear distinction is made between the different houses.

After establishing the location of the object or person in the signing space, the signer can refer to it by pointing at the placed object or person or by using eye gaze. This can be done even if other signs have intervened. This feature of establishing the location

of a person or object is called placing. The signer can also indicate a shift in the frame of reference by means of role-playing. This is achieved by shifting the body, and even by modifying the facial expression, body posture and style of signing (Prinsloo, 2003:10). This aspect in Sign Language is also used in the video of the Biblical extracts that were produced for this study. A clear example of this is found in *The Lords Prayer*: Luke 11:1-4, in the accompanying video, where one of the disciples came to Jesus and asked Him to teach them how to pray. Jesus is placed on the signer's left, and John is placed on right-hand side of the signer. Role-shifting takes place where the signer "becomes" Jesus while He prays. Eye-gaze also takes place where Jesus prays to God (indicated by gazing upwards to where God is placed in the signing space).

4.3.5 The production of a sign

In producing a sign, five parameters must be kept in mind. According to Prinsloo (2003:18) these parameters can be compared with phonemes in spoken languages, in other words the smallest meaning-distinguishing units in a language (Prinsloo, 2003:18). These parameters are as follows:

- a) Hand shape: This refers to the form your hand takes when you make a sign. This resembles the one hand alphabet that is used in finger spelling (See appendix A).
- b) Palm orientation: The way your palm faces when you produce a sign. It can face forward, to the sides, down or up.
- c) Movement: Some signs have a specific movement, others are static. These movements are rule-governed and are not done at random.
- d) Location: This is where in the signing space the sign is produced. It can be for example on the forehead, on the shoulder, in front of the shoulder, on the cheek, or somewhere in the signing space as indicated in Figure 2.
- e) Non-manual markers: This parameter indicates the facial expression and body movement that represents the grammar of Sign Language. Facial expression can indicate a question (WHO, WHAT, WHEN, WHERE, WHY, HOW, WHICH), make the sign more intense (for example, to indicate VERY BEAUTIFUL) or

must be present because it forms part of the sign (for example, GROW UP – the cheek must be blown up).

All the aspects mentioned above indicate that SASL is a human language equivalent to any spoken language.

5. Sign Language and the culture of deaf people

As seen earlier in this chapter, Sign Language plays a very important role in the Deaf community. Lane et al. (1996:148) says that Sign Language is first and foremost a symbol of identity. Deaf people are very proud of their language and they try to protect it and keep it pure. Sign Language binds them together and is used to transmit values and traditions from generation to generation. Secondly, Sign Language is used as medium of interaction. Most deaf children do not have an effective way of communication until they are exposed to Sign Language, usually when they go to school. Thirdly, Sign Language is used as a basis for cultural knowledge. Values, norms, history, and so forth are transmitted from generation to generation either in deaf families or at schools for the Deaf through the use of Sign Language (Lane et al., 1996:148,149).

6. Deaf people and literacy

In comparison with hearing children, Deaf children of hearing parents have a backlog when it comes to language development because they do not have the same access to language acquisition as hearing children of hearing parents have. The reason for this is that most hearing parents usually do not know Sign Language. This backlog increases during the school years (Marshark; 1997:12, 88, 89). According to Gallaudet University, a large number of their students do not have the skills to use text books successfully on first year level. These students are functionally illiterate in terms of the basic reading and writing skills needed for one to function in the community.

Marshark (1997:135) points out that it is important to keep in mind that reading and writing refer to performance in, for example, English, a second language for many deaf children. Evidence indicating that deaf children lag behind hearing peers in reading ability has been available for many years. According to Marshark (1997:135) it appears that more than 30% of deaf students leave school functionally illiterate. The most pronounced difficulties of deaf children compared to those of hearing children with regard to reading skills concern their vocabulary knowledge and syntactic abilities (Marshark; 1993:68).

Reading is a complex process. When a word is read, processes take place to enable the reader to understand the word. In many instances words have a different meaning for deaf people than they may have for hearing people. They may even have no meaning at all because the words cannot be linked to stored data. Deaf people store data as signs (in visual format) and not as words (Marshark, 1997:136,137).

Take for example what happens when a deaf person sees a word CHAIR, in the following sentences:

There are three chairs in the room.

He chairs the meeting.

The deaf person will look at the word and visualise a chair (the thing we sit on). This, however, is not the meaning of the word CHAIR in the second sentence. This kind of problem leads to misunderstanding of the written language.

The above-mentioned information leads to the conclusion that people born deaf find it difficult to read and understand the written word. This includes all written material as well as the Bible.

If we look at the methods of communication used in schools for the Deaf, namely Total Communication and Oralism, the conclusion may be made that deaf children are not fluent in their own language, namely Sign Language. Therefore they have

problems in learning a second language, i.e. a language in written format. Functional literacy is not enough to provide full access and understanding of literary work.

7. Conclusion

In this chapter the causes of hearing loss were discussed as well as the different categories with a specific focus on the target group of this study. This chapter also give us an outline of the culture, means of communication, with an emphasis on Sign Language, used by the target group which is deaf born people in South Africa. Attention is also given to the development of Sign Language as language of the Deaf used all over the world. In this chapter it is also indicated that Sign Language is a language in its own right. Lastly, problems related to deaf people and literacy were discussed. This is an important aspect in the scope of this study.

CHAPTER 3

Description of the translation process

The translation process can be done in different ways by using different models of translation. In this chapter the different approaches in translation will be discussed as well as the approach used in this study. Attention will also be given to problems experienced in the translation process and ways it could be addressed. As this study focuses on Bible translation, principals in the translation of the Bible are an important departure point. The Afrikaans Bible for the Deaf will be discussed as well as the different ways of translating written language into Sign Language, a visual language. Lastly, the process of translating written biblical parts into signed texts will be discussed. Examples from other counties will be used as well as the process followed in this study.

1. Overview on functionalism as approach in translation

Eugene Nida (1964:31) differentiates between formal and dynamic equivalence in translation. Formal equivalence refers to a faithful reproduction of the source text while dynamic equivalence refers to the adaptation of the text with regard to the extra linguistic communication. According to Nida (1964:34) dynamic equivalence has natural expression as its aim. This is related to the receiver's behaviour within his own culture. Nida also emphasises the aim of the translation, the role of the translator and the receiver and the cultural implications of the translation process. Nida calls his approach the sociolinguistic approach. Nida's work becomes the basis upon which new fields are investigated.

Equivalence-based translations focus on the source text and the aspects that need to be preserved in the target text. This means that any target text that does not resemble the source text is seen as a non-translation. Although many theorists still adhere to this view, there has been recognition that there may be cases of non-equivalence in translation caused by the pragmatic differences between source and target cultures.

According to Nord (1997:8) theorists of equivalence tend to accept non-literal translation procedures more readily in the translation of pragmatic texts, for example, advertisements, than in literary translation like the Bible.

During 1971 Katharina Reiss introduced a functional category into her objective approach to translation criticism. She developed a model of translation criticism based on the functional relationship between source and target text (Nord, 1997:9). Reiss refers to this kind of translation as integral communicative performance where the aim in the target language is equivalent with regard to the conceptual content, linguistic form and communicative function of the source text. Her objective approach thus accounts for certain exceptions from the equivalence requirements. These exceptions are due to specifications that are stated in the translation brief.

Hans Vermeer has gone much further in trying to bridge the gap between theory and practice. Vermeer saw translation as a purposeful activity and developed his Skopos Theory during 1978. Skopos is a Greek word for “purpose”. According to Nord (1997:27) there are three possible kinds of purpose in the field of translation namely:

- the general purpose aimed at by the translator in the translation process (perhaps to earn a salary);
- the communicative purpose aimed at by the target text in the target situation (perhaps to instruct the reader); and
- the purpose aimed at by a particular translation strategy or procedure (for example to translate literally in order to show the structural particularities of the source language).

Christiana Nord (September 2003) described the Skopos theory during a workshop in Bloemfontein as interaction based on a text, guided by its purpose, thus being a function of its purpose. Purposes are dependent on the addressed audience. She formulates the following questions to determine the skopos of a particular translation: For whom is the text? What is the text for? To achieve what purpose?

She also defined a text as follows: “A text is an offer of information. A target text is a target-language-and-culture offer of information about a source-language-and-culture offer of information.” According to Nord (1999) translation refers to the production of a functional text in a lingua culture (target text) that is needed for a specific communication process through the processing of the information as provided in a previous text in another lingua culture (source language). A translation is functional when it complies with the communicative process as defined by the client in the translation brief. Nord also refers to the two main requirements that are needed in both translation and intercultural text production: firstly, the skills to extract information from a source and secondly the skill to process the given number of information in such a way that a functional text is produced that complies with the requirements as stated in the brief (Nord, 1999).

Vermeer adds that the target text should conform to the standard of intra-textual coherence. This means that the receiver should be able to understand it and it should make sense in the communicative situation and culture in which it is received. It is therefore very important that a translator have an excellent knowledge of both source and text cultures to enable one to bridge the cultural gap. According to Vermeer (Nord, 1997:11), translation cannot be considered a one-to-one transfer between languages. A translation theory cannot draw on linguistic theory alone. A theory of culture is needed to explain the specificity of communicative situations and the relationship between verbalised and non-verbalised situational elements. Translation in this sense also means comparing cultures. Translators interpret source culture phenomena in the light of their own culture specific knowledge of that culture (Nord, 1997:34). In the translation of Biblical extracts into SASL, cultural aspects of ancient times versus signs that are used in modern times had to be considered in the translation process. This aspect is discussed in detail later in the chapter.

A translation is normally done by assignment or commission. A client needs a text for a particular purpose and calls upon the translator for a translation. The ideal is that the client should provide as many details as possible about the purpose of the translation, the addressees, occasion, medium of the intended communication and the function the text is intended to have. This information is included in the translation brief (Nord,

1997:30). According to Nord, one text can have more than one translation brief. For example, the same text can have adult women as well as teenagers as its target audience. The translation brief specifies what kind of translation is needed.

During 1981, Justa Holz-Manttari went one step further and presented her theory and methodology of “transitional action”. Her theory is based on the principles of action theory and is designed to cover all forms of intercultural transfer, including those which do not involve any source or target texts. She speaks of message transmitters, which consist of textual material combined with other media such as pictures, sounds and body movements. She also defines translation as “a complex action designed to achieve a particular purpose” (Nord, 1997:13). The purpose of translation action is to transfer a message across culture and language barriers by means of message transmitters produced by experts.

2. Problems that are experienced with the process of translation

2.1 Cultural aspects

The translator must always be aware of the culture-specific behaviour and how it can create a gap between the two cultures. According to Nord (2002:43) this gap can be created firstly by a lack of culture-specific background knowledge. It is then not possible to have coherence between what is said and what you know. Secondly it creates a gap when verbal and non-verbal behaviour do not agree. This is because the non-verbal behaviour is not interpreted correctly. Nord (2002:43) also states that the cultural stumbling blocks between the two groups are made up of different aspects and these differences in behaviour can create conflict in communication. This means when a translator is busy with a translation there must be sensitivity with regard to the differences between groups or sub-groups.

2.2 Content of the text

Communication takes place within a cultural context and problems might be experienced in the process of translation when the circumstances in the source

language are radically different from the circumstances in the target text. An example of this is the message that is contained in the Bible. The message is linked to the cultural situation of the author and the reader of that time. It is not necessarily the same as the situation of today's readers and large cultural differences or distances might exist. An example may be given which was taken from Mark 14:22-26 where Jesus took the bread, broke it and gave it to his disciples. The sign that we use today for BREAD (flat B hand, palm facing upwards, with a flat B hand, palm facing left making cutting movements on top of the other hand) cannot be used for the visual translation because in the time that the source text was written, people did not "cut" the bread. The sign had to be adapted to suit the culture of the source text.

2.3 Formulation of sentences

In translation the focus must be on the meaning of sentences, phrases and paragraphs and not on isolated words, even though each word contributes to the meaning of the sentence. When a translation is done, the meaning of the whole text must be taken into consideration and not only the meaning of the words. We also see differences in the construction of sentences in different languages. English, for example tends to have shorter sentences, and Hebrew even shorter sentences (Poythress & Grudem, 2000:89).

The same is applicable for the formulation of sentences in Sign Language. Sometimes one sign is used for more than one word. In the signed version of Luke 11:1-4 one sign is used to express the following sentence: "Father who art in Heaven." In other cases more than one sign is used to indicate one word. An example is SABBATH in Sign Language where two signs, REST and DAY, are used to produce one word. Eye contact as well as the position of the body (role shifting) can also replace words.

2.4 Emphasis on clarity

Aspects of clarity must be taken in consideration in the translation of Sign Language, and the following can have an influence on clarity: unclear or sloppy hand forms, speed, lack of eye contact with the audience, the non-use of Sign Language structure,

non-verbal communication, lack of non-manual markers and other factors such as movement in the background, a busy background, wrong clothing, and so forth.

2.5 Idioms, metaphors and paraphrases

Idioms refer to a group of words in a particular language that take on a specialised meaning distinct from the meanings of the individual words considered separately (Poythress and Grudem, 2000:90). In English, “to kick the bucket” means to die, but for a deaf person it will not have the same meaning. The deaf person will interpret it literally and may ask “why is the bucket in the way?” The same happens with Bible expressions that were clear in the original languages. It may not be clear in translation when they are carried over in this minimal way (Poythress and Grudem, 2000:80 -91).

Poythress and Grudem (2000:92) also state that when translating metaphors, the translator must make sure that the main meaning in the translation is captured. This is the meaning that is clear and obvious. It is stated further that it is no good going after subtleties if readers are going to miss the main point.

With paraphrases, nuances should not be left out or added in inappropriate places. Greater liberty in paraphrasing also means greater risks. If a translator abandons the form of the original, misunderstanding in his interpretation may have drastic effects on the translation. By contrast, if the translator preserves the form of the original when it conveys meaning in a satisfactory way, he may not always have to decide between different possible interpretations of the original, because the different possibilities that were there in the original will be carried over into the translation as well (Poythress and Grudem, 2000:93).

3. Translation of the Bible

Brislin (1976:22) states that Bible translation has a specific position within the broader field of translation. Firstly there are more translations of the Bible than any other book in the history of mankind. Furthermore thousands of years separate the oldest Bible translation from the latest Bible translation. The authors of the Bible came from very

different social backgrounds and educational levels. They also lived in different cultural and political periods, which make things difficult for modern Bible translators. There were two ways of addressing the problem around the translation of the Bible in the past. The first is through formal correspondence and secondly through dynamic equivalence. Most of existing Bible translation are done within these two approaches.

3.1 Formal correspondence

Formal correspondence views the source text as the most important aspect and tries to have the target text as close as possible to the source text. To be able to achieve this aim Brislin (1976:34) states that the word in the source text must be translated to the word in the target language which is the most similar. Where possible, the word order and syntactic structure are preserved. Any idiomatic and figurative expressions are translated directly. Because of this direct translation, the method of formal correspondence has serious shortcomings: the effect on the reader is unnatural and tiring and knowledge of the foreign worlds entails a long learning process with assistance of secondary literature as comments and Bible dictionaries (Brislin, 1976:34).

Poythress and Grudem (2000:35) emphasise that formal equivalence means choosing an expression that has one-to-one matching forms in the target language, regardless of whether the meaning is the same. According to these two authors the question can now be asked: “Does the target audience understand the translated text?”

3.2 Dynamic equivalence

Dynamic equivalence has as its aim a dynamic equivalent translation of the source text. Brislin (1976:47) indicates that the translated text is supposed to have the same effect on the reader that the original text had on the first readers. A further aim of dynamic equivalence is to enable the Bible authors to express the thoughts and concepts captured in the Bible in modern languages. Brislin (1976:47) says, however, that a hundred percent equivalence is not possible. This is as a result of the time lapse and the cultural gap between the original Bible writers and modern people. A

dynamic equivalent translation does not try to fill in the cultural gap but tries to express the differences in the cultural aspects from the Bible in contrast with those of the target language (Brislin, 1976:47).

According to Nida (1964:55) the aim of dynamic equivalence is natural expression. Dynamic equivalence also tries to link the happenings in the source text with the recipients' own culture and does not force the cultural patterns of the source text to be understood completely.

Poythress and Grudem (2000:46), however, feel that dynamic equivalence means choosing an expression that yields equivalent meaning in the target language. Dynamic equivalence advocates translating the meaning of the text rather than form. The theory of dynamic equivalence encourages translators to concentrate on what is important, and to restructure the form when it is necessary to convey the meaning (Poythress and Grudem, 2000:48).

Because of cultural differences, target readers within a particular language and cultural group are almost bound to have misunderstandings: not so much the misunderstanding of the words but rather of the cultural significance of the acts. Poythress and Grudem (2000:51), the creators of the dynamic equivalence theory, recognised in principle that many dimensions contribute to meaning. When it comes to putting it into practice, the emphasis on clarity led naturally to a concentration on what is most basic and obvious (Poythress and Grudem, 2000:49-51).

4. Translation strategies with dynamic equivalence in mind

Translation is not a purely linguistic action. Its aim is to facilitate communication between two different cultures. Brislin (1976:76) defines translation as the transmission of ideas and thoughts from one language (source) to another language (target), either written or verbal, or where one of the languages is based on signs as in the case of Sign Language. Because Sign Language is a language with its own structure and rules there is no reason why the translation of Sign Language to a spoken

language and vice versa, should be radically different from the translation of two spoken languages.

Poythress and Grudem (2000:67) indicate in their book that translation deals with the meaning of whole phrases, sentences and paragraphs, and not simply isolated words. Each word in a sentence contributes to the meaning of the sentence, paragraph and text. The message, or the meaning of the whole, needs to be translated and not simply words in isolation. Translators must take into account the many ways in which word meanings interact when they occur in discourse. Translators want to express the same meaning in English as was expressed in the original (Poythress and Grudem; 2000:67).

5. Basic principles and procedures in the translation of the Bible

During a meeting on 21 April 1999 the Forum for Bible Agencies' section on translation laid down the following principles and procedures for the translation of the Bible:

5.1 Principles in Bible translations

- To translate the parts of the Bible accurately without omitting, changing or distorting the meaning of the original text. Accuracy in Bible translation must be as precise as possible.
- To translate not only the information but also the feeling and attitude of the original text. The impact of the original text must be portrayed in such a way that it agrees with the normal use of the target language.
- To keep the variety of the original text. The literary forms that exist in the original text such as poetry, profession, and so forth, must be represented in the same forms with the same communicative functions in the target text.
- To reflect the original historical and cultural context as faithfully as possible. Historical facts and happenings must be expressed without any changes. This must be done in such a way that the receivers, in spite of differences in situation

and culture, can understand the message that is communicated by the original author to the original audience.

- To make sure that there is no contemporary political, ideological, social, cultural or theological agenda's influence the translation.
- To agree that it is sometimes necessary to reconstruct the form of the text to ensure accuracy and maximum understanding. Due to the fact that the grammar and syntactic structure of languages are not the same, it is not possible to keep the exact same form in the target language.
- To use the most reliable source texts as the basis of the translation. Other reliable Bible translations in other languages can be used as interim source texts (Forum of Bible Agencies, 1999).

5.2 Principles in translation procedures

- To identify the specific target group for the translation as well identifying the type of translation that is suitable for the target group.
- To agree that trained and competent translators, who translate to their mother tongue, must do the translation to the target language. If not possible, mother tongue speakers must be involved in the translation process.
- To give priority attention to the training of mother tongue speakers of the target language in the principles of translation and practice as well as to give professional support.
- To test the translation as widely as possible in the target community to ensure accuracy and that the text is natural and clear. Translators must also be sensitive to the target group. Experience of the target group by the translators must also be taken into consideration.
- To choose a strategy for translation that is suitable for the target group. It may be audio, visual, electronic, printed or a combination of any or all of these.
- To encourage periodic revision of the translation (Forum for Bible Agencies, 1999).

6. Written Bibles for the Deaf

6.1 The “Afrikaanse Bybel vir Dowes” (ABD)

According to Van den Heever (2003:1) Bible Societies world wide are becoming aware of the need for special Bibles for special audiences because of the fact that these audiences are for some or other reason unable to read the normal printed Bible. These special audiences include the visually impaired and the functionally literate Deaf community. The Bible Society of South Africa is the first member of the United Bible Societies to start a Bible translation for a Deaf readership. The translation of the ABD began with Afrikaans-speaking deaf people as target group.

6.1.1 History of the “Afrikaanse Bybel vir Dowes”

Dr Rocco Hough, a minister of the first congregation of the Deaf in Southern Africa, saw the need for a proper Bible translation for the Deaf as he had to make informal deaf-friendly translations to serve as a basis for preaching and Bible study.

In his research he developed an elementary framework for a translation for deaf people (Hough, 1998:viii). He distributed translated texts to deaf members of various congregations and used the feedback obtained from them to systematise the principles for translation in the framework he created (Van den Heever, 2003:2)

Dr Hough approached the Bible Society of SA in 1983 to request assistance in producing a Bible translation for the Deaf (Hough, 1998:viii). This was the beginning of the process currently being undertaken. The Bible Society advised him to raise support for the project. Dr Hough made contact with the Association of Ministers for the Deaf, the Assembly of Congregations for the Deaf, the former South African National Council for the Deaf, various Afrikaans schools for the Deaf and the Dutch Reformed Church. His request was then referred to the Regional Synods, approved and submitted to the General Synod of the Dutch Reformed Church. The Church then requested the Bible Society of SA to produce an Afrikaans Bible for the Deaf. This

request was referred to the Advisory Committee of Afrikaans Churches who approved it (Van den Heever, 2003:3).

6.1.2 Aim of the project

According to Van den Heever (2003:2) the purpose of the project was to make an Afrikaans translation from the original languages. This translation will be used by the Deaf and any others who may find it helpful. The target audience was defined as persons born deaf or who had become deaf at the prelingual stage, in other words culturally deaf people, and who have developed limited language ability by some form of training.

6.1.3 The translation committee

The translation team included New and Old Testament scholars, a hearing minister of an Afrikaans congregation of the Deaf, the general secretary of the Bible Society, a retired teacher of the Deaf and a hearing impaired person (who ceased to attend meetings in 2000). The project coordinator, a retired professor of the Old Testament, headed the team. The constitution of the translation committee changed somewhat with the course of time. In order to do the translation faster, another two New Testament scholars as well as a Hebrew scholar joined the project in 1999 (Van den Heever, 2003:7).

6.1.4 The translation process

The translation process, according to Van den Heever, is as follows: one of the members of the team does the initial translation into Afrikaans. It is then sent to the project coordinator who may add comments. From the project coordinator it is sent to the Deaf committee, consisting of the minister and the retired teacher who change the Afrikaans into a more suitable Afrikaans that is easier for the deaf people to understand. The texts are then sent back to the project coordinator who checks that the meaning of the initial translation has not been lost or changed, processes the suggestions of the Deaf Committee and passes them back to the translator. After

changes have been made, the texts are sent to the Department of Text Processing at the Bible Society. Copies are then sent to all the members of the editorial committee. Comments are discussed at a final meeting and a final decision is taken on the texts. When all these processes have been completed, printed copies are sent to a variety of reviewers across the country. Reviewers include teachers at schools for the Deaf, ministers at congregations for the Deaf, and so forth. Feedback is passed on to the project coordinator, who evaluates it and then incorporates those changes that he deems necessary (Van den Heever, 2003:7).

Van den Heever summarises the process as follows:

- 1) Translator translates into Afrikaans from the source text.
- 2) Project coordinator checks translation and exegesis, edits text and adds comments.
- 3) Deaf Committee changes the texts into understandable Deaf Afrikaans and adds suggestions.
- 4) Project coordinator checks for changes in meaning, edits text and adds comments.
- 5) Translator checks the edited text, adds suggestions and comments.
- 6) Department of Text Processing runs Paratext test programs, make obvious corrections, checks consistency of footnotes, and so forth.
- 7) Editorial committee discusses comments and suggestions and edits the text.
- 8) Deaf advisor reads edited text and adds comments and suggestions.
- 9) Editorial committee considers comments and suggestions from the deaf advisor.
- 10) Department of Text Processing dispatches text to reviewers.
- 11) Reviewers read edited text, add comments and suggestions.
- 12) Project coordinator considers comments and suggestions for possible editing of text.
- 13) Department of Text Processing proofreads for spelling and format.
- 14) Publishing.

6.1.5 Deaf-friendly language used in the ABD

It is important to take a closer look at the language used in the translation of the ABD. Van den Heever describes the language as simplified to suit the needs of the deaf readers. Sentence structure is significantly simplified and the vocabulary used must be known to the deaf or must at least be readily understandable from the context (Van den Heever, 2003:8).

If we look at the following sentence taken from the ABD: “*Hulle het 'n kroon van doringtakke gevleg...*” In the footnote “kroon” (crown) is described as a king’s hat. The Deaf person when reading the sentence may visualise a modern hat or cap. The question is whether he/she will be able to understand the true meaning of the word “kroon” (crown).

Van den Heever states that the following principles were used in the process:

- 1) Short simple sentences are used. Complex sentences are avoided.
- 2) Deaf friendly vocabulary is included in the ABD. Homonyms create problems for deaf people. A deaf person might have learned only one meaning of a word and be confused by the use of the same word with a different meaning. Certain homonyms, such as *chair*, *bank* or *bear*, may be very confusing for a deaf person as they have different meanings. The signs for the different meanings of the above mentioned words are different from each other and it will depend which sign is visualised by the deaf person to give meaning to the sentence. If the wrong sign for the actual meaning in written language is used, it will be very confusing and not understandable for the deaf person.

The following sentences can be used as illustration:

I will chair the meeting. If the deaf person read this sentence, he might visualise the following:

I (index finger pointing to the chest) will (a specific sign) chair (visualising the thing we sit on) meeting (a specific sign). This will be very confusing because it does not make sense in Sign Language. Another example can be used to illustrate the problem. According to Van den Heever (2003) the verb “geskape” which means to create, can be visualised as “sheep”. The sentence: “*God het die hemel en aarde geskape*” will then not make sense.

- 3) Relative pronouns were used in the translation.
- 4) Subjunctives: The use of subjunctives has no meaning for deaf people who make use of facial expression to express possibility in various degrees. Facial expression cannot be indicated in written format.
- 5) Geographical names: A name of a river, a mountain, etc. can stand on its own in written Afrikaans. In the ABD the class noun e.g. “*Rivier*” or “*Berg*” is added to the proper noun to assist the deaf reader in identifying the referent.

6.1.6 Problems experienced with the *Afrikaanse Bybel vir Dowes* (ABD)

According to Van den Heever (2003:9), specific problems are experienced with the written translation. The biggest problem is the lack of involvement of the mother tongue speakers, in this instance, deaf people. The involvement of mother tongue speakers in any translation project is vital if the people for whom the translation is intended are to take ownership of the translation. The deaf community is very proud of being part of their own special culture, and strongly resent things being done for them by hearing people. This may affect the way in which they receive and accept the ABD. During the translation of the ABD, no culturally deaf person was involved in the translation process. The deaf advisor lost his hearing during his teens and cannot be regarded as culturally deaf (Van den Heever, 2003:10). It is proposed by Van den Heever that the deaf community be more actively involved, even though communication problems between the hearing members of the translating team and the deaf people might slow down the process. Van den Heever also proposed that an

advisory committee be established, consisting of one or two culturally deaf people under the chairmanship of the current deaf advisor.

A second problem mentioned by Van den Heever is the strong academic focus that has been maintained in the translation process. It may easily be perceived as a project dominated by academics. Although the involvement of academic people is very important because knowledge and expertise are valuable, the heavy academic focus of this translation handicaps the project to a certain extent. Apart from the tremendous cost of remunerating five highly qualified scholars, the needs of the target audience are not always borne in mind. Decisions are frequently based on academic deliberation, even if it sometimes means disregarding the comprehension problems that deaf readers may encounter in the text. Reservations expressed by the deaf community are brushed aside when the translated text seems academically satisfactory and sounds clear and simple enough in standard Afrikaans. It is stated by Van den Heever that if the present translation process continues, it will favour an academically correct translation rather than a deaf-friendly translation. Van den Heever suggests that fewer exegetes and more deaf people should be involved in the project. Such involvement of deaf people could introduce and maintain a better balance.

A third problem mentioned by Van den Heever is the lack of sufficient illustrations in the ABD. In his doctoral thesis, Hough (1998:309–310) points out the fact that illustrations are invaluable in a publication for the Deaf and that they are in fact, virtually a necessity because of the visually-orientated communication inherent in Deaf culture. In a translation for the Deaf, illustrations should be regarded as part of the text, helping to convey the meaning of the original. The example of the crown used earlier, illustrates the need for illustrations or pictures in a translation for the Deaf. If a picture of a crown were included in the translation, a footnote that is misleading would not be needed. The deaf people involved in this study indicated that the pictures must not be childlike. The readers of the ABD are mostly adults or teenagers and they do not want a children Bible. Van den Heever emphasises that deaf people must be included in the process of choosing suitable illustrations.

The excessive use of footnotes is mentioned as a fourth problem. Many terms and concepts in the Bible are unfamiliar to deaf readers. In the ABD they are marked with an asterisk and explained in footnotes. Hough (1998:307) warns against the excessive use of footnotes as Deaf readers are not used to the flow of text being broken by references that have to be looked up somewhere else. The meaning of many of these words could be made much clearer by a well-chosen illustration.

Van den Heever lists a fifth problem, namely the lack of testing of the ABD in the deaf community. Testing must be done on the translated text as well as the illustrations, maps and footnotes (Van den Heever, 2003:14).

6.2 English Bible for the Deaf

An English Bible for the Deaf is available at the Bible Society for R600, 00. This Bible is imported from America. The Holy Bible, Easy-to-read version, is available from DEAFSA at a cost of R78,00. The high cost of some of these Bibles makes them unaffordable for the average Deaf person. Problems with the ABD as discussed in the above sections are also applicable to the English Bibles for the Deaf available in SA.

7. Translation into Sign Language

7.1 Translating from a written to a visual language

Sign Language is a language used by deaf people where hand and body movements are used to form morphemes and words. Sign language is a visual system with own rules and regulations (Fromkin & Rodman, 1998:20).

According to Brislin (1976:38) because of the fact that Sign Language is a human language, there is no reason for the translation process to be radically different from the process of translating a spoken language. There are however, unique characteristics that must be taken into consideration in the process of translating Sign Language. Sign Language has the unique ability to express and accentuate emotions

very clearly, even more so than in spoken language. This is done by a combination of facial and body expressions as part of the specific sign (Brislin, 1976:38).

Hitchcock and Benofy (1997:97) assert that there is a further problem when translating from a written language to Sign Language. This problem is the fact that more than one word or part of a sentence can be included in a single sign. In many cases concepts rather than words are used in Sign Language and it might happen that the signed version is clearer than the written version.

An example is the following: “Blessed is He who comes in the name of the Lord.” In Sign Language the HE is replaced with the sign of the person to whom it refers, in other words JESUS. The HE in Sign Language is therefore much more easily understandable than in the written version where an uncertainty might occur as to whom the HE refers to (Hitchcock and Benofy, 1997:97).

When a story is signed the situation is “painted” in the signing space (See Figure 2 in Chapter 3). Objects and individuals are placed in the signing space in specific positions related to one another. If there is a reference to a specific object or person, the signer points to that object or person. This has the result that finger spelling becomes limited. Hitchcock and Benofy (1997) explain that this process leads to an absence of pronouns, where it might appear as if words/concepts are left out or added although this is not the case.

Another problem experienced in the translation of written language into Sign Language is the issue of names. Names of people, places, town, countries, and so forth are usually finger-spelled. In many instances, sign names are given to people, places, towns and countries used regularly in the deaf community. According to Akach and Lubbe (2003) the giving of sign names is done according to two categories, namely descriptive sign names and hand form incorporated sign names.

Descriptive sign names are given to a person or a place with the following in mind:

- Physical aspects for example long arms, a big nose or the shape of the head. JESUS sign name for example indicates the marks in His hands after his crucifixion.
- Behaviour or manners of a person, for example how he walks or chews, may suggest a basis for a sign name.
- Associating with the same or similar name of a well-known person in the deaf community.
- The use of numbers as a sign name. This is not used very often but has occurred, for instance in the army where a person has a specific number.
- A humorous happening associated with a person may be used to give a sign name.
- A job or occupation can lead to an idea for a specific sign name.

Hand shape incorporated sign names refer to names where a letter from the finger-spelling alphabet is used to indicate a name, for example, the J for JOHANNESBURG (Akach & Lubbe, 2003:104–125). In the visual translation of parts of the Bible, sign names are used twice, namely for EGYPT and BABYLON.

In the translation process, role shifting can also be problematic. In translating from a written language to Sign Language, it sometimes might appear that information is added because of the constant moving of the body in the signing space. Vermeerbergen (1997:25) explains that the term role shifting is used for referring to how the signer takes up the roles of the different people indicated in a story, for instance. The signer uses the signing space to become the person who is speaking. If another person begins to speak, the signer takes up the role of that person by moving to a different position in the signing space. This can be described as direct speech in spoken language. Role shifting is a tool that is used by the signer to prevent having to sign something like “Piet has said”. The signer actually takes up the role of Piet. Regarding the Bible translation, God will be placed in the signing space in the area above the head. The disciples will be placed lower in the signing space, around the

chest area. If one of the disciples is speaking to God, the signer will look up to where God is placed in the signing space. The position of the body as well as eye contact changes according to who is speaking. If God is speaking to His disciples, eye gaze will go down to where the disciples have been placed.

According to Brislin (1976:54) there are other problems that are experienced in the translation of Sign Language. One of these is that there is no dictionary for the grammar of sign languages. Although dictionaries have been compiled in recent years, they are not effective because signs are not limited to a single equivalent, and the different meanings are not available. It is also very difficult to write down a sign because signs are visual and there is no written format. This leads to the question of whether Sign Language dictionaries can actually be compiled successfully. Theoretically nothing should stop this but practically, many problems are experienced. Videos are a possibility but this is also difficult and impractical.

7.2 Notation systems for the translation of Sign Language

Sign writing was developed by an American, Valerie Sutton, in 1974. According to Sutton (1974) sign writing is not a language but can be compared with an alphabet. An alphabet is on its own not a language but an assistive device to record languages that already exists.

Various people tried to record Sign Language through notation systems but this was not very successful. All of these notation systems have shortcomings when it comes to the representation of the dynamic characteristics of the sign itself.

Sign writing was not developed to replace any language or writing system; it was developed as a writing system for hundreds of languages which do not have a written format. Through reading and writing it is easier to learn a language and to preserve the culture, traditions and history of any particular group. Sign writing is not a philosophy, only a way to read and write signs. It is used in 18 different countries for research, Deaf education and to record signs for hearing students. Some of the

teachers in America use sign writing to teach American Sign Language and to teach English to deaf children (Sutton, 1974).

According to William McGruder (Sutton, 1974) from America, the reason for writing Sign Language is as follows:

- 1) There are different alphabets which have no relation to one another. Some are reality symbols, some use ideograms and others use letters which do not represent the sounds of the language.
- 2) It is possible to translate a Sign Language sentence. It is, as with most other translations, not perfect.
- 3) Sign writing makes it possible to compare various sign languages with each other.
- 4) It can be used for a parallel dictionary where for example American Sign Language is indicated on one side with the acceptable translation in Arabic Sign Language on the other side.
- 5) This method can help Deaf people to learn the local written language.
- 6) Hearing people can use it to take notes in an educational setting to indicate where and how the hands must be used in specific signs.
- 7) This system ensures that the language is respected because many people still believe that a language must have a written format.

McGruder states that if Sign Language had a written format, sign languages throughout the world would have a higher status and could be studied on the same basis as any other language. According to McGruder sign writing can motivate people to learn Sign Language and also to accept it and its users (Sutton, 1974).

7.2.1 The notation system of Valerie Sutton

As has been mentioned, Valerie Sutton developed sign writing in 1974. In her view, this is a system of visually developed symbols which record the movement in any sign language. It does not have any connotation in terms of any other writing system. Sutton makes it clear that she does not necessarily know the language that she writes down by using her notation system. Movement is written down in a generic format which is not based on previous knowledge of the language. It is based on how the body moves (Sutton, 1974). Figure 3 is an example of the sign writing system of Valerie Sutton.



Figure 3: Notation system of Valerie Sutton

7.2.2 William Stokoe

The aim of Stokoe was not only to write Sign Language but to prove that American Sign Language is a language in its own right. He proved that Sign Language is a language by using traditional methods of linguistics to isolate parts in American Sign Language and to identify their parameters. He proved that each sign has three parameters, namely the place where the sign is made, the movement and the hand form. The symbols he used in his writing system are indicated in Figure 4 (Sutton, 1974).

$B_a B_a \approx \sim$	$\wedge \wedge \dot{a} \cdot$	3^\perp	$[\square] \vee C^+ \vee C_X^-$	$\exists Y^? \vee G_A < v <$
$\bar{B}_a \vee B_A \wedge$	G^\perp	$B_A' B_A \dot{\wedge}$	$D \dot{A} \otimes x$	$\Xi_0 \Xi_0 \perp$
$G^>$	$\cap \dot{5} \times$	$[\square] \vee C^+ \vee C_X^-$	$X_1 X_1 \dot{\wedge}$	$\Xi_T V_0 \vee \cdot$
$\bar{B}_a \perp \# \cdot$	$X_1 X_1 \dot{\wedge}$			

Figure 4: Stokoe's notation system: sample of a sentence from Goldilocks

7.2.3 NamNoSys

This notation system was developed in 1989 by a group of hearing and deaf people as a scientific/research tool. The aim of this system was not to be used as an everyday method of communication. This system consists of 200 symbols which represent the parameters of hand form, hand configuration, place where the sign is made and movement. These symbols are as iconic as possible and easily recognisable (Sutton, 1974). See Figure 5 for an example of this notation system.

Goldilocks & The Three Bears in NamNoSys (written for a right handed signer)		Susanne Benteler / 10/10/1999
[I had a few difficulties not knowing the ASL citation forms; I might have transcribed unimportant features (movements, locations, etc.). I put facial expressions in a separate column. As of yet there is no standardized way of notating facial expressions; usually the movement of eyebrows or head is included in the movement section with the hands.]		
" $\square \rightarrow \square \rightarrow \square$	what	$(\sim \uparrow)$
" $\square \rightarrow \square \rightarrow \square$	quote	$(\sim \uparrow)$
$\square \rightarrow \square$	three	$[\square \circ \square \square \sim \uparrow]$
" $\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	bears	
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	Goldilocks	
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	somewhere	$(\sim \downarrow)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	wandering	$(\sim \downarrow)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	deep forest	$(\sim \downarrow)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	somewhere	$(\sim \downarrow)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	wandering	$(\sim \downarrow)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	oh look!	$(\sim \uparrow)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	there!	$(\sim \uparrow)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	house	$(\sim \uparrow)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	sitting on a	$(\sim \downarrow)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	hill	$(\sim \downarrow)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	enter	$(\square \square)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	there	$(\square \square)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	(index)	$(\square \square)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	papa	
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	bear	
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	open	$(\square \square \square \square)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	newspaper	$(\square \square \square \square)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	read	$(\square \square \square \square)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	newspaper	
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	open	$(\square \square \square \square)$
$\square \rightarrow \square \times \square \rightarrow [\square \rightarrow \square] +$	newspaper	$(\square \square \square \square)$

Figure 5: NamNoSys: sample of sentences from Goldilocks.

As seen in the above figures, the notation systems for sign languages are not very user-friendly. These systems can only be used by linguists and researchers and are not accessible for the average deaf person or hearing person who uses Sign Language as means of communication.

8. Visual Bibles for the Deaf and the process of translation

A visual Bible for the Deaf refers to a Bible in Sign Language, available on cassette or CD in the Sign Language of that country. Although there is no SASL Bible available in South Africa, Sign Language Bibles are available in a few countries around the world. The Sign Language Bible of Australia has subtitles as well as different backgrounds that blend in with the part of the Bible. A glossary of signs is available at the beginning of the tape. Examples of countries that have Sign Language Bibles available are America, Japan, Australia and Britain.

To translate and produce a Bible for the Deaf in Sign Language, processes need to be followed to ensure an accurate Sign Language translation that is accessible for the target group. Processes of translation that have been used by different countries that have already produced Sign Language Bibles are discussed next.

8.1 Processes of translation

Brislin (1976:88) indicates that a specific tool is used in the translation process from and to Sign Language. This tool is the so-called *back translation*, where two bilingual translators are used. The one translator prepares a target text from the source text. The second translator translates the target text back to the source text. The two translations are compared and differences are taken into consideration in the preparation of a new target text translation. This process is repeated until the texts are equivalent to the message it wants to convey (Brislin, 1976:88-91).

Before we discuss the translation process that was followed in this study, the processes followed in various countries where Bibles in Sign Language already exist, will be considered.

8.1.1 The Japanese Sign Language Bible

The Japan Deaf Evangelic Mission followed the following translation process in the translation of the JSL Bible:

- 1) First preliminary translation. A Deaf translator reads the Japanese text and translates it into JSL. This translation is video-recorded.
- 2) Checking of the Sign Language that is used in the translation. It is checked to ensure that all the signs that were used in the translation have meaning for the Japanese deaf people.
- 3) Checking of the source text. Changes are done to the preliminary translation on the basis of the original Hebrew or Greek.
- 4) Second preliminary translation. A translation is done with all the above-mentioned changes kept in mind.
- 5) Viewers' evaluation. A third party scrutinises the video and answers content questions. Changes are made until the viewers' perception and the true meaning of the message are equivalent.
- 6) Final translation. The above-mentioned steps are repeated until the final translation is completed.
- 7) Practising of the parts is done the day before recording.
- 8) Recording in a studio.
- 9) Editing. Chapters and verses are added with subtitles for finger-spelled words as well as technical terminology.

10) Final evaluation. Quality of the recording as well as the accuracy of the subtitles is checked.

11) Publishing (ViBi, 2000).

8.1.2 British Sign Language Bible

According to the group who was responsible for the translation of the Bible into BSL, the principles of translation and the translation team are both very important aspects in the translation process.

Regarding the principles of translation, the best available texts must be used for the translation. These texts are usually the original source language, which are the Hebrew and Greek texts. If needed, additional material can be used for reading purposes and must be indicated as footnotes.

Different translation techniques and strategies must also be considered. Back translations as discussed in section 8.1 are one of the techniques that can be followed. These back translations can be compared with the existing Bible translations. Preference must be given, however, to contemporary English translations.

Another aspect that needs to be taken into consideration when using Sign Language is the more generally accepted signs must be used rather than regional. The signs as well as the intellectual level of the signs must be on the same intellectual level as that of the target group. This is determined by the deaf people involved in the process.

The translation team must consist of mother tongue speakers and the translation team must be supplied with computers that will give them access to electronic translations of the Bible in English. The team also need a video camera for recording purposes (Geocities, n.d.).

8.1.3 The American Sign Language Bible

During 1981 the Deaf Mission started an Omega Project to make the Bible more accessible for the Deaf. The first videos were made of Matthew, Luke, Acts and Philippians. The Sign Language that was used was strongly influenced by English (Pidgin Signed English). Soon after that American Sign Language translators and mother tongue consultants translated the Bible into a visual format where American Sign Language (ASL) was used. Today more than 25% of the Bible is available in ASL.

In the review of Chris Wixtrom (Aslaccess, 2000) it is stated that the video of Genesis is a very accurate ASL translation, with its message clearly conveyed. She has the following to say about it:

“I found myself pulled into the drama as the Deaf signer detailed the struggles, passions, scheming, noble acts, disheartening defeats and extraordinary victories chronicled there. I marvelled at the creation story, delighted in the luxuriant garden, cringed at Satan’s tricks, stood in awe at the ark, laughed with Abraham and Sarah, saw Jacob take his brother’s birthright and blessing, and cried with Joseph when he revealed his identity to the brothers bowing before him. Reading the Bible in ASL, I was overwhelmed with its power to communicate. Everything was there, from the big picture to the finest particulars.” [Chris Wixtrom, n.d].

The written Bible sometimes has additional information to assist with understanding. This may include maps, definitions and explanations. The ASL Bible also has these. Maps are used on the screen and notes in ASL provide cultural information as well as terminology. The American translation in Sign Language is translated from the Hebrew and Greek source texts and is independent from any other English translation. The following aspects were very important in the production of the translation: the sharpness of the image, colourfulness, close-up shots of the signers, on-screen references to chapters and verses which assisted with the location of specific parts of the Bible, graphics, notes, maps and illustrations. An English voice is included on the video (Deafmissions, 2005).

The translators of the Bible into ASL followed a team approach, the same as in Japan. A team was compiled with three or more people for each book of the Bible. Each team has two or more deaf members for whom ASL is their first language. A deaf person is used in front of the camera as signer of the whole translation. The other Deaf people act as consultants, assisting in ensuring that the translation is accurate. Each team has a hearing member which acts as a bilingual coordinator. This person is conversant in both ASL and English. The other member of the team is a source text specialist (Hebrew or Greek). This person works with the team to make sure that the original meaning is translated into ASL.

During the process of translation the team members read the extracts in an English translation and discuss the meaning of each section. They study other written notes as compiled by the source language consultant. After that the team works on a translation of each text. The bilingual coordinator discusses questions regarding the translation with the source language consultant. When the notes are complete, the translation is refined. The ASL signer memorises the translated parts and a trial video is recorded. When the team is satisfied with the translation, it is given to the source text consultant who looks at accuracy regarding the original Hebrew and Greek. If needed the bilingual coordinator acts as interpreter. Recommendations are made if there are parts that are not clear. Changes and adaptations are made, the signer memorises it and it is recorded again.

The next step is to invite the local deaf community to look at the trial video. Questions are asked of the translation team, opinions are given and proposals are discussed. The team takes notes and these are used to rework the texts and to change them. The final video is recorded, edited, copied and distributed. The process is very long and many people are involved, all with the sole aim of ensuring that the translation is accurate and easily understood by the deaf community (Noe, 2003).

9. The process of translation that was used for this study

As no SASL Bible translations exist in South Africa, translations of written texts into Sign Language had to be made. Due to time constraints only six extracts of the Bible

were selected for the translation process. As seen in Chapter 3, deaf people need to be involved in all projects concerning them as a community. Because of this, deaf people from South Africa were involved right from the selection of the texts, through the translation process and the production of the texts, right up to the evaluation of the signed translation. Deaf people from different parts of South Africa formed part of the translation team and the translation process. This means that deaf people are willing to take ownership of the project, and that recommendations as well as other outcomes are more readily accepted by the Deaf as they have been involved from the beginning.

The process of translation started with the selection of the six Biblical extracts to be translated and the selection of the translation team. The actual translation of the Biblical extracts followed, which were then recorded on video and evaluated by the deaf community. After alterations to the signed translation, a final video was produced which was used in the empirical study discussed in Chapter 5.

The steps followed in the translation process are as follows:

9.1 Step 1: Selection of the texts to be translated for the trial video

Questionnaires regarding Biblical extracts that deaf people enjoy reading, extracts that were not too difficult to begin with, were drawn up and sent to two schools and to two congregations for the Deaf. The headmaster and the minister in the school and congregation respectively, assisted with the research by interviewing thirteen (13) students and congregation members.

The following were included in the questions asked in the questionnaires:

- Parts of the Bible that the person likes to read.
- Parts of the Bible that are easily understood by the person.
- Parts of the Bible that are not so easily understood by the person.
- Parts of the Bible that he/she would like to have translated into SASL.

From the 30 questionnaires sent out only 14 were received by the researcher. The answers to the abovementioned questions can be reflected as follows:

Respondent	Which Bible do you read	Parts that you like to read	Parts that are easily understood	Parts that are difficult to understand	Parts that must be translated in SASL
1	Good News	Exodus	Matthew	1&2 Kings	Ruth, 1&2 Chronicles, Proverbs
2	Not indicated	Psalm 23	Tshenolo	Matthew	Psalm 23
3	New International Version	Genesis	Genesis	Mathew	Acts and Timothy
4	Good News	Mark	Mark	Exodus	Whole Bible
5	New International Version	2 Corinthians	2 Corinthians	John	Matthew, Genesis and Psalms
6	Old Translation and Living Bible	John	Whole Bible	Revelations	Whole Bible
7	Living Bible	Select from the whole Bible	Most parts	Genealogies	Gospels, Psalms, Daniel, Revelations
8	Holy Bible	Genesis 1	Genesis	Not indicated	Not indicated
9	Living Bible	John 3:16	John 3:16	Exodus 20	Not indicated
10	Holy Bible	Old and New Testament	Old and New Testament	Old and New Testament	Not indicated – only that it must be in the first language
11	Not indicated	Old and New Testament	Old and New Testament	Old and new Testament	Not indicated – only that it must be in the first language
12	English Bible	Psalms	New Testament	Old Testament	Whole Bible
13	Not indicated	John 1	John 1	Many parts	Story about Adam and Eve

Table 1: Summary of results from questionnaire 1.

Answers from one questionnaire are not included in Table 1. The conclusion may be made from this questionnaire that the person did not understand the written language (English) completely; that person also indicated that he/she does not understand anything in the Bible.

Table 2 indicates the parts that the respondents (deaf people) find difficult to understand:

Part of the Bible	Responses
Kings	1
Matthew	2
Exodus	2
John	1
Revelations	1
Genealogies	1
Old Testament	3
New Testament	2
Whole Bible	1

Table 2: Parts difficult to understand

Table 3 indicates which parts the respondents would like to be translated into SASL.

Parts of the Bible	Responses
Genesis	2
Psalms	3
Ruth	1
Chronicles	1
Proverbs	2
Acts	1
Daniel	1
Matthew, Mark, Luke and John	1
Revelations	1

Table 3: Parts that would like to be translated

9.1.1 Interpretation of the questionnaires

Parts of the entire Bible, both Old and New Testament, were indicated by the respondents as parts that are read. The respondents also indicated a variety of Biblical sections as either difficult to understand or understandable. Three people indicted that the Psalms need to be translated and two indicated that Genesis and Proverbs should be translated into South African Sign Language.

9.1.2 Final selection of the texts for the trial video

Due to time and money constraints, three extracts from the Old Testament and three extracts from the New Testament were selected for translation into SASL. Different genres of texts were taken into consideration in the selection process: for example, The Lords Prayer and a parable. Selections were also made where a more formal discourse was used, for example Exodus 20. Another criterion for selection was the inclusion of more abstract pieces, such as Psalm 23. Both well-known and lesser known extracts were also selected.

The following six extracts were selected for translation:

Old Testament

- Exodus 20:1-17, the Ten Commandments
- Psalm 23, The Lord is my Shepherd
- Daniel 7:1 – 7, Daniel’s dream about four animals

New Testament

- Matthew 7: 24 – 28, A wise person and a foolish person
- Mark 14: 22 – 26, The Lord’s Supper
- Luke 11: 1 – 4, How we must pray.

9.2 Step 2: Translation team

Because of the large deaf community in South Africa, team members were selected from the provinces where larger concentrations of deaf people are found. Race, sex, age and level of competency in SASL are aspects that were taken into consideration in the selection process. Level of education was not one of the most important factors in the selection process. Attention was given rather to the profile of persons in the deaf community, their involvement in the national deaf community as well as their competence in Sign Language. Exposure to different SASL dialects is important as choosing the most suitable sign in the translation is crucial. All the deaf persons who were selected as part of the translation team use SASL as their first language.

The first of the Deaf team members who was involved in the translation process was Lydia Petros from the Free State, a black lady in her late 20s. She is unemployed. Ms. Petros is a member of the Free State Deaf Provincial Association. She has also attended several youth camps on national level.

The second member of the team was Bertha Tsotetsi, a black lady in her early 20s from the Eastern Free State area (Qwa Qwa). She is employed as a teaching assistant at the Thiboloha School for the Deaf. She has exposure to the national deaf

community through involvement in youth programmes, and represents the deaf people of the Free State on a variety of national committees.

Desmond Kgarabe, a black man in his late 20s from the Northern Cape was the third member of the team. He works as a teacher for the Deaf at a school in Kimberley where deaf children are accommodated. He is the chairperson of the Northern Cape Deaf Provincial Association and represents his province on the Executive Management of DEAFSA.

Phumie Jemane, a black man in his 30s from Johannesburg, Gauteng also formed part of the team. He works for the Deaf Federation of South Africa. He is also an untrained priest in the deaf community. Mr Jemane has had television exposure as part of the programme for the Deaf on SABC.

The last deaf person on the team was David Pedro, a coloured man in his 30s from Cape Town. He works at the Bastion of the Deaf as Sign Language Developer. He teaches Sign Language in the deaf community and has had exposure to the national deaf community on different levels.



Picture 1: From left to right in front: Desmond Kgarabe, Lydia Petros, and Suzette Botha.

Back: Phumie Jemane, Susan Lombaard, David Pedro and Bertha Tsotetsi.

Hearing members of the team included a bilingual coordinator, Susan Lombaard, who is a qualified Sign Language interpreter from the University of the Free State. Specialists in the field of translation from the University of the Free State acted as consultants regarding translation. They were Prof J Naudé and Suzette Botha.

Other specialists assisted with the back translations by comparing the translations with the source languages, Hebrew and Greek. These specialists were Prof P Nel (Daniel 7), Prof Hermie van Zyl (New Testament extracts), Prof Snyman (Exodus 20) and Prof J Naudé who assisted with Psalm 23.

9.3 Step 3: The translation process

The translation process that was used in producing the SASL Bible text shows similarities to the method used in America where translation of the Bible was done into ASL. The method followed by the Americans is discussed in 8.1.3.

The selected team gathered in Bloemfontein for a period of five days (31 March – 4 April 2003) for the translation of the extracts selected as well as for the recording of the trial video.

On day one, the process of translation was discussed with the deaf members of the team. The emphasis was placed on the most important aspects that needed to be taken in consideration when the actual translation was done. This orientation was done by the experts in translation with the bilingual coordinator acting as interpreter.

After the process of translation had been discussed, the selected sections of the Bible to be translated were given to the team. After collaboration with each other the team decided to start the translation process with The Lord's Prayer (Luke 11:1–4). The reason for selecting Luke 11 was that all the deaf team members were familiar with this extract.

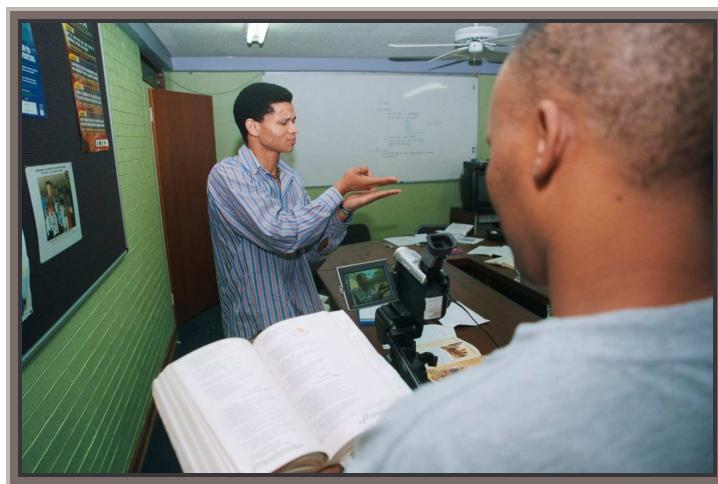
The first step in the translation process was to discuss the meaning of the text. Words that were more difficult to sign were identified and discussed. The different signs

used in the different provinces were discussed and the team decided on one sign that would be used on the video. Words/signs that might be confusing or not so well known were identified to be put into a glossary at the beginning of the video.

The text was then translated from English to SASL, verse by verse. English texts from the Holy Bible Easy-to-read version, 21st King James Version, Amplified Bible and the Good News Bible were used for the translation.

After completion of the entire text, the team chose one person to sign it on video. The text in SASL was transcribed onto a flipchart and then practised by the signer with the assistance of the other team members. This trial translation was video recorded and then given to the source language experts, who had to compare it with the original Hebrew and Greek. This was done through the process of writing down the signed version using Afrikaans words (transcription). It was then translated into Afrikaans as it would have been interpreted. (The transcribed version with the interpreted version is indicated below.) This was done by the bilingual coordinator. The same procedure was followed for each of the selected parts.

The translation of Daniel 7 was the most difficult due to the fact that it is very abstract. The deaf people found it difficult to visualise the beasts. Additional visual information from the internet was used to assist.



Picture 2: Phumie Jemane and David Pedro practising Psalm 23 for the recording of the trial video.

9.3.1 The transcribed texts used for the first video recording

Transcribed version of Luke 11:1–4 (The Lord’s Prayer) in Afrikaans

TYD JESUS GAAN BID (kniel) KLAAR DISSIPEL EEN (aandag getrek) JESUS (kyk na die dissipel) U ASSEBLIEF LEER BID HOE DIESELFDE VERLEDE J-O-H-N HY LEER HULLE DIESELFDE LEER MY (Jesus kyk na dissipel) JY BID HOE VADER HEMEL NAAM U WONDERLIK HEILIG KONINGKRYK U KOM (van bo in die hemel na die aarde)
TYD AANGAAN KOS GEE GEE SONDE VERGEWE MYNE DIESELFDE EK VERGEWE HULLE TE NA KOM MY VERSOEKING(S) EK VERKEERD DOEN NEE

Luke 11:1–4 as it was interpreted by the bilingual interpreter in Afrikaans

Jesus het gaan bid en toe hy klaar was het ’n dissipel na hom toe gekom. Jesus het na die dissipel gekyk. Die dissipel het vir Jesus gevra: “Asseblief leer ons bid soos wat Johannes sy dissipels geleer het. Leer ons ook.”

Jesus het na die dissipel gekyk en gesê: “Wanneer jy bid sê, Vader in die Hemel, U naam is wonderbaar en heilig. U koninkryk moet kom. Gee ons altyd kos. Vergewe my sondes soos ek die wat teen my kwaad doen, vergewe. Moenie my versoek sodat ek verkeerd kan doen nie.”

Transcribed version of Exodus 20:1–14 (The Ten Commandments) in Afrikaans

1. GOD WOORDE (meervoud deur 2 hande te gebruik) Sê
2. EK HERE JOU GOD VERLEDE PLEK EGIpte (gebarenaam gebruik) JULLE GEVANGE EK (julle) BEVRY
3. AANBID JY ANDER GOD GOD NEE EK
4. MAAK VERSKILLEnde GOD GOD (meervoud) NEE AANBID HULLE NEE EK HERE JOU GOD ALLEEN AANDAG
5. OUERS SONDE SONDE 3DE VIERDE (generasie) KINDERS STRAF
6. MENSE MENSE BAIE BAIE LIEF MY LUISTER MY GEBOOIE EK LIEFDE GEE GEE
7. HERE JOU GOD NAAM GEBRUIK VERKEERD EK STRAF
8. RUS DAG ONTHOU HOEKOM (dit) HEILIG
9. DAE 6 WERK WERK AANGAAN
10. MAAR RUSDAG HERE JOU GOD JULLE KINDERS DIENSPERSONE DIERE PERSONE (by jou) WERK NIE

11. SES DAE WERK MAAK HEMEL AARDE SEE DIT DAG 7 GOD RUS DAG RUS (rusdag)
HEILIG GOD SEËN
12. VADER MOEDER RESPEKTEER JOU LEWE LANK JY PLEK GOD GEE
13. MENSE JY DOODMAAK NEE
14. RONDSLAAP JY NEE SONDE VERKEERD
15. JULLE STEEL NEE
16. JULLE LIEG NEE
17. ANDER HUIS JY BEGEER NEE VROU OF MAN JY BEGEER NEE DIENSPERSOON
 DIER BEGEER NEE

Exodus 20 as it was interpreted by the bilingual interpreter in Afrikaans

1. God het hierdie woorde gesê:
2. Ek is die Here jou God wat jou uit gevangenisskap uit Egipte bevry het.
3. Jy moet geen ander gode aanbid nie. Net vir my.
4. Jy mag geen ander gode maak en hulle aanbid nie. Ek die Here jou God wil al die aandag hê.
5. Ek sal ouers wat sonde doen se kinders tot die derde en vierde geslag straf.
6. Mense wat my liefhet en na my gebooie luister sal ek baie liefde gee.
7. As jy die naam van die Here verkeerd gebruik, sal ek jou straf.
8. Onthou die rusdag. Dit is heilig.
9. Ses dae moet jy met jou werk aangaan.
10. Maar op die rusdag van jou Here mag jy, jou kinders, jou dienskneg, diere of mense by jou, nie werk nie.
11. In ses dae het God die hemel, die aarde en die see gemaak. Op die sewende dag het Hy gerus en die dag geheilig en dit geseën.
12. Jy moet jou vader en moeder respekteer en dan sal jy lank lewe in die plek wat God vir jou gee.
13. Jy mag nie ander mense doodmaak nie.
14. Jy mag nie rondslaap nie. Dit is sonde.
15. Jy mag nie steel nie.
16. Jy mag nie lieg nie.
17. Jy mag nie 'n ander se huis begeer nie, of sy vrou of man, dienskneg of dier begeer nie.

Transcribed version of Matthew 7:24–28 (The two houses) in Afrikaans

24. *MENSE LUISTER LEER MYNE DIESELFDE WYSE MAN HULLE BOU HUISE WAAR ROTΣ OP*
25. *WIND REËN STORM WATER HUIS OMVAL NIE STAAN STEWIG HOEKOM OP ROTΣ DAAR*
26. *MENSE LEER MYNE LUISTER NIE HULLE DIESELFDE DOM PERSOON HUIS BOU WAAR SAND*
27. *REËN WIND STORM WATER HUIS VAL OM HOEKOM SAND*
28. *JESUS LEER KLAAR MENSE VERBAAS BAIE BAIE*

Matthew 7:24-28 as it was interpreted by the bilingual interpreter in Afrikaans

24. *Mense wat luister na wat ek sê, is soos 'n wyse man wat sy huis op 'n rots gebou het.*
25. *Wind, reën en storms sal nie die huis laat omval nie. Dit staan stewig omdat dit op 'n rots gebou is.*
26. *Mense wat nie na my luister nie is soos 'n dom persoon wat sy huis op die sand bou.*
27. *Wind, reën en stormwater laat die huis omval en wegspoel want dit is op sand gebou.*
28. *Toe Jesus die mense klaar geleer het was hulle baie verbaas.*

Transcribed version of Psalm 23 (The Lord is my Shepherd) in Afrikaans

1. *HERE MY HERDER EK WIL HÊ ALLES U MY GEE SAL ALTYD*
2. *GEE GRAS EK LÊ LÊ DIESELFDE LEI MY WATER LEWE MY GEE STERK NUUT AANGAAN U NAAM U WONDERLIK GOED PAD REGTE U LEI MY HOEKOM VOORBEELD U WONDERLIK WONDERLIK GOED*
3. *DIESELFDE DONKER VALLEI DONKER EK BANG NEE HOEKOM U BESKERM MY STAF (dit) U GEE GEMAKLIKHEID GERUSTHEID*
4. *VYANDE MYNE (Hulle) U TAFEL VOORBEREI (daar) U OLIE KOP (myne) GOOI WONDERLIK BEKER HIERDIE OOR LOOP*
5. *GOEDHEID U MYNE ALTYD BY MY DRA*
6. *HUIS U EK BLY ALTYD SAL EK*

Psalm 23 as it was interpreted by the bilingual interpreter in Afrikaans

Die Here is my herder. Hy gee my alles wat ek wil hê.

Hy laat my rus in gras. Hy lei my na water wat my nuut en sterk maak. U naam is wonderlik goed en U lei my op die regte pad. U voorbeeld is wonderbaar.

Ook wanneer ek in donker valleie gaan is ek nie bang nie omdat u staf my beskerm en my gerus maak.

U berei 'n tafel voor vir my vyande. U gooi olie op my hoof. Dit is wonderlik en my beker loop oor.

U goedheid sal ek altyd by my dra. In U huis sal ek vir altyd bly.

Transcribed version of Mark 14:22–26 (The Last Supper) in Afrikaans

22. DISSIPELS HULLE EET JESUS BROOD NEEM SEËN (Brood) BREEK GEE GEE (aan dissipels) JESUS SÊ HIERDIE (brood) LIGGAAM MYNE
23. KLAAR JESUS BEKER VAT DANKIE (God) GEE GEE DISSIPELS DRINK DRINK JESUS SÊ HIERDIE (wys na wyn)
24. BLOED MYNE GOD VERBOND (JULLE) (MENSE) BAIE
25. WAARHEID EK SÊ EK WYN HIERDIE DRINK NOU NEE EENDAG KONINKRYK GOD EK DRINK NUUT
26. HULLE (DISSIPELS) SING GAAN WAAR BERG DAAR O-L-Y-F

Mark 14:22–26 as it was interpreted by the bilingual interpreter in Afrikaans

22. Terwyl die dissipels eet, het Jesus die brood geneem en dit gesê. Hy het die brood gebreek en vir die dissipels gegee. Hy het gesê: "Hierdie brood is my liggaam."
23. Toe hulle klaar was het Jesus die beker gevat, God daarvoor gedank en vir sy dissipels gegee om te drink.
24. Hy het gesê: "Dit is my bloed wat julle en al die mense aan God verbind."
25. Ek sê waarlik dat ek nie nou van hierdie wyn sal drink nie maar wel eendag in die koninkryk van God sal ek nuwe wyn drink."
26. Die dissipels het gesing en na die Olyfberg gegaan.

Transcribed version of Daniel 7:1–7 (Daniel's Dream) in Afrikaans

1. TYDPERK JAAR EEN PLEK BABILON DAAR KONING NAAM B-E-L-S-A-Z-Z-A-R DAAR D-A-N-I-E-L LÊ DROOM VERANDER VISIOEN (DIT) NEERGESKRYF
2. HY Sê EK SIEN WINDE (van oral af) SEE ROF BAIE ROF
3. UITKOM UITKOM UITKOM VIER WAT WOESTE DIERE
4. EERSTE DIESELFDE LEEU VLERKE DIESELFDE AREND VLERKE AFGEKAP (nie meer daar) STAAN VOETE DIESELFDE MENS HART GEDAGTES DIESELFDE MENS
5. TWEEDE DIESELFDE BEER (Van kant gekom) VOOR (My) STAAN RIB 3 BEK (IN) INGELIG VLEIS EET EET EET
6. DERDE EK SIEN DIESELFDE LUIPERD VLERKE 4 (op rug) DAAR DIESELFDE VOËL KOPPE 4 DAAR DAAR DAAR MAG GEE REGEER
7. DRIE HIERDIE (wys na diere) KLAAR EK VISIOEN SIEN VIERDE (BAIE) GEVAARLIK STERK TANDE EET EET EET VOETE TRAP TRAP TRAP VIER DIESELFDE (ander) NEE VERSKIL HORINGS TIEN (op kop)
8. TYD EK DROOM (ek) SIEN HORING (tussen) EEN (uitkom) DRIE AF (weg) EEN DIE (Point) OË DIESELFDE MENS MOND DAAR (Point) WOORDE SKREE SKREE SKREE

Daniel 7 as it was interpreted by the bilingual interpreter in Afrikaans

1. In die eerste jaar van koning Belshasar in Babilon, het Daniël gedroom en 'n visioen gesien. Hy het dit neergeskryf.
2. Hy het woeste winde gesien en die see was baie rof.
3. Uit die see het 4 gediertes gekom.
4. Die eerste dier het soos 'n leeu gelyk. Hy het vlerke soos 'n arend gehad. Die vlerke is afgekap en hy het op voete soos 'n mens gestaan. Hy het die hart en gedagtes van 'n mens gehad.
5. Die tweede dier het soos 'n beer gelyk. Hy het van sy kant af opgestaan en voor my kom staan. Daar was 3 ribbene in sy bek. Daar is aan hom gesê dat hy baie vleis kan eet.
6. Die derde dier wat ek gesien het het soos 'n luiperd gelyk. Hy het 4 vlerke op sy rug gehad soos 'n voël en 4 koppe. Hy het mag ontvang om te regeer.
7. Nadat ek hierdie 3 gesien het, het ek 'n vierde dier gesien wat baie gevaarliker en sterker was. Hy het sterk tandes gehad. Hy het alles met sy tandes verorber en onder sy voete vertrap. Hy was nie dieselfde as die ander diere nie. Hy het 10 horings op sy kop gehad.
8. Terwyl ek droom het ek 'n ander horing tussen die ander sien uitkom. Die horing het 3 ander horings vermorsel. Hierdie horing het oë soos 'n mens gehad en 'n mond wat baie woorde gepraat het.

Feedback was received from the source text experts. Problems were experienced with the aspects like direct and indirect speech, first person and third person. Information that had been left out or misunderstood was added and corrected by the translation team. Texts that had to be reworked, were practised again and video footage was recorded for the trial video.

9.4 Step 4: Trial video

The fourth step was the editing of the trial video. The trial video included a glossary with specific words/signs. The glossary was included at the beginning of the tape.

As it was a trial video, the editing was done by the bilingual coordinator with the assistance of the deaf team members. After the editing had been completed, the video was duplicated and given to the deaf team members together with a questionnaire about the video. The team members showed the video to thirty deaf people from their communities. The questionnaire was then completed by the deaf team members after they had shown the video to respondents from their deaf communities. The questionnaire was sent back to the bilingual coordinator who collated the data.

The questionnaire about the trial video included aspects like the signs that were used, sentence structure, clarity of the extracts that were signed, and the skills of the signer were evaluated. (Questionnaire is attached as appendix C.)

The trial video is included on the DVD.

9.4.1 Evaluation of the trial video

- Signs used in all the signed texts

Deaf people indicated that the signs indicated below were unclear or confusing or not part of the dialect used by the specific person. The respondents indicated that they had

problems with the following signs and that these should be changed to their regions dialect:

WINE, COVENANT, KINGDOM, NEW, FATHER, TEMPTATION, FORGIVE, YOUR KINGDOM COME, BREAD, HEAVEN, DISCIPLE, ADULTERY, WORSHIP, COMMANDMENT, PARENTS, IDOL, RESPECT, SEA, REMEMBER, DESIRE, BABYLON, TO RULE, TEETH, HORN, ROCK, VALLEY, PREPARE and SHEPHERD.

- Structure of the signed sentences

The respondents indicated that they are satisfied with all the signed texts except for Exodus 20 where the structure was indicated as somewhat influenced by English.

- Clarity of the signed version

It was indicated in the questionnaires that certain information had been left out. As a result of the signing speed of the signer, some parts were unclear because they were too fast. It was also indicated that some parts were not signed fluently. Comments were received regarding the facial expressions of the signer that were not visible enough because the signer's hands were too high in the signing space. This has a negative influence on the understanding of the message. It was also indicated that the clothes of the signer as well as the background, were disturbing. (A blue background was used.)

One respondent indicated that Daniel 7 is not suitable for children or the elderly, because it is too realistic. It was also indicated that Daniel 7 is too difficult to understand for "simple minded" people. The majority of respondents indicated that they understood Daniel 7 clearly.

- Evaluation of the signer used for the specific texts

Comments regarding the signers were that they were too fast, that their facial expressions were unclear or insufficient, that their clothing was disturbing, that they held their hands too high in the signing space and that they did not have eye contact with their audience.

All the above mentioned aspects will be addressed in the production of the final video.

9.5 Step 5: Preparation of texts

With the comments from the Deaf community in mind, the bilingual coordinator reworked the texts in preparation for the next step. The texts were transcribed into SASL and sent to all the Deaf team members for comments and preparation for the final translations and video recording.

9.6 Step 6: Final translation and video recording

Two members of the team, Phumie Jemane and Lydia Petros, together with a new member Rhyno Snyman, once more gathered in Bloemfontein on 23, 24 and 25 June 2003 for the final changes and adaptations to the texts. After the alterations had been made, the texts were again scrutinised by the source text experts. The texts were then written on a flipchart in SASL, using English words. The signers memorised the parts and this was video-recorded by a professional person. The video was edited and different backgrounds, maps, pictures, and so on, were added to the final product.

9.6.1 Transcribed texts that were used in the final video

Daniel 7:1–8

1. FIRST YEAR B-E-L-S-H-S-A-R PLACE BABYLON KING //
D-A-N-I-E-L (pt) DREAM HE LAY HE VISION // HE VISION WRITE
2. HE SAY NIGHT I VISION SEE WHAT
rep rep
WIND 4 BLOW SAME SEA
3. (Out of sea) COME THEY BEAST
neg
SAME DIFFERENT
4. (Classifier 4) FIRST SAME LION WINGS SAME EAGLE ME LOOK WINGS OFF
HE FEET EARTH STAND
SAME PERSON HEART HIS SAME PERSON
5. (Classifier 4) SECOND SAME BEAR
(Classifier out of sea on side)
rep
RIB 3 MOUTH-IN
rep
INFORM YOU MEAT ALL EAT
6. (Classifier 4) THIRD SAME LEOPARD
rep
WINGS 4 THERE SAME BIRD
rep
HEADS 4 THERE POWER GIVE RULE
7. FINISH //
VISION I LOOK (classifier 4) FOURTH HE DANGEROUS
non-man
HE STRONG TEETH THIS SAME IRON
rep rep
HE ALL EAT WALK
(Classifier 4) SAME FOURTH DIFFERENT
FOURTH HORN TEN
TIME I HORN THINK I SEE HORN GROW THIS SMALL
rep
EYE SAME PERSON MOUTH SAME PERSON
rep
MOUTH WORD-SAY HORN THREE HE OFF

Exodus 20

1. GOD SAY

2. I GOD YOURS PAST YOU EGYPT SLAVE I MAKE-FREE NOW YOU COMMANDMENTS

MINE DO MUST //

3. COMMANDMENTS MINE:

1) YOU IDOL DIFFERENT WORSHIP NO ME WORSHIP
rep neg eye gaze

4. 2) YOU IDOL MAKE NO THEY SAME SOMETHING HEAVEN MAKE EARTH
rep neg

MAKE WATER-IN MAKE NO

rep
WHY I GOD YOURS I PEOPLE IDOL WORSHIP HATE

5. THEY GENERATION 3 4 I PUNISH

6. BUT PEOPLE COMMANDS MINE DO SAME LOVE I FAMILY ONGOING CARE
rep

7. 3) YOU NAME GOD WRONG USE NO YOU WRONG USE GOD PUNISH
neg

8. 4) REST DAY REMEMBER MUST WHY DAY SPECIAL

rep rep
9. YOU DAY SIX WORK

10. BUT DAY SEVEN REST // GOD WORSHIP// REST DAY WORK

NOTHING YOU SON DAUGHTER SLAVES WORK NO
neg

SAME ANIMALS PEOPLE COME WORK NO

11. WHY GOD HEAVEN MAKE EARTH MAKE (pt, pt) WATER MAKE (pt, pt)

BUT DAY SEVEN GOD REST // REST DAY BLESS

12. 5) FATHER MOTHER YOURS YOU RESPECT MUST WHY LIFE YOURS LONG

rep neg
13. 6) YOU MURDER NO

rep neg
14. 7) YOU ADULTERY NO

neg
15. 8) YOU STEEL NO

rep neg
16. 9) OTHER PERSON YOU LIE NO

neg
17. 10) YOU OTHER PERSON HOUSE WANT NO

SAME WIFE SERVANT COW DONKEY ANYTHING WANT NO
neg

Luke 11:1–4

1. JESUS HE PRAY FINISH DISCIPLE THIS SAY JESUS YOU WE TEACH
PRAY HOW SAME PAST J-O-H-N DISCIPLES HIS TEACH
2. JESUS SAY TIME YOU PRAY YOU SAY FATHER WE PRAY PEOPLE
THEY NAME YOURS WORSHIP
nod
WHY YOU GOD WE PRAY KINGDOM YOURS COME
rep
3. EVERY-DAY YOU FOOD GIVE
4. YOU SINS MINE FORGIVE SAME ME PEOPLE BAD DONE ME I FORGIVE
YOU ME TEMPTATION PROTECT

Mark 14:22–26

22. DISCIPLES (pt) THEY EAT JESUS BREAD TAKE
eye rep
GOD THANK BREAK GIVE

YOU BREAD THIS EAT (pt) SAME BODY MINE
class
23. WINE TAKE-CUP
eye rep
GOD THANK GIVE CUP (pt) BLOOD MINE
eye
24. BLOOD MIND GOD (pt) PEOPLE (pt) MANY AGREEMENT NEW
non-man neg
25. TRUE NOW I DRINK BUT FUTURE GOD KING-PLACE

ME WINE NEW DRINK
26. THEY SING THEY MOUNT O-L-I-V-E-S GO

Matthew 7:24–28

24. PEOPLE THEY WORD MINE ^{rep rep} DO THEY SAME WISE PERSON
THEY HOUSE BUILD WHERE ROCK HOUSE
25. STORM WATER-RISE BUT ROCK HOUSE-STAY
^{neg}
26. BUT PEOPLE THEY WORD MINE DO THEY SAME STUPID PERSON
THEY HOUSE BUILD WHERE SAND HOUSE
27. STORM WATER-RISE HOUSE ^{non-man} FALL SWEEP-AWAY WHY SAND BUILD
28. JESUS TEACH FINISH PEOPLE THEY AMAZE

Psalm 23

1. D-A-V-I-D SONG HIS
2. GOD (pt) SHEPHERD MINE ME THIS NEED HE GIVE ^{rep eye+rep}
^{neg}
I MORE NEED NO ^{eye}
3. WHY HE ME GRASS BEST LEAD SAME WATER THERE ME REST
^{eye} ^{eye}
HE POWER NEW GIVE ROAD RIGHT HE ME LEAD WHY NAME HIS
WORSHIP
4. SAME ME VALLEY DARK GO ME ^{neg} AFRAID WHY YOU (pt) ME GO-WITH
^{eye} ^{eye}
YOU ME SAVE-KEEP YOU ME GUIDE
5. ENEMY MINE THERE YOU TABLE PREPARE ME SPECIAL PERSON
^{rep} ^{eye}
CUP MINE YOU POUR (pt cup) OVER-FLOW
6. TIME ONGOING LIFE MINE GOODNESS LOVE YOURS KEEP ^{rep}
^{rep}
GOD ME WITH-YOU GO

9.7 Step 7: Empirical study

After completion of the final trial video it was used in an empirical study within the Deaf community of South Africa. The results will be discussed in the next chapter.

10. Conclusion

In this chapter we discussed the different steps that are important when a text, especially a Biblical text, is translated from a written language to Sign Language. The importance of mother tongue speakers in the translation process was realised, even if they are not experienced translators. This chapter explains the process that was followed to translate 6 Biblical parts from the original Hebrew and Greek into South African Sign Language, a process that has never been followed in South Africa.

In the next chapter the results of the empirical study done in the Deaf community of South Africa will be discussed. The signed texts will be used in the study.

CHAPTER 4

Analysis of the perception of written Biblical texts as opposed to Biblical texts in South African Sign Language

In this chapter the findings of the empirical study will be discussed. The empirical study was done on the accessibility of the written Bible texts as opposed to texts in South African Sign Language. A comparative description is provided. The study includes aspects that must be taken into consideration when producing Sign Language texts. This chapter includes the results regarding the background of the video, the need for subtitles, and so forth.

1. Method used in the empirical study

The study was done within the deaf community of South Africa. Respondents were selected randomly. The profile of the respondents is discussed under point 3. Individual as well as group interviews were held and these interviews were done according to a questionnaire. Interviews were conducted in Sign Language and were video-recorded whereafter the questionnaires were completed by the researcher.

Research regarding comprehension of the written Bible texts against the Sign Language Bible texts was done in two groups. Group one was exposed to two extracts from the written Bible (Daniel 7 and Mark 14:22–26). One text was taken from the Bible for the Deaf (Daniel 7) and the other text (Mark 14:22–26) from a written Bible – The Holy Bible. Group one was also exposed to three extracts from the signed texts namely Psalm 23, Matthew 7:24–28 and Luke 11:1–4. Understanding of the texts was tested by means of a set of five questions about the texts. All respondents had the opportunity to read and look at the text only once. Questions were asked and answered in Sign Language.

Group 2 was exposed to three written texts, Psalm 23 taken from the Holy Bible, Matthew 7:24–28 from the Bible for the Deaf and Luke 11:1–4 taken from the Bible for the Deaf. This group also looked at the signed texts, Mark 14:22–26 and Daniel 7. The same questions were asked of both groups about each text. The results are discussed under point 5. The questionnaires are attached as appendices.

Exodus 20 was not used as part of the research regarding the comprehension of the text. All respondents were given the opportunity to look at Exodus 20 to evaluate aspects of what they would like to see on the video, such as the background, and so on. These aspects are discussed under point 5.

2. Profile of the respondents

2.1 Profile according to province

A total of 77 respondents were randomly selected from the following provinces: KwaZulu Natal, Western Cape, Gauteng, Free State and Northern Cape. The representation of the Provinces is indicated in Table 4.

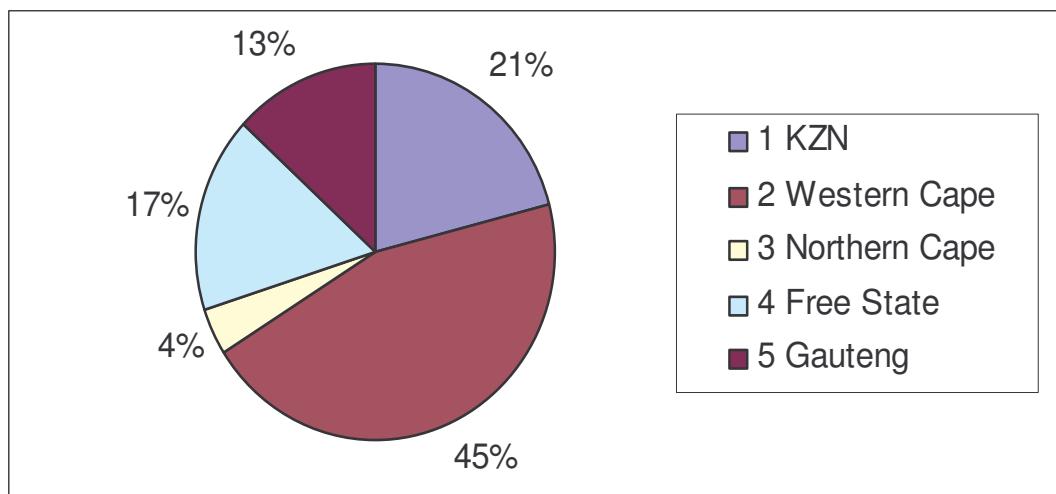


Table 4: Distribution of respondents in provinces.

A bigger selection of candidates took place in the Western Cape (45%) due to the fact that there is a denser population of deaf people in this province. Respondents were

selected from The Bastion for the Deaf in Newlands, Cape Town, and from the De la Bat Dutch Reformed Church in Bellville. Respondents were also selected via the office of the Bible Society in Cape Town. The De la Bat School for the Deaf and Lewensruimte in Worcester were visited, and respondents were also selected from these institutions.

A random selection of Deaf people took place at the Natal Deaf Association in Kwazulu Natal in Durban. 21% of the respondents were from the province of Kwazulu Natal.

17% of the respondents were randomly selected in the Free State. The majority of the respondents were selected from the Bartimea School for the Deaf in Thaba Nchu.

The selection of respondents from Gauteng took place with the assistance of the Deaf Federation of South Africa (DEAFSA). 13% of the respondents were from Gauteng province. Selection took place also with assistance of a Deaf person, Phumie Jemane, who was involved in the production of the signed texts.

Due to the vastness of the Northern Cape, only 4% of the respondents were from this province. Selection took place with the assistance of a Deaf person, Desmond Kgarabe, who was involved in the production of the signed texts.

100% of the 77 respondents were involved in the evaluation of the signed texts. Their involvement included looking at aspects like the backgrounds used on the video, the signs used, and the content as well as other aspects related to the visual texts (Sections A and D of the questionnaire).

2.2 Profile according to race group

As there are deaf people in all race groups in South Africa, selection was also randomly done. Only one Indian took part in the research as most of the Indians are Moslems and thus not willing to become involved.

The distribution of race is depicted in Table 5.

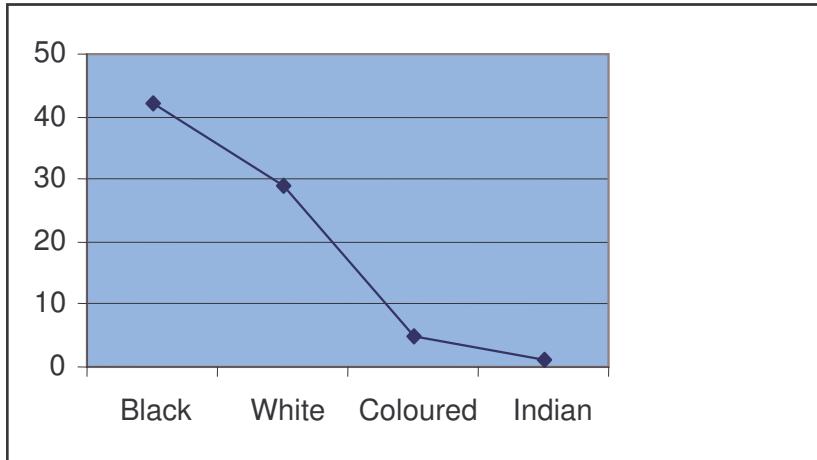


Table 5: Race of respondents

2.3 Male/female ratio

Of the 77 respondents who took part in the evaluation process of the visual texts, 32 (42%) were male and 45 (58%) female.

2.4 Profile of age distribution

All age groups, except children under the age of 16, were included in this research.

Chronological age groups have been used for this study (Papalia and Olds, 1981:10):

Adolescence: 12 – 18 years

Young adulthood: 18 – 40 years

Midlife: 40 – 65 years

Late adulthood: 65 years and older

As indicated in Table 6, the largest percentage of respondents fell in the young adulthood group, aged between 18 and 40 years. As the respondents were randomly selected, the assumption may be made that the deaf people in this age group are more involved in community activities provided by organizations and churches for the Deaf like DEAFSA, Natal Association for the Deaf and The Bastion.

The age distribution of the 77 respondents is as follows:

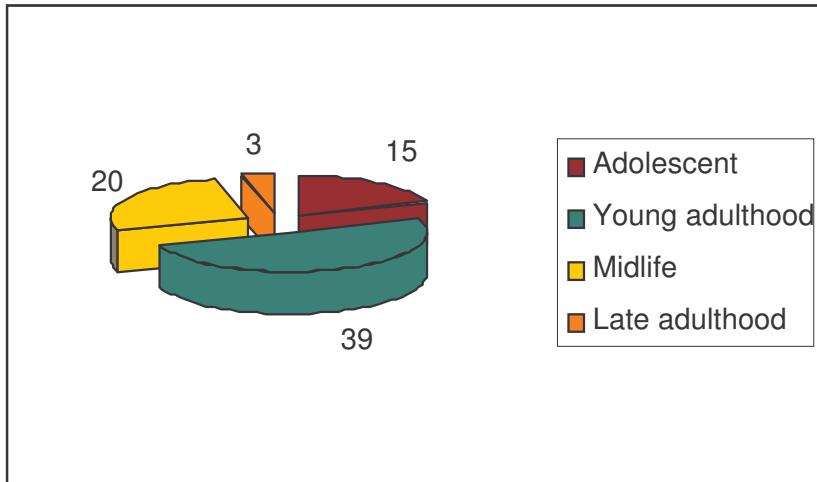


Table 6: Age distribution

2.5 Membership of specific congregations

Of the 77 respondents 27 (35%) indicated that they are members of the Dutch Reformed Church (93% of the white respondents) while 58% of the respondents did not indicate to which church they belong.

2.6 Profile of level of education

Education level played a very important role in the results of the research. As it was a randomly selected group of respondents, the researcher did not have control over this aspect. The levels of education of the 77 respondents are shown in Table 7.

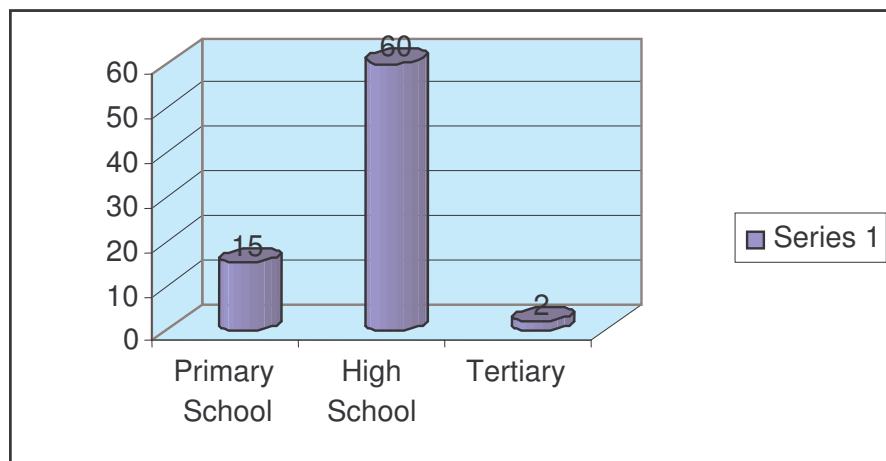


Table 7: Level of education

Although the majority of respondents indicated that they had a high school level of education, the actual grade was not specified, so this could have meant Grade 8. The level of education of the respondents had a serious influence on the results of the study. Level of education affects not only one's ability to read English but also has an influence on the signing skills of the respondents. It was found that the deaf people with a lower level of education, did not actively take part in the provincial and national activities of deaf people. Their signing is limited to the regional dialect because of the lack of exposure to deaf people from other provinces.

The literacy problems of the majority of the respondents made it realistic to use only 56 (73%) of the respondents in the part of the study evaluating the accessibility of the written text vs. the visual text (Sections A, B, C and D of the questionnaire).

3. The written Bible

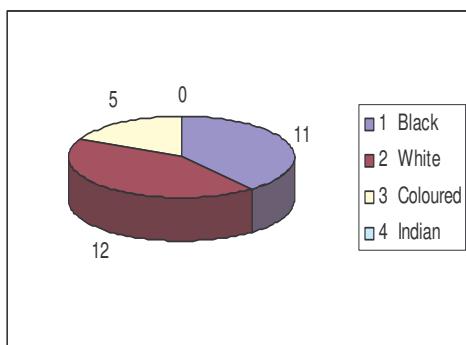
3.1 General information

Due to the literacy problems, only 56 of the 77 (73% of the total number of respondents) respondents were used in the research regarding the accessibility of the written Bible. Two groups of 28 respondents each were used. Both groups were exposed to written and visual texts.

Group one was exposed to two extracts from the written Bible (Daniel 7 and Mark 14:22–26). One text was taken from the Bible for the Deaf (Daniel 7) and the other text (Mark 14:22–26) from a written Bible – The Holy Bible. Group one was also exposed to three parts from the visual texts namely Psalm 23, Matthew 7:24-28 and Luke 11:1–4. Group 2 was exposed to three written texts, Psalm 23 taken from the Holy Bible, Matthew 7:24–28 from the Bible for the Deaf and Luke 11:1–4 taken from the Bible for the Deaf. This group also looked at the signed texts, Mark 14:22–26 and Daniel 7.

The profile of the respondents in the two groups was as follows:

Group 1



Group 2

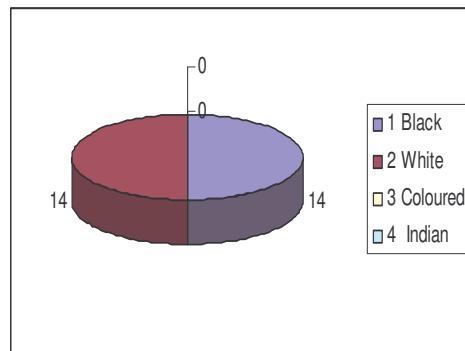


Table 8: Race distribution

Due to the method of selection of the respondents, it was not possible to have two that were exactly the same. Group 1 included coloured people and had an even distribution of white and black respondents.

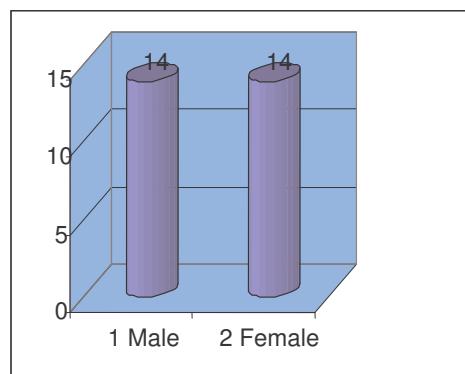
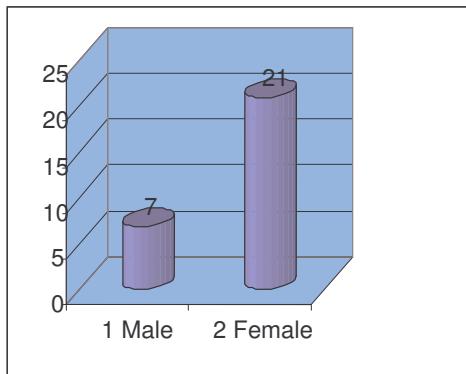


Table 9: Sex

Group 1 had an uneven distribution of male and female respondents while group 2 had exactly the same number of male and female respondents.

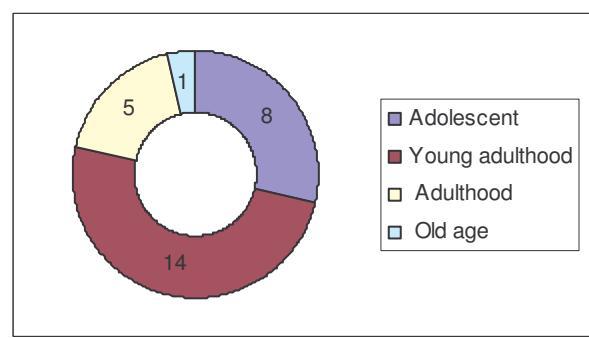
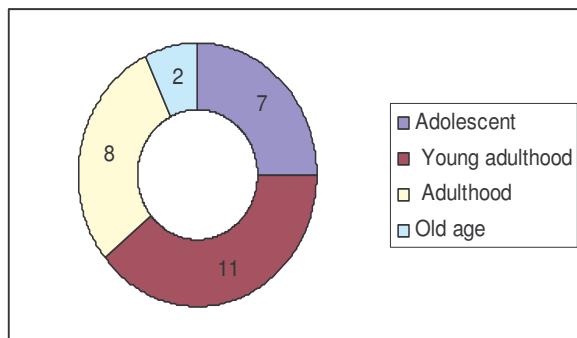


Table 10: Age distribution

In both groups the largest selection of respondents was from the age group 18 – 40 (young adulthood). This distribution is in line with the overall profile of the age groups of the respondents as indicated in Table 6.

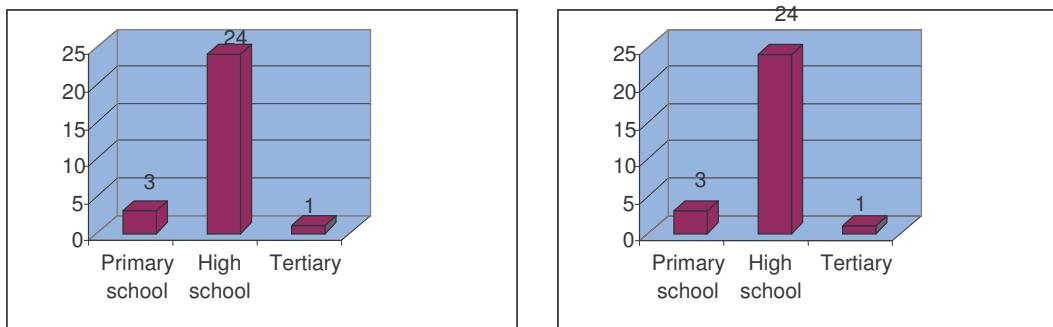


Table 11: Education level

The majority of respondents in both groups had a high school education. The specific grade was not indicated and it could vary from grade 8 to grade 12.

3.2 Perceptions of the Bible

In this section of the questionnaire, the perceptions of the respondents regarding the Bible and their knowledge thereof were tested. This was done according to the questions as indicated below.

The first question was “How well do you know the Bible”? Respondents had the choice between very good, average, here and there something and not at all.

The second question focused on the importance for the respondent of reading the Bible. They had to indicate whether it was important for them or not. If it was important, they could state why. Some of the reasons given by the respondents regarding the importance of reading the Bible were:

Learn about God. I learn about Jesus. Learn how to live. Learn that Jesus died for us. It tells us about God. God tells us how to live. Read the Bible in school. If I have a problem, the Bible helps me to solve it. Jesus is our saviour. Learn what is right and wrong.

In the third question, respondents were asked whether they had a Bible, and if so what the name of it was. The last two questions in this section were about how regularly they read the Bible and if they understood everything in the Bible.

The following table provides a summary of the answers to the abovementioned questions.

Group 1	Group 2
<p>79% of the respondents indicated that it was important to read the Bible while 21% said it was not important for them to read the Bible.</p> <p>46% said that they read the Bible on a daily basis while 21% stated that they never read the Bible.</p> <p>75% of the respondents had a Bible while 25% did not have their own Bible.</p>	<p>100% of the respondents indicated that it was important to read the Bible.</p> <p>54% of them indicated that they read the Bible on a daily basis while 36% reads it irregularly.</p> <p>7% indicated that they never read the Bible.</p> <p>79% of the respondents had a Bible while 21% did not have their own Bible.</p>

Table 12: Answers to question about understanding the Bible

In regard to their knowledge of the Bible, respondents were asked to indicate whether it was very good, average, something only here and there or whether they know nothing at all. The largest percentage in both groups indicated that they had an average or “here and there” knowledge of the Bible. A small percentage in group 1 indicated that they had no knowledge of the Bible. If we look at the profile of the respondents who were involved in the research (Table 8), almost 50% in each group were white people who had grown up in Christian homes and attended school where Bible studies were held. Most of them are active members of the Dutch Reformed Church.

The results of respondents’ knowledge of the Bible are indicated in the table below.

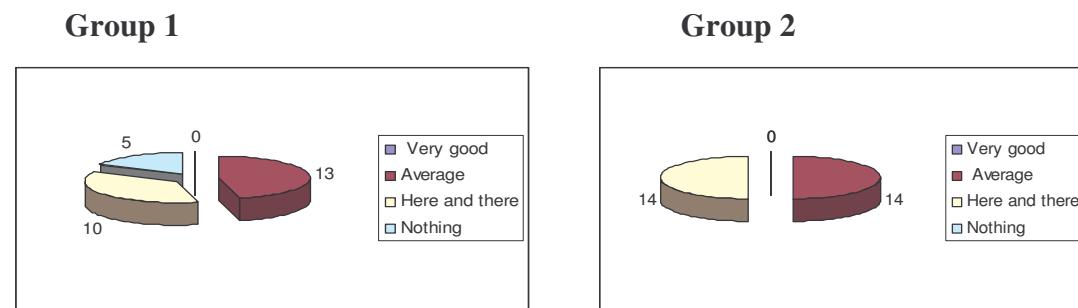


Table 13: Knowledge of the Bible

As seen in Table 13, a large percentage of both groups indicated that their knowledge of the Bible was average (48%) and 43% of the respondents indicated that their knowledge of the Bible was only here and there. Compared to the race distribution and literacy levels of the respondents (Tables 8 and 11) an assumption can be made that 46% of the respondents were from the white community with access to churches, Bible study groups as well as religious education at school would have answered that they have an average to here and there knowledge of the Bible. Here and there knowledge refers to parts of the Bible that are regularly read and talked about. This would include Exodus 20, Psalm 23, Mark 14:22–26, Mathew 7:24–28 and Luke 11:1–4, which were four of the five extracts used in the study.

3.3 Choice between the Bible for the Deaf or another written version

Group 1 was exposed to text 1 from the Bible for the Deaf (Daniel 7) and text 2 from a written Bible (Mark 14:22–26). In response to the question in the questionnaire, “Which text do you understand better and which one do you prefer?” the following information was received:

Group 1

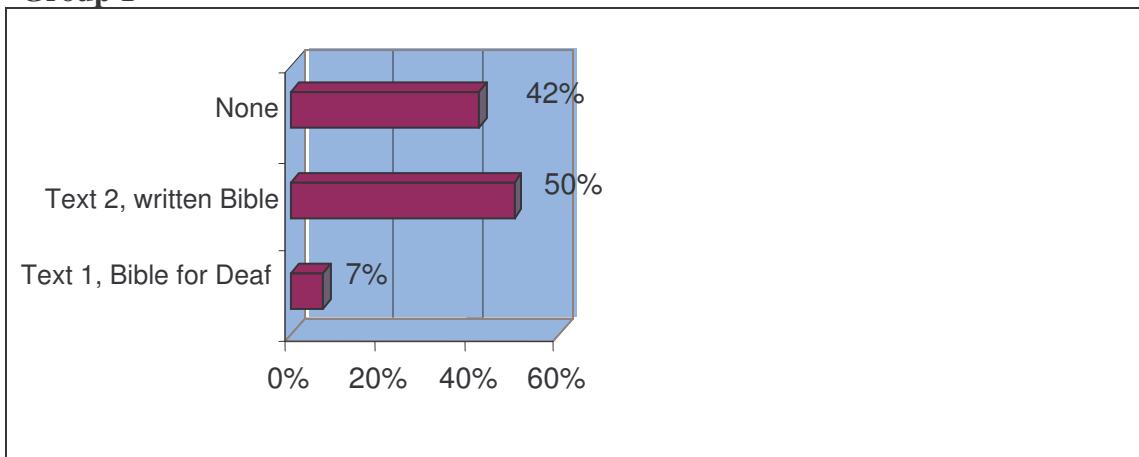


Table 14: Group 1’s choice of texts

The conclusion that can be drawn from this information is that text 2 was the better known text of the two and therefore 50% of the respondents preferred this text. As a result of the literacy level of the respondents, 43% indicated that they did not prefer or understand any of the texts.

Group 2 was exposed to texts 1 and 2 from the Bible for the Deaf (Mathew 7:24–8 and Luke 11:1–4) as well as text 3 from the written Bible (Psalm 23). All of these texts are often read in school and in church, and also during Bible study. As indicated in Table 14, the majority of respondents indicated that they preferred and understood text 2 (Luke 11:1–4) which was taken from the Bible for the Deaf. 36% of the respondents did not prefer any of the texts.

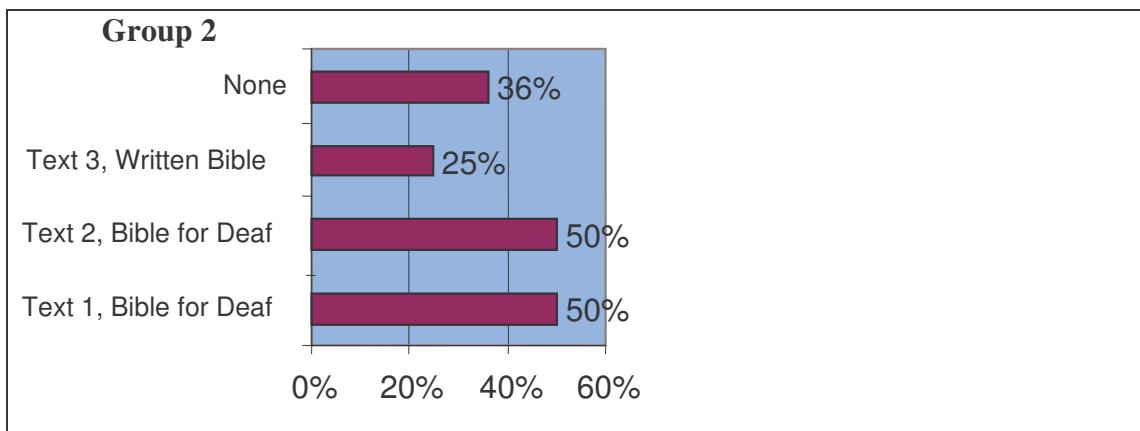


Table 15: Group 2's choice of texts

An overall conclusion that deaf people prefer the Bible for the Deaf (in easier, more understandable Afrikaans or English) above the written version in English/Afrikaans cannot be drawn. The choice of which version they preferred was influenced by the choice of text, and whether it was known or less known.

3.4 What the written Bible should look like

100% of the deaf people involved in the study, indicated that there should be pictures in the written Bible for the Deaf although it should not be similar to a children's Bible. Pictures were only to be used to illustrate difficult concepts. All the respondents (100%) felt that there ought to be explanations for difficult terms in the Bible for the deaf. 48% of the respondents indicated that the explanations should be written underneath the texts (similar to footnotes) while 52% of the respondents felt that the explanation should be written next to the word.

86% of the respondents felt that a written Bible for the Deaf should be written in simpler Afrikaans or English, while 14% felt that this was not necessary.

In reply to the question regarding a separate written Bible for the Deaf, 66% felt that there ought to be a separate Bible for the Deaf, while 34% felt that a separate Bible was not needed.

4. Accessibility of the written text vs. the signed text

In this section of the questionnaire, respondents were exposed to both written and signed texts. Their comprehension of the two texts was tested by a set of questions about the texts. Five questions were asked about each text. The respondents' answers were either right or wrong. The questions were asked and answered in Sign Language. The process was video-recorded. The videos were used by the researcher to complete the questionnaires.

Respondents had only one chance to read or look at the text. This might have had an influence on the outcome of the study. If a text is read through more than once, a person will have a better understanding of the content and questions might be answered more easily. More correct answers would then be received.

The literacy level of respondents also played a role in the results.

- **Written texts:**

If all the questions asked to the respondents about the written texts are considered, the following was reflected:

Respondents answered more questions correctly about Mathew and Luke. More wrong answers were given about Daniel, Psalm 23 and the text in Mark 14. An assumption can be made that Matthew 7 and Luke 11 are better known to the respondents than the other texts.

In Table 16 the blue indicates the percentage of questions answered wrongly, while the red indicates the questions answered correctly.

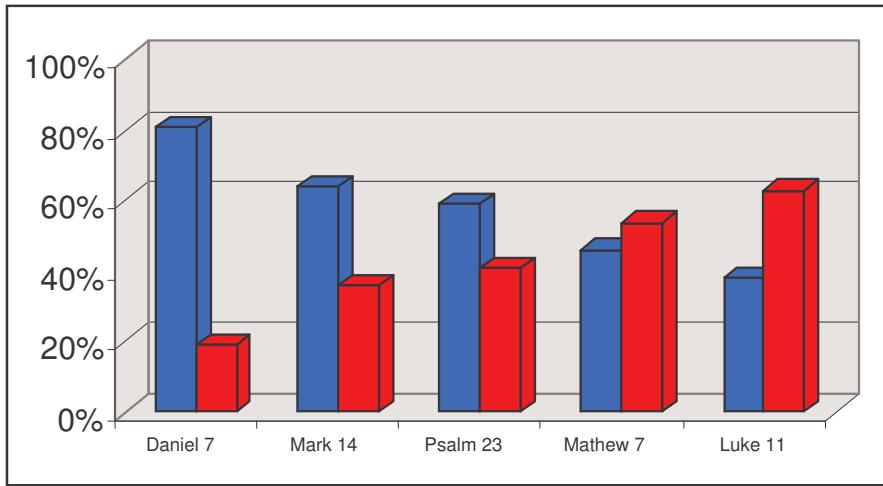


Table 16: Incorrect and correct answers according to the written texts.

- **Signed texts:**

The same questions were asked about the signed texts. This was done on the same principal as the written texts. The blue in Table 17 indicate the percentage of questions answered wrongly while the red indicates correctly answered questions. Except for Daniel 7 and Psalm 23, more answers were correct. An assumption can be made that Daniel 7 is not a well known section.

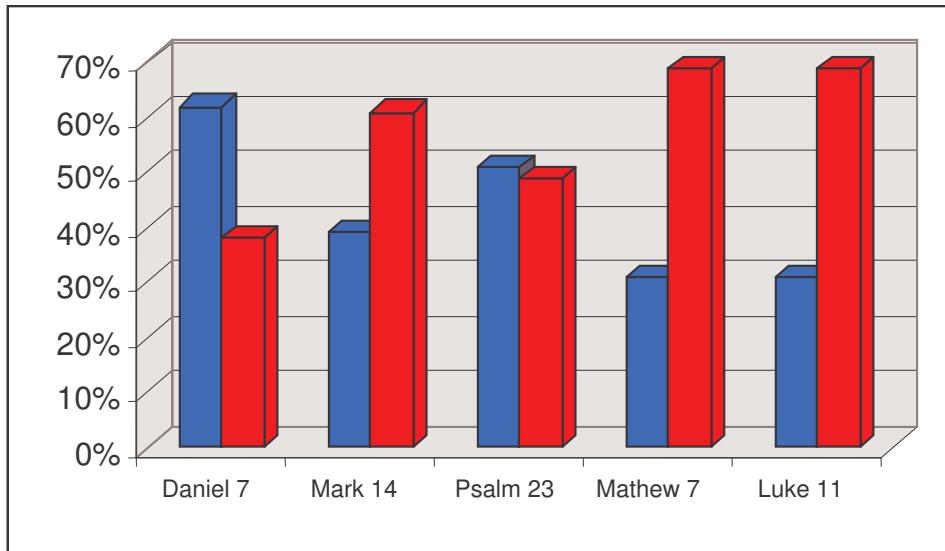


Table 17: Incorrect and correct answers about visual texts

If we consider Table 16, the following conclusion can be made regarding the accessibility of the written text versus the signed texts:

Fewer correct answers were given about the questions asked of the written texts while more correct answers were given about the signed texts. 57% correct answers were given with regards to the signed text against the 42% correct answers for the written texts. Although there is only a 15% difference, this is enough to indicate that the signed texts are more accessible to deaf people than the written texts are.

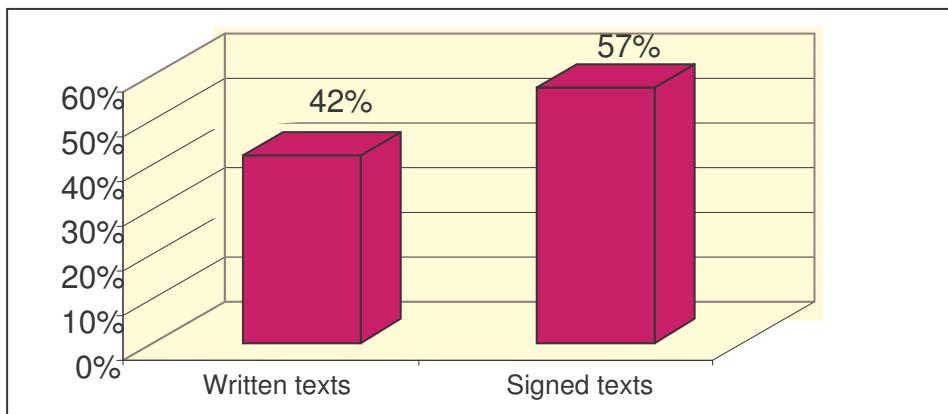


Table 18: Summary of correct answers of both written and signed texts

Factors which might have had an influence on the outcome of the research regarding the accessibility of the written texts versus the visual texts were the time allowed to read and look at the texts, the fact that the researcher was unknown, literacy levels, exposure to the national deaf community and the situation which was strange due to the presence of a video camera, questionnaires, a TV and video machine.

- Time allowed to read and look at the text:

Respondents had been allowed to read and look at the texts only once. If the respondents were allowed unlimited time to comprehend both signed and written texts, different results would probably been found.

- Literacy level

Some of the respondents' literacy level had a serious influence on both the written and signed texts. The literacy level included both reading skills and signing skills. Deaf people with good reading and signing skills are usually those deaf people who have been exposed to literature which has developed their reading skills. They are also people who have contact with other deaf people. It was discovered that some of the deaf people pretended to read the written texts just to "please" the researcher. It is possible that they did not have the confidence to tell the researcher that they were not able to read the texts.

- Exposure to the national deaf community

Deaf people who have regular contact with other deaf people are used to regional dialects. This had an influence on the outcome of the study because these people could understand the visual texts more easily than the deaf people who had limited contact with deaf people from other provinces.

- The situation

Many of the deaf people found the situation in which the interviews were held, very strange. Most of the respondents were unknown to the researcher. The presence of a TV, video machine and especially a video camera contributed to the strangeness and to the "uncomfortable" situation. Some of the deaf people were "overwhelmed" by the signed text because it was new to them. Some of them knew the signers and focused on what the person looked like, who it was, and so forth, thus not focusing on what was signed. The content was therefore lost.

5. The signed texts

5.1 Glossary

100% of the respondents (77) indicated that the glossary was important and that the words should be written at the bottom of the screen as it appears in the video. 77

(100%) of the respondents indicated the background should be one colour and 95% of the respondents proposed a soft blue for the background of the glossary.

A proposal was also made for the glossary to be placed before each text rather than at the beginning of the video. If the entire Bible were to be in visual format, it is proposed that a glossary should be in the beginning of each chapter.

5.2 What should be on the video?

To the question, “What should be on the video?” the respondents indicated as follows:

	<i>Percentage</i>	<i>Remarks</i>
Photos	100%	These could be used to make things clearer, for example in Daniel 7, photos or pictures of the beasts would assist in better understanding.
Pictures	77%	
Maps	67.60%	
Sound	6.40%	The Deaf reacted: “We are deaf, we cannot hear the sound. Sound could, however, be helpful in a family with a hearing family member who is not fluent in Sign Language. The question remains as to “which of the 11 official languages would be used”
Subtitles	37.60%	If subtitles are included on the video, a decision must be made about the language that must be used for the subtitles. Some respondents indicated that it could help them to improve their reading skills.

Table 19: What should be on the video

5.2.1 Background of the texts

66 of the 77 (86%) respondents indicated that either a photo or a picture should be used as the background for the signed texts. The respondents’ preferred a realistic photo to a picture and many respondents suggested that this could vary from text to text. The percentages are indicated in the following table:

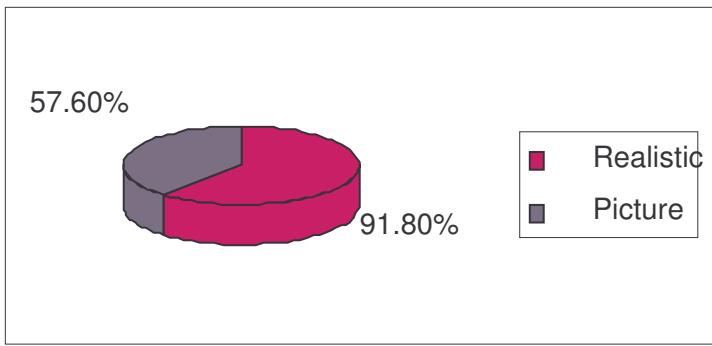


Table 20: Realistic photo versus a picture

The majority of respondents indicated that they would prefer one photo per text (60%). Only 40% preferred more than one photo per text as was done in Exodus 20 on the video.

5.2.2 Signers

The majority of respondents (81%) indicated that they preferred a different signer for each text as they appear on the video. If we consider a whole book, the respondents preferred a different signer for each book.

100% of the respondents were satisfied with the speed of the signers on the video.

Not all respondents indicated who they would like to have to sign on the video but suggestions were made. Armand Kleinsmidt (hearing person from the Western Cape and Sign Language interpreter on E TV), David Pedro (deaf person from the Western Cape), Phumie Jemane (deaf person from Gauteng), Lydia Petros (deaf person from the Free State) and Desmond Kgarabe from the Northern Cape were suggestions. It was also stated that the signers must be Christians. Suggestions were also made that deaf people from each province should be selected to sign on the video.

5.2.3 Preference of version of the Bible

As indicated in Table 20, 62 of the 77 respondents indicated that they would like to make use of both the visual Bible and the written Bible. Twelve respondents (16%) indicated that they preferred a visual Bible in pure Sign Language. The assumption

can be made that both versions, a written Bible for the Deaf as well as a signed version of the Bible, ought to be available for use in the deaf community.

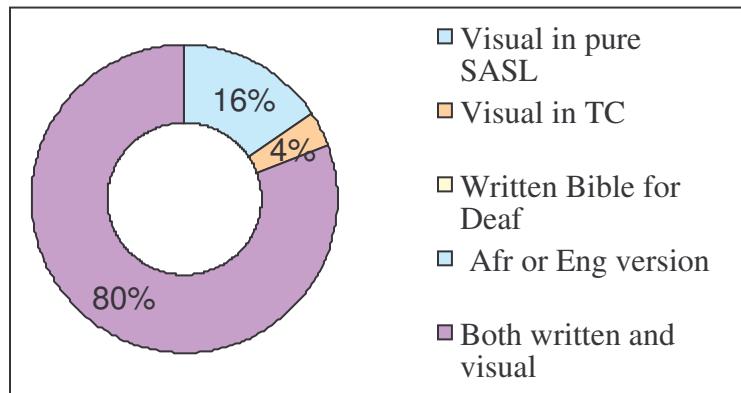


Table 21: Preferred version of the Bible

5.2.4 Signs that were not understood

27% of the respondents indicated that they understood all the signs that were used on the video. The assumption may be made that this 27% are deaf people who have had exposure to the national deaf community and all the regional dialects. The 73% of the respondents, who indicated that they had not understood all the signs, did indicate that they could understand what was signed in context. Literacy level and exposure therefore played an important role in this regard.

The following were indicated as signs that were not understood by all the respondents: WINE, HOLY, CONTROL, RULE, SHEPHERD, WORSHIP, DESIRE, SABBATH

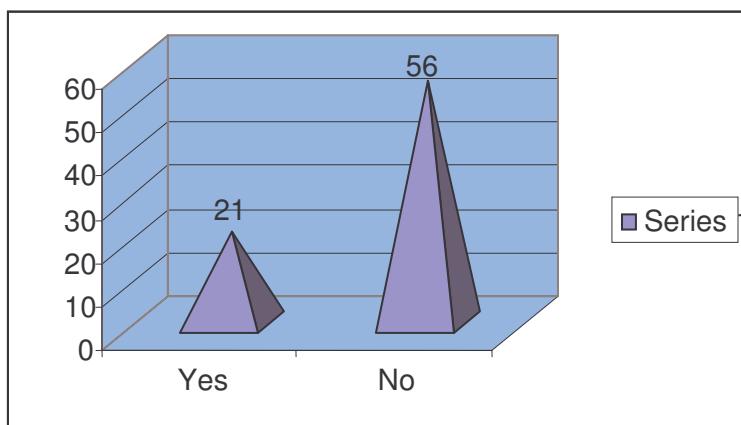


Table 22: Understanding of signs on video

6. Conclusion

In this chapter the outcome of the empirical study on what the visual and written text for deaf people should look like, is discussed. The results of the study indicate that a signed text is more accessible to deaf people than a written text, even if it is written in easy Afrikaans or English.

According to the research done, the visual texts need to be designed with the following in mind:

There must be a glossary at the beginning of each chapter. The words must be placed at the bottom of the screen. It was proposed that the background colour should be light blue.

When the name of the extract appears on the screen, a one-colour background is preferred. The text and verse should be indicated in the right-hand corner of the screen.

For the background of the signed text, one photo is preferred for each extract. Photos are preferred to pictures. Maps can be included where needed: more than 50% of respondents indicated that this would be useful. There must be no sound or subtitles on the video. Pictures could be used to assist with the explanation of terminology or abstract aspects, for example the beasts in Daniel 7.

Christian signers from each province should be selected to sign on the video. Different signers for each text are preferred. (If the entire Bible is signed, there would have to be a different signer for each Book.)

In the final chapter, recommendations will be made regarding written text as well as signed texts for deaf people who use Sign Language as their first language.

CHAPTER 5

Conclusion

In the previous chapter the results of the study were presented. This chapter will include the conclusions about the study as well as important recommendations based on the findings.

1. Conclusions of the study

1.1 Aim of the study

The hypotheses stated in Chapter 1, namely that Biblical material in Sign Language is more accessible than printed material to deaf born people, who use Sign Language as first language, has been proven correct. The study indicated that Biblical material in Sign Language is more accessible than printed material to deaf born people who use Sign Language as their first language with regards to both Bibles for the Deaf and any other translation.

1.2 Written Bibles

It was conclusively shown that the literacy level of the respondents played a very important role in the results. Literacy level not only includes reading and writing skills but signing skills as well. The conclusion may be drawn that if a deaf person is well educated, his reading, writing and signing skills will be better than those of an illiterate deaf person. Literacy thus had a definite influence on the comprehension of both the written and the signed texts.

Most of the respondents indicated that they had “here and there” knowledge of the Bible which can be linked to the parts of the Bible which are often used in Bible studies, school activities, or church. These are the better known sections of the Bible. The research indicated that there were differences in the comprehension of the written and the signed texts, while texts from the Bible for the Deaf and other translations

tested almost the same. There was no substantial indication that the text from the Bible for the Deaf was preferred. This links again to the well known parts of the Bible where the deaf persons had little problem in comprehending as the material was familiar to them.

More than half of the respondents indicated that there should be a separate Bible for the Deaf. They indicated that the Bible should be written in simpler English or Afrikaans and that difficult terms should be explained. Such explanations should be provided next to the word. 100% of the respondents felt that pictures need to be included in the Bible for the Deaf to assist with explanation. The Bible should not, however, resemble a children's Bible.

A very definite feeling is that more deaf people ought to be included in the translation process of the Bible for the Deaf. The process is dominated by hearing people. Written Bibles (English version) are very expensive because they have to be imported from America and England and are therefore not readily available for deaf people at grassroots level. The *Afrikaanse Bybel vir Dowes* is readily available and not expensive but serves only a small portion of the Deaf community in South Africa.

1.3 Bible in Sign Language

96% of the respondents indicated that they preferred a signed Bible because they could understand it more easily. 80% of the 96% indicated that they would like to use a signed Bible together with a written Bible to address their needs.

The conclusion can be made that a serious need for a Bible in SASL exists in the deaf community of South Africa. Some congregations use signed Bibles from other countries, but these are not effective due to the differences in sign languages. In the study it was also indicated that a signed text was found to be more accessible than the written version of the same text.

The respondents indicated that a signed text needed to have a glossary at the beginning of each chapter and that the words should be written at the bottom of the screen. A

soft blue background would be preferred. When an extract or chapter is indicated in written format, a soft blue background should be used.

The majority of respondents indicated that a photo or picture should be used as background for the signed parts. A realistic photo is preferred which can vary from extract to extract. The photo should not alternate while the signer is busy signing. It was emphasised that the pictures could contribute to the understanding of the extract. The photos could be explanatory in themselves. Sound on the video was indicated as unwanted, while subtitles are not preferred by most of the respondents. Sound and subtitles may cause problems because the question arises as to which language should be used. If it is Afrikaans, a large part of the community is excluded. If it is in English, the Afrikaans Deaf community will feel excluded.

2. Recommendations

2.1 Written Bible for the Deaf

The results of the study indicated that a signed Bible for the Deaf would make the Bible more accessible to this section of the community, and that written Bibles do not meet the needs of deaf people.

2.2 Bible for the Deaf in Sign Language

As there is no SASL Bible available in South Africa, it is recommended that a project be started as soon as possible to translate the written Bible into SASL.

It is recommended that a steering committee for the project be formed, with representation of DEAFSA, together with the Bible Association of SA, to oversee the process.

It is further recommended that deaf people from all provinces be selected and trained as translators of the Bible. A translation team (as indicated in Chapter 5) must be

compiled which will include deaf translators and specialists in the field of religion, as well as a bilingual coordinator who can act as an interpreter within the team.

Signers must be identified from the different provinces. The signers must feel comfortable with their lines as well as with the camera. They must be able to sign with confidence and conviction. The signers must be natural and spontaneous, and should be trained in the skill of signing in front of a camera. It is important that they work hand in hand with the team of translators.

It is recommended that a professional Deaf team be identified for the recording of the translated parts. Existing production teams must be considered (Worcester and Dtv) for the actual recording of the translated parts.

The translation process as indicated in Chapter 4 must be followed as it will ensure that the translation is accurate. Deaf people should be trained and used as translators together with a team of Bible experts to assist with the translation from the source language.

3. Conclusion

This study indicates that religious information in written format is, generally, inaccessible to the deaf community of South Africa. To address this problem, a Bible in South African Sign Language is needed. Translation, however, is a very specialised process and skilled people are needed to coordinate the process. As Sign Language is the first language of deaf born people, it is of the utmost importance that they form part of the translation team as well as the production team of such a video.

A Bible in South African Sign Language will ensure that the scriptures are made accessible to a minority group that has been deprived of rights for so many years.

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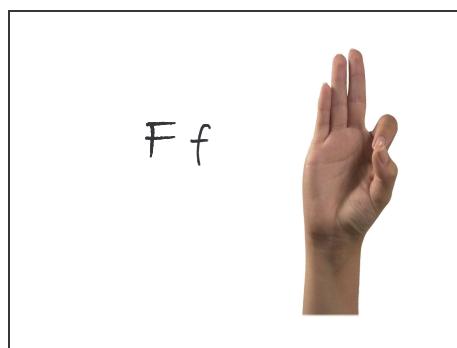
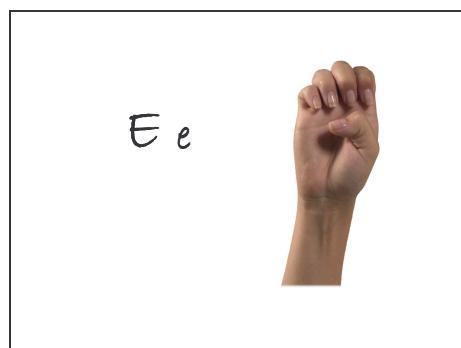
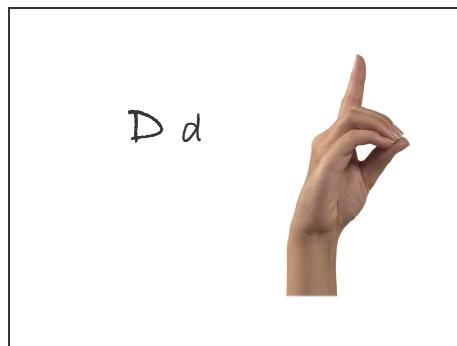
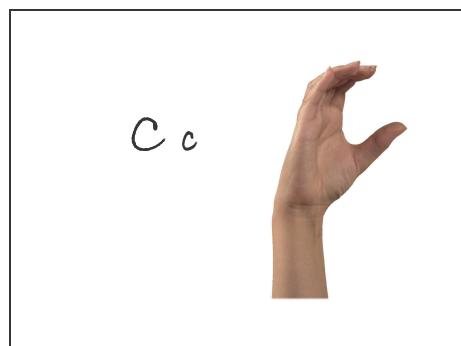
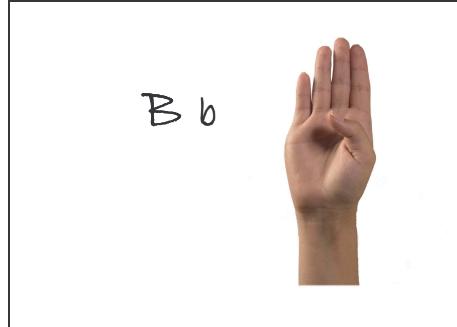
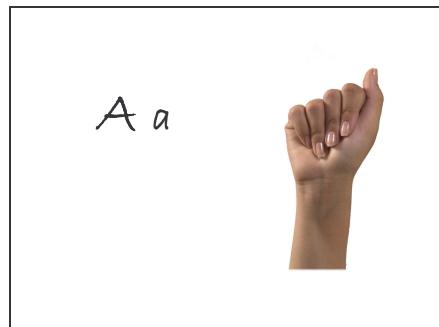
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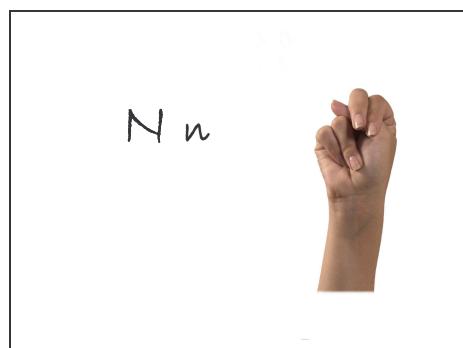
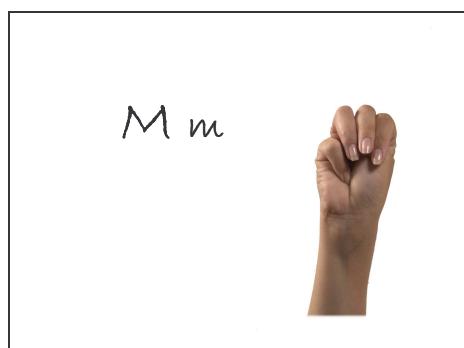
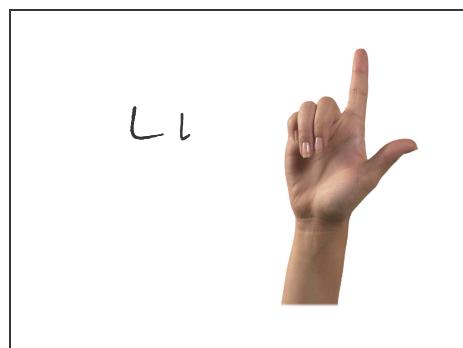
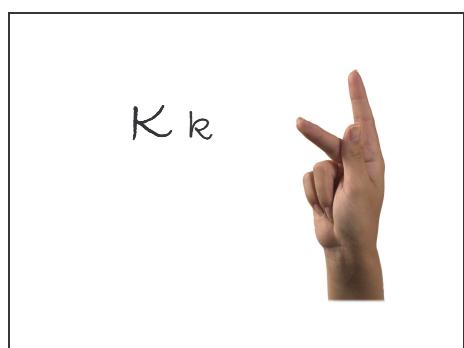
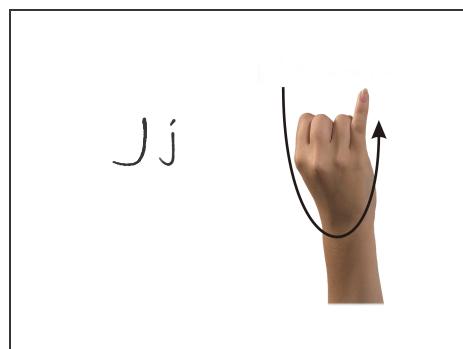
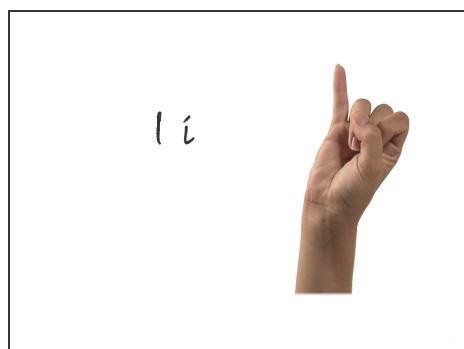
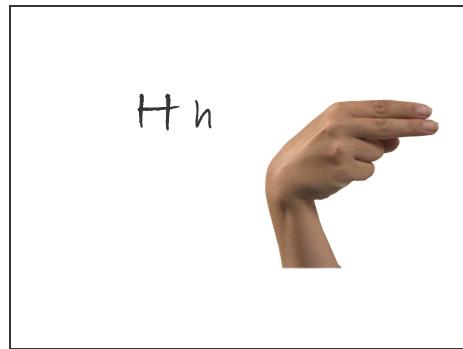
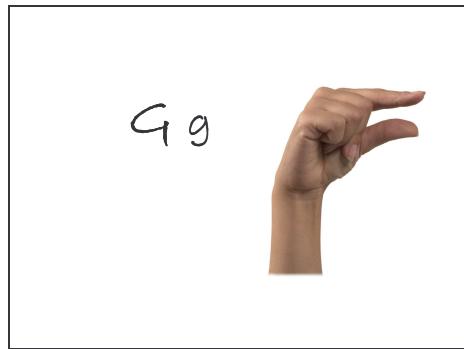
APPENDICES

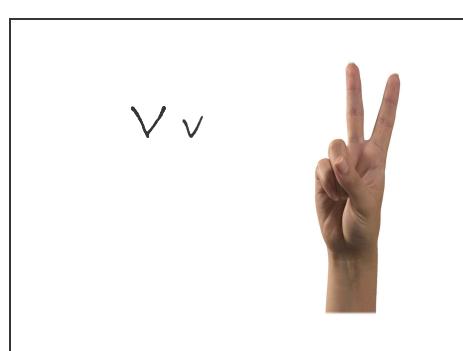
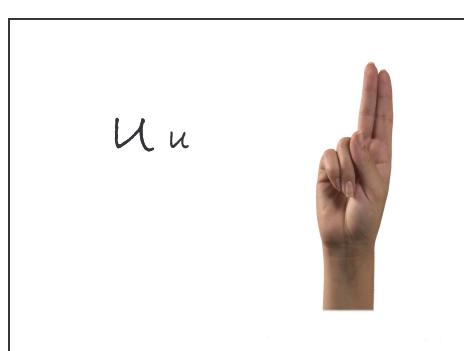
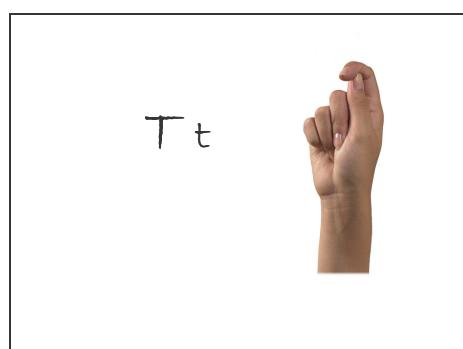
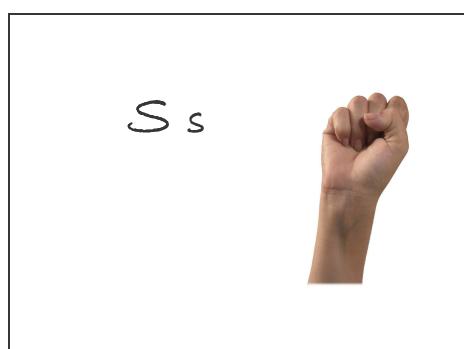
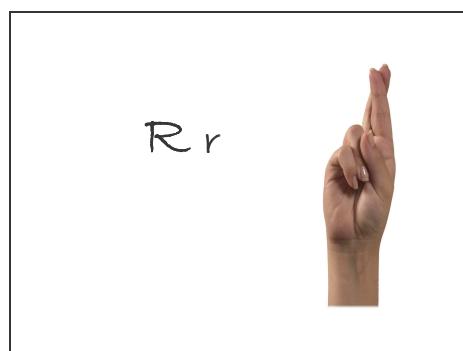
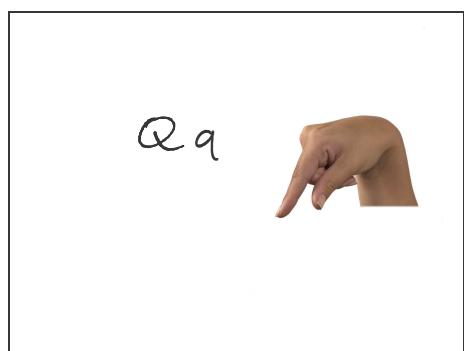
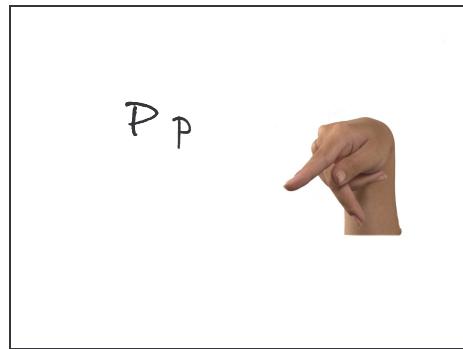
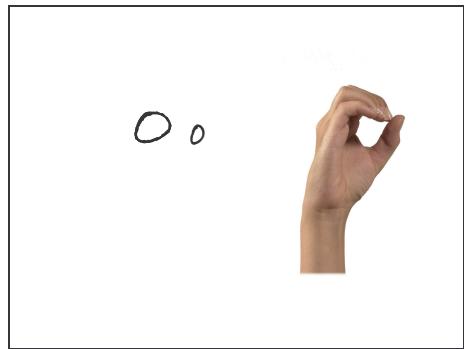
Appendix A: One hand Alphabet	109
Appendix B: Questionnaire to Deaf people about which parts of the Bible to be included in the video	115
Appendix C: Questionnaire of Daniel 7	116
Appendix D: Questionnaire used in the empirical study	118
Appendix E: DVD with information about the translation team, the translation process, the trial video, the recording of the final video, the final video used in the empirical study, extracts of interviews during the empirical study and a summary of the study by means of a power point presentation	

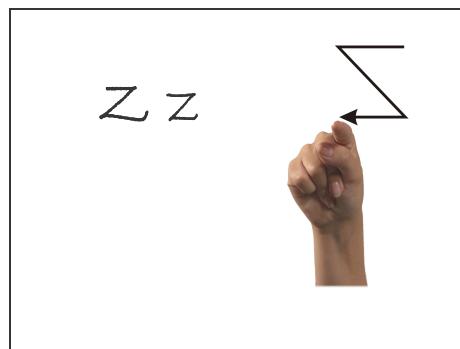
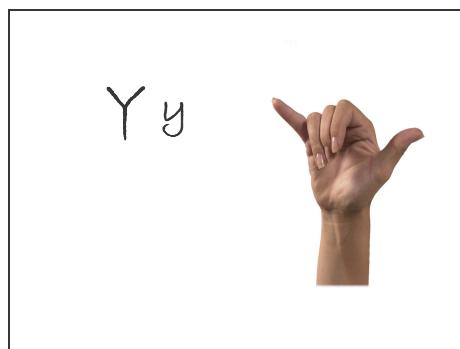
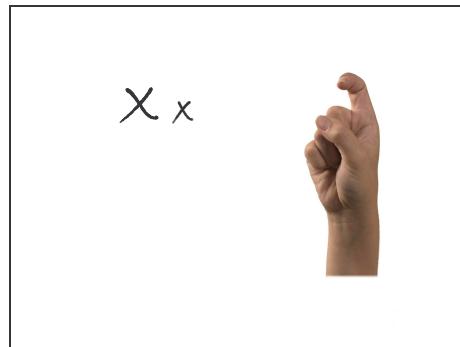
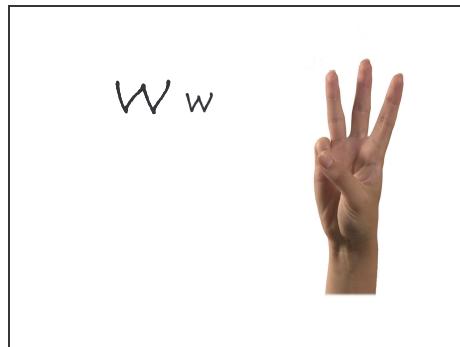
APPENDIX A

One handed alphabet

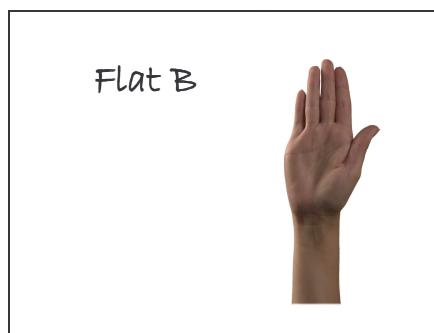


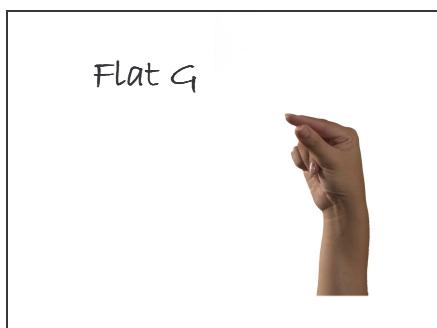
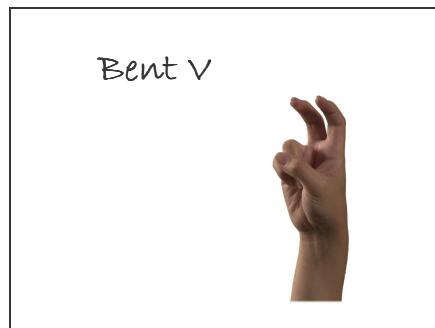
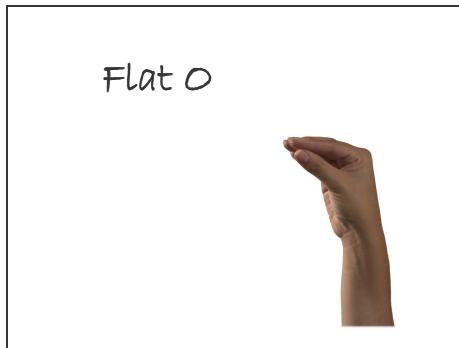
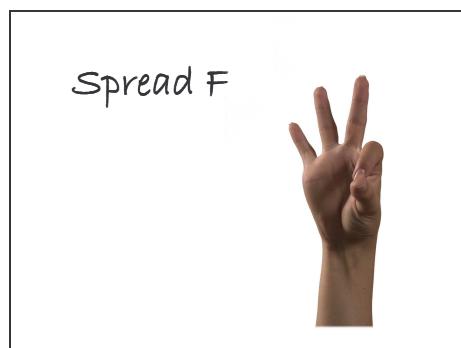
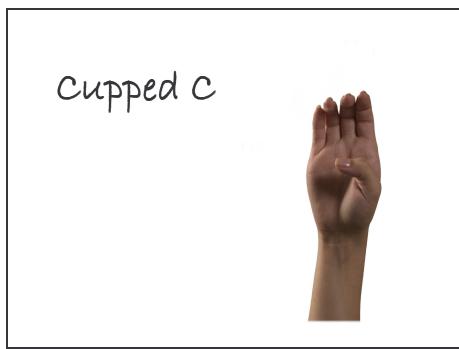
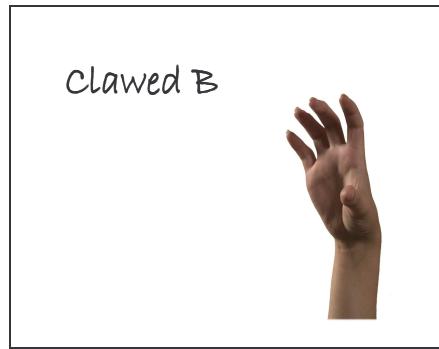






Other hand forms used in SASL





Bent L



Flat U



Index Finger



Bent middle
finger



Middle and
ring finger
touching thumb



APPENDIX B

Questionnaire to Deaf people about which parts of the Bible to be included in the video.

Bartimea School for the Deaf

Thaba Nchu

Dear Mr Cook

RESEARCH IN THE DEAF COMMUNITY REGARDING THE ACCESSIBILITY OF THE BIBLE

Included please find a questionnaire regarding the Bible and the use thereof by the Deaf community as telephonically discussed. It would be appreciated if the questionnaire could be distributed amongst the Deaf people in your school above the age of 16 for completion. It would also be appreciated if you could assist where anything is unclear regarding the questions as they are asked in written English and not in Sign Language.

Questionnaire to be completed by Deaf people

1. Do you have a Bible? _____
2. If yes, which Bible do you use? _____
3. Which parts in the Bible do you like to read and why?

4. Which parts of the Bible do you understand? Why do you say so?

5. Which parts of the Bible do you find difficult to understand and why do you say so?

6. Which parts of the Bible would you like to be translated into SASL? Why?

APPENDIX C

The example of only one questionnaire (Daniel 7) is attached as appendix C. The questionnaires regarding all the texts on the trial video are similar. The only difference is the texts indicated in the first column. The verses of each text were put in the first column.

Evaluation schedule for trial video: Daniel 7:1–8

Name of team member: _____ **Name of respondent:** _____

City/town: _____

The trial video to be shown to the respondent. Team member will ask the respondent what he/she thinks about the signs used, the structure of the Sign Language used on the video, whether the signer signed clearly and in an understandable manner. The person who signed on the video must also be evaluated. The schedule must be completed as follows:

Signs used: Indicate which signs the respondent did not like and wanted to change.

Structure: Indicate whether the respondent is satisfied with the structure used in each text.

Is the way it is signed clearly understandable? Are the signs clear and did the respondents understand them? Are the facial expressions clear?

The person who signed: The respondent must evaluate the persons who signed on the video.

Schedule

Text	Signs used	Structure	Clarity	Signer
2) Daniel said: "I saw in my vision at night. In the vision, the wind was blowing from all four directions. Those winds made the sea rough.				
3) I saw four big animals and each one was different from the others. Those four animals came up out of the sea.				
4) The first animal looked like a lion, and it had wings like an eagle. I watched this animal. Then its wings were torn off. It was lifted from the ground so that it stood up on two feet like a man. And it was given the heart (mind) of a man.				
5) And then I saw a second animal there in front of me. This animal looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told 'Get up and eat all the meat you want!'				
6) After that, I looked and there in front of me was another animal. This animal looked like a leopard. And the leopard had four wings on its back. The wings looked like a bird's wings. This animal had four heads. It was given the authority to rule.				
7) After that, in my vision at night I looked, and there in front of me was a fourth animal. This animal looked very mean and terrible. It looked very strong. It had large iron teeth. This animal crushed and ate up its victims. And this animal walked on whatever was left of its victims. This fourth animal was different from all the animals I saw before it. This animal had ten horns.				
8) I was thinking about those horns, and then another horn grew up among those horns. This horn was a little horn. There were eyes on this little horn – the eyes looked like a person's eyes. And there was a mouth on this little horn. And the mouth was bragging. The little horn pulled out three of the other horns.				

APPENDIX D

Questionnaire that was used in the empirical study.

Questionnaire 1

Die vraelys word deur die navorser aan die respondent in Gebaretaal voorgehou. Die onderhou word op 'n videoband opgeneem. Die videoband word dan gebruik om die vraelys later skriftelik te voltooi.

Algemene inligting

1. Naam en van: _____
2. Geslag Manlik Vroulik
3. Ouderdom Adolescent Jong Volwassene
Volwassene Bejaarde
- 3 Kerkverband: _____
- 4 Opvoedkundige kwalifikasies Laerskool Hoërskool
Naskools
6. Het jy toegang tot 'n TV en Videomasjien? Ja Nee

Afdeling A: Persepsie

1. Hoe goed ken jy die Bybel? Baie goed Gemiddeld
Hier en daar iets Glad nie
2. Is dit vir jou belangrik om die Bybel te lees? Ja Nee
Hoekom sê jy so?

3. Het jy 'n Bybel? Ja Nee
Indien JA, watter Bybel?

4. Hoe gereeld lees jy die Bybel? Daagliks Weekliks
 Ongereeld Nooit
5. Verstaan jy alles wat jy in die Bybel lees? Ja Nee Gedeeltes

Afdeling B: Die geskrewe Bybel

Twee geskrewe tekste word aan die respondent voorsien wat hy/sy self moet lees. Teks 1 sal geneem word uit die Bybel vir Dowes (Afr of Eng) terwyl teks 2 uit 'n ander vertaling geneem word. Nadat die persoon die gedeeltes gelees het, sal die volgende vrae in Gebaretaal aan hom voorgehou word.

1. Watter een van die twee gedeeltes verstaan jy beter? Teks 1 Teks 2

Kommentaar:

2. Watter teks sou jy verkies? Teks 1 Teks 2

Hoekom?

3. Beantwoord die volgende vrae rondom die twee gedeeltes wat jy gelees het. Die vrae sal in Gebaretaal gevra en beantwoord word. Die skaal wat gebruik word:

1 – Verkeerd

2 – Reg

Daniël 7 (Teks 1, geskreve – Bybel vir Dowes)

- 1) Wat het Daniël in sy droom gesien? 1 2
-
- 2) Hoe het die eerste ongedierte gelyk? 1 2
-
- 3) Hoeveel ongediertes het Daniël gesien? 1 2
-
- 4) Hoeveel horings het die vierde ongedierte gehad? 1 2
-
- 5) Hoe het die horing wat tussen die ander groei, gelyk? 1 2
-

Markus 14:22–26 (teks 2, geskreve – ander Bybel)

- 1) Wat het Jesus met die brood gedoen? 1 2
-
- 2) Vir wie het Jesus die brood en wyn gegee? 1 2
-
- 3) Wat het Jesus gesê is die wyn? 1 2
-
- 4) Wanneer sal Jesus weer wyn drink? 1 2
-
- 5) Waarheen het die dissipels gegaan nadat hulle geëet het? 1 2
-

2 In ‘n geskreve Bybel vir Dowes moet daar wees:

- Verduidelikende prente Ja Nee
- Verduidelikings vir woorde Ja Nee
- Indien JA, waar moet dit wees?
Onder langs die woorde
Agter in die Bybel

- Geskryf in maklike Afr/Eng Ja Nee
 - Ander voorstelle
-

5. Moet daar ‘n aparte geskrewe Bybel vir Dowes wees? Ja Nee

Afdeling C: Die visuele Bybel

Die woordelys asook vier gedeeltes uit die Visuele Bybel sal aan die respondent vertoon word. Die vrae sal aan hom/haar in Gebaretaal voorgehou word. Die vrae en antwoorde sal op videoband opgeneem word wat later gebruik sal word om die vraelys skriftelik te voltooi.

Begripstoetse

Beantwoord die volgende vrae rondom die drie gedeeltes wat jy gesien het. Die vrae sal in Gebaretaal gevra en beantwoord word. Die skaal wat gebruik word:

- 1 – Verkeerd
- 2 – Reg

Psalm 23 (teks 1)

1) Waar lei God my heen om te rus? 1 2

2) Hoekom sal ek nie bang wees as ek deur ‘n donker vallei loop nie?

1 2

1) Wat berei God vir my voor?

1 2

2) Wat maak my rustig?

1 2

3) Waar sal ek vir altyd bly?

1 2

Matteus 7:24–28 (teks 2)

- 1) Waar bou die wyse man sy huis? 1 2
-
- 2) Wie is dom persone wat hul huise op sand bou? 1 2
-
- 3) Wat gebeur met die huis wat op die rots gebou is? 1 2
-
- 4) Wat het die huis op die sand laat omval? 1 2
-
- 4) Hoe het die mense gevoel nadat Jesus dit vir hulle vertel het? 1 2
-

Lukas 11:1–4 (teks 3)

- 1) Wie het vir Jesus gevra om hulle te leer bid? 1 2
-
- 2) Waarmee was Jesus besig toe hy Hom kom vra het? 1 2
-
- 3) God moet my sondes vergewe maar wie moet ek vergewe? 1 2
-
- 4) Wat moet ons nog vir God vra wanneer ons bid? 1 2
-

Afdeling D

1. Is die woordelys aan die begin van die video nodig? Ja Nee
2. Hoe moet die agtergrond van die woordelys lyk? Een kleur Foto
- Ander opmerkings:
-
-

3. Waar moet die woorde geskryf word? Onder aan links van persoon
 Regs van persoon

4. Watter van die volgende moet op die video wees? Foto's Prente
 Kaarte Klank
 Onderskrifte

5. Hoeveel persone moet op die video gebruik word? Een Twee
 Een vir elke teksgedeelte

6. Wie sou jy voorstel as persoon/persone wat op die video moet wees?

7. Watter tipe agtergrond verkies jy vir die teksgedeelte? Foto Blou Groen
Ander voorstelle:

8. Dui aan watter tipe foto jy sou verkies Realisties Teken

9. Hoe moet die foto vertoon word? Een foto per teks
 Meer as een foto per teks

10. Watter weergawe van die Bybel sal jy verkies vir eie gebruik?

Visuele Bybel in suiwer Gebaretaal
 Visuele Bybel in Totale Kommunikasie
 Geskrewe Bybel vir Dowes
 Gewone Afr/Eng Bybel
 Beide visuele en geskrewe

Hoekom sou jy dit verkies?

11. Verstaan jy die gebare wat gebruik word?

Ja

Nee

Indien NEE, watter verstaan jy nie?

12. Hoe voel jy oor die spoed van die tekste?

Te vinnig

te stadig

Tevrede

Texts used with questionnaires

Teks 1: Afrikaanse teks

Daniel 7:1–8 (Geskreve Bybel vir Dowes)

Die vier groot diere

1) Een nag het Daniël gedroom. Dit was in die eerste jaar nadat Belsassar koning van Babel geword het. Daniël het gedroom hy sien iets en hy het alles geskryf wat hy gesien het. 2) Daniël het geskryf: Ek het gedroom en ek het iets gesien. Die wind het van al die kante gewaai. Dit het die branders van die groot see baie wild gemaak. 3) Vier groot diere het uit die see gekom. Elke dier het anders gelyk as die ander diere. 4) Die eerste dier het gelyk soos ‘n leeu, maar hy het vlerke gehad soos ‘n arend se vlerke. Ek het na hom gekyk en ek het gesien iemand trek sy vlerke uit en laat hom op twee bene staan soos ‘n mens. Hy kon toe ook dink soos ‘n mens. 5) Die tweede dier het gelyk soos ‘n beer wat op sy agterpote staan. Daar was drie ribbebene in sy bek. Iemand het vir die beer gesê: “Jy moet staan, jy moet baie vleis vreet.” 6) Ek het weer gekyk en ek het nog ‘n dier gesien. Hy het gelyk soos ‘n luiperd, maar daar was vier vlerke op sy rug. Die dier het vier koppe gehad en hy was sterk. 7) Ek het gesien daar kom ‘n vierde dier. Dit was ‘n dier wat mense baie bang gemaak het. Die dier was baie sterk. Hy het lang tandteethuis van yster gehad en hy het alles gevreet en stukkend gebyt. Hy het met sy pote getrap op die stukke wat oorgebly het. Hy was nie soos die ander drie diere nie. Hy het tien horings gehad. 8) Ek het gewonder wat die horings beteken, toe kom daar nog ‘n horing tussen die ander horings uit. Dit was ‘n klein horinkie. Iemand het drie van die ander horings uitgetrek, toe was daar plek vir die klein horinkie. Daar was oë aan die klein horinkie. Dit was oë soos ‘n mens se oë en die horinkie het ook ‘n mond gehad. Die mond het baie hoogmoedig gepraat.

Text 1: English text

Daniel 7:1–8 (Holy Bible Easy-to-read-version)

Daniel's dream about four animals

1) During the first year that Belshazzar was king of Babylon, Daniel had a dream. Daniel saw these visions while he was lying on his bed. Daniel wrote what he had dreamed about. 2) Daniel said: "I saw in my vision at night. In the vision, the wind was blowing from all four directions. Those winds made the sea rough. 3) I saw four big animals and each one was different from the others. Those four animals came up out of the sea. 4) The first animal looked like a lion, and it had wings like an eagle. I watched this animal. Then its wings were torn off. It was lifted from the ground so that it stood up on two feet like a man. And it was given the heart (mind) of a man. 5) And then I saw a second animal there in front of me. This animal looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told 'Get up and eat all the meat you want!' 6) After that, I looked and there in front of me was another animal. This animal looked like a leopard. And the leopard had four wings on its back. The wings looked like a bird's wings. This animal had four heads. It was given the authority to rule. 7) After that, in my vision at night I looked, and there in front of me was a fourth animal. This animal looked very mean and terrible. It looked very strong. It had large iron teeth. This animal crushed and ate up its victims. And this animal walked on whatever was left of its victims. This fourth animal was different from all the animals I saw before it. This animal had ten horns. 8) I was thinking about those horns, and then another horn grew up among those horns. This horn was a little horn. There were eyes on this little horn – the eyes looked like a persons eyes. And there was a mouth on this little horn. And the mouth was bragging. The little horn pulled out three of the other horns.

Teks 2 – Afrikaanse teks

Markus 14:22–26 (Nuwe vertaling – 1983)

22) Terwyl hulle eet, het Jesus brood geneem en die seën gevra. Daarna het Hy dit gebreek en vir hulle gegee met die woorde: “Neem dit, dit is my liggaam.” 23) Toe neem Hy ‘n beker en nadat Hy die dankgebed uitgespreek het, gee Hy dit vir hulle, en hulle het almal daaruit gedrink. 24) Hy sê vir hulle: “Dit is my bloed, die bloed waardeur die verbond beseël word en wat vir baie mense vergiet word. 25) Dit verseker ek julle: “Ek sal nie weer wyn drink nie tot op daardie dag wanneer Ek die nuwe wyn in die koninkryk van God sal drink.” 26) Nadat hulle die lofsang gesing het, het hulle uitgegaan Olyfberg toe.

Text 2 – English text

Mark 14:22–26 (21st Century King James Version)

22) And as they ate, Jesus took bread, and blessed and broke it, and gave it to them and said, “Take, eat; this is My body.” 23) And He took the cup, and when He had given thanks He gave it to them, and they all drank of it. 24) And He said unto them, “This is My blood of the new testament, which is shed for many. 25) Verily I said unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God.” 26) And when they had sung a hymn, they went out into the Mount of Olives.

Vraelys 2

Die vraelys word deur die navorser aan die respondent in Gebaretaal voorgehou. Die onderhou word op ‘n videoband opgeneem. Die videoband word dan gebruik om die vraelys later skriftelik te voltooi.

Algemene inligting

1. Naam en van: _____
2. Geslag Manlik Vroulik
3. Ouderdom Adolescent Jong Volwassene
 Volwassene Bejaarde
4. Kerkverband: _____
5. Opvoedkundige kwalifikasies Laerskool Hoërskool
 Naskools
6. Het jy toegang tot ‘n TV en Videomasjien? Ja Nee

Afdeling A: Persepsie

1. Hoe goed ken jy die Bybel? Baie goed Gemiddeld
 Hier en daar iets Glad nie
2. Is dit vir jou belangrik om die Bybel te lees? Ja Nee
Hoekom sê jy so?

3. Het jy ‘n Bybel? Ja Nee
Indien JA, watter Bybel?

4. Hoe gereeld lees jy die Bybel? Daaglik Weeklik

Ongereeld Nooit

5. Verstaan jy alles wat jy in die Bybel lees? Ja Nee Gedeeltes

Afdeling B: Die geskreve Bybel

Drie geskreve tekste word aan die respondent voorsien wat hy/sy self moet lees. Teks 1 en teks 2 sal geneem word uit die Bybel vir Dowes (Afr of Eng) terwyl teks 3 uit 'n ander vertaling geneem word. Nadat die persoon die gedeeltes gelees het, sal die volgende vrae in Gebaretaal aan hom voorgehou word.

1. Watter een van die twee gedeeltes verstaan jy beter? Teks 1 Teks 2 Teks 3

Kommentaar:

2. Watter teks sou jy verkies? Teks 1 Teks 2 Teks 3

Hoekom?

3. Beantwoord die volgende vrae rondom die twee gedeeltes wat jy gelees het. Die vrae sal in Gebaretaal gevra en beantwoord word. Die skaal wat gebruik word:

1 – Verkeerd

2 – Reg

Matteus 7:24–28 (teks 1, Bybel vir Dowes)

1) Waar bou die wyse man sy huis? 1 2

2) Wie is dom persone wat hul huise op sand bou? 1 2

3) Wat gebeur met die huis wat op die rots gebou is? 1 2

4) Wat het die huis op die sand laat omval? 1 2

5) Hoe het die mense gevoel nadat Jesus dit vir hulle vertel het? 1 2

Lukas 11:1–4 (teks 2, Bybel vir Dowes)

1) Wie het vir Jesus gevra om hulle te leer bid? 1 2

2) Waarmee was Jesus besig toe hy Hom kom vra het? 1 2

3) God moet my sondes vergewe maar wie moet ek vergewe? 1 2

4) Wat moet ons nog vir God vra wanneer ons bid? 1 2

Psalm 23 (teks 3 – Ander vertaling)

1) Waar lei God my heen om te rus? 1 2

2) Hoekom sal ek nie bang wees as ek deur ‘n donker vallei loop nie? 1 2

3) Wat berei God vir my voor? 1 2

4) Wat maak my rustig? 1 2

5) Waar sal ek vir altyd bly? 1 2

5. In ‘n geskrewe Bybel vir Dowes moet daar wees:

- Verduidelikende prente Ja Nee
 - Verduidelikings vir woorde Ja Nee
 - Indien JA, waar moet dit wees? Onder langs die woord
 Agter in die Bybel
 - Geskryf in maklike Afr/Eng Ja Nee
 - Ander voorstelle
-
-

6. Moet daar ‘n aparte geskrewe Bybel vir Dowes wees? Ja Nee

Afdeling C: Die visuele Bybel

Die woordelys asook vier gedeeltes uit die Visuele Bybel sal aan die respondent vertoon word. Die vrae sal aan hom/haar in Gebaretaal voorgehou word. Die vrae en antwoorde sal op videoband opgeneem word wat later gebruik sal word om die vraelys skriftelik te voltooи.

Begripstoetse

Beantwoord die volgende vrae rondom die drie gedeeltes wat jy gesien het. Die vrae sal in Gebaretaal gevra en beantwoord word. Die skaal wat gebruik word:

1 – Verkeerd

2 – Reg

Daniël 7

1) Wat het Daniël in sy droom gesien?

1

2

2) Hoe het die eerste ongedierte gelyk?

1

2

3) Hoeveel ongediertes het Daniël gesien? 1 2

4) Hoeveel horings het die vierde ongedierte gehad? 1 2

5) Hoe het die horing wat tussen die ander groei, gelyk? 1 2

Markus 14:22–26

1) Wat het Jesus met die brood gedoen? 1 2

2) Vir wie het Jesus die brood en wyn gegee? 1 2

3) Wat het Jesus gesê is die wyn? 1 2

4) Wanneer sal Jesus weer wyn drink? 1 2

5) Waarheen het die dissipels gegaan nadat hulle geëet het? 1 2

Afdeling D

1. Is die woordelys aan die begin van die video nodig? Ja Nee

2. Hoe moet die agtergrond van die woordelys lyk? Een kleur Foto

Ander opmerkings:

3. Waar moet die woorde geskryf word? Onder aan links van persoon

Regs van persoon

4. Watter van die volgende moet op die video wees? Foto's Prente
 Kaarte Klank
 Onderskrifte
5. Hoeveel persone moet op die video gebruik word? Een Twee
 Een vir elke teksgedeelte
6. Wie sou jy voorstel as persoon/persone wat op die video moet wees?

7. Watter tipe agtergrond verkies jy vir die teksgedeelte? Foto Blou Groen

Ander voorstelle:

8. Dui aan watter tipe foto jy sou verkies Realisties Teken

9. Hoe moet die foto vertoon word? Een foto per teks
 Meer as een foto per teks

10. Watter weergawe van die Bybel sal jy verkies vir eie gebruik?
 Visuele Bybel in suiwer Gebaretaal
 Visuele Bybel in Totale Kommunikasie
 Geskreve Bybel vir Dowes
 Gewone Afr/Eng Bybel
 Beide visuele en geskreve

Hoekom sou jy dit verkies?

11. Verstaan jy die gebare wat gebruik word? Ja Nee

Indien NEE, watter verstaan jy nie?

12. Hoe voel jy oor die spoed van die tekste? Te vinnig te stadig
 Tevrede

Texts used with questionnaires

Teks 1 – Afrikaanse teks

Matteus 7:24–28 (Afrikaanse Bybel vir Dowes)

Twee Bouers

24) “Elke mens wat weet wat Ek gesê het en dit doen, is soos ‘n slim man wat sy huis op ‘n rots gebou het. 25) Dit het gereën en die riviere het vol water geword. Dit wind het hard gewaai en dit het die huis geruk. Maar die huis het nie omgeval nie, want die man het sy huis op die rots gebou. 26) Maar elkeen wat weet wat Ek sê en dit nie doen nie, is soos ‘n dwase man wat sy huis gebou het op sand. 27) Dit het gereën en die riviere het vol water geword. Die wind het hard gewaai en dit het die huis baie geruk. Die huis het omgeval, en daar het niks oorgebly nie.” 28) Toe Jesus klaar gepraat het, was al die mense verbaas oor hoe Hy hulle geleer het.

Text 1 – English text

Matthew 7:24–28 (Holy Bible, Easy-to-read-version)

A Wise Person and a Foolish Person

24) “Every person that hears these things I say and obeys it like a wise man. The wise man built his house on rock. 25) It rained hard and the water rose. The winds blew and hit that house. But the house did not fall, because the house was built on rock. 26) But the person that hears the things I teach and does not obey those things is like a foolish man. The foolish man built his house on sand. 27) It rained hard, the water rose, and the winds blew and hit that house. And the house fell with a loud noise.” 28) When Jesus finished saying these things, the people were amazed at his teachings.

Teks 2 – Afrikaanse teks

Lukas 11:1–4 (Afrikaanse Bybel vir Dowes)

Hoe die dissipels moet bid

1) Eendag was Jesus besig om te bid. Toe Hy klaar gebid het, sê een van sy dissipels vir Hom: “Here, leer ons hoe ons moet bid, soos Johannes die Doper sy dissipels ook geleer het.” 2) Jesus sê toe vir hulle: “ Wanneer julle bid moet julle sê: Vader, ons bid dat al die mense u heilige Naam sal eer omdat U God is. Ons bid dat die tyd moet kom wanneer almal sal weet U is Koning. 3) Gee vir ons die kos wat ons elke dag nodig het. 4) En vergewe ons alles wat ons verkeerd gedoen het, want ons vergewe ook ander mense wat teen ons verkeerd gedoen het. Help ons dat niks sal gebeur wat ons verkeerd sal laat doen nie.”

Text 2 - English text

Luke: 11:1–4 ((Holy Bible, Easy-to-read-version)

Jesus Teaches about Prayer

1) One time Jesus was praying in a place. When Jesus finished praying, one of his followers said to him, “John taught his followers how to pray. Lord, teach us how to pray too.” 2) Jesus said to the followers, “When you pray, pray like this: ‘Father, we pray that your name will always be kept holy. We pray that your kingdom will come. 3) Give us the food we need for each day. 4) Forgive us the sins we have done, because we forgive every person that has done wrong to us. And don’t let us be tempted (tested)’ “

Teks 3 - Afrikaanse teks

Psalm 23 (Nuwe vertaling, 1983)

1) ‘n Psalm van Dawid. Die Here is my herder, ek kom niks kort nie. 2) Hy laat my rus in groen weivelde. Hy bring my by waters waar daar vrede is. 3) Hy gee my nuwe krag. Hy lei my op die regte paaie tot die eer van sy Naam. 4) Selfs al gaan ek deur donker dieptes, sal ek nie bang wees nie, want U is by my. In U hande is ek veilig. 5) U laat my by ‘n feesmaal aansit, terwyl my teëstanders moet toekyk. U ontvang my soos ‘n eregas, ek word oorlaai met hartlikheid. 6) U goedheid en liefde sal my lewe lank by my bly en ek sal tuis wees in die huis van die Here tot in lengte van dae.

Text 3 – English text

Psalm 23 (21st Century King James Version)

1) The Lord is my shepherd; I shall not want. 2) He maketh me to lie down in green pastures; He leadeth me beside the still waters. 3) He restoreth my soul; He leadeth me in the paths of righteousness for His name’s sake. 4) Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me. 5) Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. 6) Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

ABSTRACT

This research aimed to prove that Biblical texts in South African Sign Language are more accessible than written or printed Biblical texts for deaf born people in South Africa who use Sign Language as their first language.

The study made use of the functionalist approach in translation to translate six Biblical parts into South African Sign Language (SASL). Mother tongue speakers were used as translators with the assistance of hearing specialists in the fields of religion and translation studies. Translation was done from the original Hebrew and Greek texts into South African Sign Language.

After production of the video with the Biblical parts in South African Sign Language, the content of the video as well as the level of understanding of the texts, were evaluated in the Deaf community of South Africa by means of an empirical study done in the Western Cape, Kwazulu Natal, Gauteng, Northern Cape and the Free State.

The results of the empirical study proved that the Signed Biblical parts were more accessible for mother tongue Deaf people than the written counterparts. Results from the study also indicated how a signed Bible should look.

Conclusions can also been drawn from the study that a Bible in Sign Language is needed for use in the Deaf community of South Africa.

OPSOMMING

Hierdie studie het ten doel om te bewys dat Bybeltekste in Suid-Afrikaanse Gebaretaal meer toeganklik is vir die dowe persoon in Suid-Afrika wat Gebaretaal as eerste taal gebruik as geskrewe of gedrukte tekste.

Die funksionele benadering in vertaling word in die proses van vertaling van die ses gedeeltes uit die gedrukte Bybel na Suid-Afrikaanse Gebaretaal gebruik. Moedertaalsprekers is gebruik as vertalers tydens die studie. Dit is gedoen met die hulp van horende deskundiges in die Godsdiens- en vertalingsvelde. Die vertaling van die tekste is gedoen vanaf die oorspronklike Hebreeus en Grieks na Suid-Afrikaanse Gebaretaal.

Nadat die video van die gedeeltes in Gebaretaal vervaardig is, is die inhoud van die video sowel as die vlak van begrip van die teksgedeeltes in die Dowe gemeenskap van Suid-Afrika getoets deur middel van 'n empiriese studie. Die studie is in die Wes-Kaap, KwaZulu Natal, Gauteng, Noord-Kaap en die Vrystaat gedoen.

Die resultate wat verkry is uit die empiriese studie het wel bewys dat die Bybelgedeeltes in Gebaretaal meer toeganklik is vir die moedertaalsprekende Dowes as die gedrukte gedeeltes. Resultate het ook aangedui hoe hierdie Gebaretaal Bybel moet lyk. Die afleiding kan dus gemaak word dat 'n Suid-Afrikaanse Gebaretaal Bybel nodig is in die Dowe gemeenskap van Suid-Afrika.